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The Three Kings of Cologne.

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The Three Kings of Cologne.

AN EARLY ENGLISH TRANSLATION OF THE  
"HISTORIA TRIUM REGUM"

BY

JOHN OF HILDESHEIM.

EDITED FROM THE MSS., TOGETHER WITH THE LATIN TEXT,

BY

C. HORSTMANN.

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## CONTENTS.

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	PAGE
INTRODUCTION ... ..	v
THE CAMBRIDGE MS. UNIV. LIBR. EG 4. 32 ... ..	2
THE ROYAL MS. 18 A X. f. 87, IN THE BRITISH MUSEUM ...	3
VARIOUS READINGS ... ..	159
READINGS IN WYNKYN DE WORDE'S EDITION, A.D. 1499 ...	186
READINGS TO THE ROYAL MS. TEXT FROM MS. COTT. VESP. E. XVI	199
LIBER DE GESTIS ET TRANSLACIONIBUS TRIUM REGUM. FROM MS. BRANDENBURG. I. l. 176 ... ..	206



## INTRODUCTION.

THE English legend of the 3 Kings must have been very popular: many MSS. are still extant, many more are lost, as those interlinking the several versions. The existing MSS. can be divided into 3 groups: 1. MS. Royal, 18 A X, fol. 87, and Cott. Vespas., E. XVI, a literal copy of the former, though written by a north-midland scribe. 2. MS. Cambr. Univ. Libr., Ee IV, 2; Cott. Titus A XXV, and Douce 301; MS. at Bedford (written in 1442); Patrik Papers 43; Cambr. Kk 1, 3; Ashm. 59. 3. MS. Harl. 1704. Of these, MS. Vesp. is incomplete at the end (it ends, fol. 69, with "mete to," = Royal, p. 153, 24); Douce wants the first and the last, and several other leaves; Harl. 3 leaves, in Chapters 26, 32, and at the end; in MS. Cambr. Ee the first page is unreadable from blackness. Nearly all these MSS. belong to the 15th century. Besides, there exist several old prints, by W. de Worde: London, 1499? (date om.), 1511 (title: The thre Kynges of Coleyne, Imprynted MCCCCXI), 1526 (Imprynted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde, The yere of our lorde god MCCCCI and XXVI), 1530 (Colophon: This was brought unto me in englysshe of an olde translacyon rugh and rude, and requyred to amend it, I thought lesse labour to wryte newe the whole. I beseche you take all unto the best and praye for the olde wretched brother of Syon Rycharde Whytforde), and an edition without date (Emprynted at Westmester by Wynkyn de Worde).<sup>1</sup>

None of the existing MSS. contains the original text: they are all transcripts, and more or less corrupted. The 2nd group

<sup>1</sup> The Brit. Mus. has only the ed. of 1499, an imperfect copy of which is in the Bodl. It is based on the text of MS. Cambr., showing the same omissions, but it alters freely. A copy of the 2nd ed. is extant in Cambr., Public lib.

comprehends the generally-received text, and that which, in contents and arrangement, is most in accordance with the Latin source; but the existing MSS. are frequently bad, and differ much. On the other side, MS. Royal (1st group), carefully written and executed, with Latin marginal notes, is of older date (beginning of the 15th century); its readings are generally the best, its language and dialect very nearly original. But its arrangement in some parts (p. 69-78; 145, 24-152), contrary to the Latin source, and without apparent reason, is such as can hardly be deemed original. The initials of most chapters differ from those in the other MSS., and on closer examination it appears that they have been altered on purpose, and that forced turns and circumscriptions are employed for the sake of obtaining certain initials. There must be some reason for that: indeed, if the initials of the 32 first chapters are put together, we get MARGARETA MONINGTOWN, MAWDE STRANLEA, (then follow AA; the rest are the same as in the other MSS.). In the same way Osborn Bokenham has deposited his name in his "Mappula Angliæ" (which I have lately edited from MS. Harl. 4011, in "Engl. Studien," 1886). But in the case of MS. Royal I cannot be brought to believe those 2 female names, Margaret Moningtown and Mawde Stranlea, to be those of the first authors, as their names are obviously forced upon an earlier text; they must be either the compilers of this single version, or the dedicatees. The text of MS. Royal has many additions, partly from the Latin source (p. 41; 59; 77; 79; 113; 117), partly from a note<sup>1</sup> added at the end of the Latin text in MSS. Corp. Chr. Coll. Cbr. 275, and Cleop. D VII (p. 37; 47), partly from other sources (p. 27; 29; 31); whereas in other cases it leaves out or abridges (f. i. p. 23-5; 39-41, and often), as sometimes, also, when the sense was doubtful (as p. 3). For these reasons I cannot believe MS. Royal to contain the primitive text; it is rather to be regarded as a separate version, made after a first text.

Of the MSS. of the 2nd group, MS. Cambr. Eo<sup>2</sup> is the best and

<sup>1</sup> The same note is already extant in MS. Berol. Fol. 47 (a copy of the Brandenburg MS., wr. 1413).

<sup>2</sup> The same MS. contains a Chronicle of England, from the earliest times, written by the same hand, after the 3 Kings.

nearest in language to MS. Royal; yet it is not without mistakes, and skips some lines. MS. Bedford descends, though not immediately, from MS. Cbr., as it shows the same omissions and mistakes, which, however, with many more of an intermediate MS., it supplies and corrects on its own account, and rather foolishly, so making the text worse. These, and many other voluntary "corrections," render this text almost useless. MS. Tit. and MS. Douce form a subdivision of this group: they have not the omissions of MS. Cbr., and are, therefore, derived from an older MS.; but they are later and more corrupt. Both have a large gap within the text, p. 140, 34-148, owing, no doubt, to the loss of several leaves in an earlier MS., where the gap seems to have extended still farther, from p. 140, 31-150, 2, as the passage on p. 148, and p. 140, 31-34, are supplied in both MSS. by a new and verbal translation of the Latin text made, it seems, to fill up this part of the gap. Both MSS., closely related, are, however, independent of each other, and are copied from a third MS. of the same kind; sometimes MS. Tit., sometimes MS. Douce has the preference. MS. Patrik Papers is late, but derived from a good MS. of the 2nd group. MS. Kk is late, and very bad; it alters and adds freely, and is, therefore, of little use; so is MS. Ashm. MS. Harl. (3rd group), late, and frequently corrupt, joins the 2nd group, but shows traces of an older text, and has, besides, not a few additions from the Latin source, some of which are found in MS. Royal, some in no other MS., so that it stands apart from the rest. When these additions were made, it will be difficult to decide, but most likely they are taken from the oldest text. I have given these additions beside the Cbr. text.

Perhaps some more MSS. will yet turn up, which will throw greater light on the history of the text. As it is, the text is far from being correct and clear, even in the best MSS. The first text, which seems to have been more complete, has been lost. This first text, difficult, and frequently obscure, on account of the difficulties of the Latin text, and the bad state of the MS. (Corp. Chr. Coll. Cbr., 275) from which it was translated, was, it seems, unsatisfactory, and became soon corrupted; and the more so, as the legend became popular, and was frequently copied. The existing MSS. are so many

stages in this growing corruption. MS. Royal is quite another version, made soon after, and from, the first text, with additions (in the homiletic part), and omissions (in the descriptive part),<sup>1</sup> so that it could be given out as a new version; but the bulk of the text, where it coincides with the other MSS., is still in a better state, though sometimes difficulties are disposed of by simply skipping them (as on p. 3). MS. Harl., it seems, has saved some of the additions of the first text. The other MSS. contain the substance of the first text in a state of decomposition, with many omissions of lines and passages, or even (as in Tit. and Douce) with wholesale gaps, and with difficulties which have become inextricable (as in Chapt. 1). Sometimes recurrence was made to the Latin source, to fill up gaps (as in Tit. and Douce), but rarely or never, to amend the text. The same source had been consulted in MS. Royal, to add new matter; but that the plus of the 2nd group (and of Harl.) should be due to a later revision with the Latin original, instead of emanating from the first text, is quite improbable.

As the oldest MSS. go down to the beginning of the 15th century, the first translation can be dated about (rather before than after) 1400. With this date harmonizes the style, which is still heavy and embarrassed.<sup>2</sup> The dialect of MS. Royal, and, though less pure, of MS. Cbr. Ee, is South-midland;<sup>3</sup> and this, most likely,

<sup>1</sup> This is explained by the fact that this version was made by, or made for, holy Sisters; for such are, of course, the females expressed in the initials.

<sup>2</sup> So in the repetition of the noun with the relative, of the pers. pron. after the subject, of þan after whan, &c., in the repetition of the same subst. after an intermission, as p. 31, 14, and þat tyme þat we clepe cristemasse, þei clepe . . . þat same tyme þe tyme of herbes, 33, 31, þan þis sterre þat was prophecied . . . þe same nyȝt and þe same howre þat god was bore þe same sterre bygan arise, 86, 2; 127, 2; especially in relative sentences when the rel. in the genit. depends on a substantive in an oblique case: 47, 27, a sercle þe which in þe hijest partie of þis sercle (in cuius summitate), 63, 22, þei dispised Crist whan he was bore, whom long tyme tofore þei wȝst & prophecied of hys birþe, or after a prae-position: 39, 20, þat sterre þat was so long tyme prophecied afore and þat all þe pepil had so longe abyde and loke after þis sterre, 127, 15; 51, 32, þat kyndely resoun scheweþ hit to a man (cui humana ratio praebet experimentum), 65, 3, þe scheperdes to þe which þe angel apperyd and schewed to hem þe berþe of Crist; in the frequent repetition of the same words (55, 22, of þis towne . . . in þat town . . . in þat same litil town); in the repetition of the same thesis, as 21, 11; 97, 23; 115, 34.

<sup>3</sup> The dialect shows rare endings in en in the plur. *pres.* and *pret.*, whereas the past part. is without ending (as do, knowe); 3 *sgl.* ends in eþ. It prefers



was also the dialect of the first text. In the later MSS. the scribes have mixed the forms of their respective dialects: MS. Vesp. shows North-midland forms; Tit. and Douce are written by midland scribes, MS. Bedford in an East-midland district. The author of the English version is unknown. MS. Ashm. gives out (in the title) that it was "translated oute of latyne in to Englysshe by þe grettest doctours of our nacioun, licenced by þe chirche." This is merely a supposition of the scribe, taken, it seems, from the English translation of *Leg. aurea*, where the same title is used. As to the version of MS. Royal, it may have been arranged by Marg. Monington and Maude Stranlea; at least there are more instances of female authors in that time, as f. i. the well-known Juliana Barnes (or Berners), who, being abbess at Sopewell, near St. Albans, wrote "the bokys of Hawkyng and Huntyng and also of Cootarmures" (ed. St. Albans, 1486).

The English legend is an abridged translation of the Latin "Historia SS. trium Regum,"<sup>1</sup> by John of Hildesheim. This book, extremely popular in its day, so that it was translated into several languages, has been forgotten since.<sup>2</sup> Herm. Crombach, in his

*i* in the ending is in the plur. of substantives, *ir* (aftir, wondir), *id*, *ip* (but rarely in). *Hous*, *plaa*, *trespas*, are plurals. The pronouns are *she*—her, *þei*—hem, poss. *her*. The indef. art. is *a*, even before vowels. The pret. of *to see* is *sai*, pl. *si*; the plur. of *shal* is *shul*, of *have* sometimes *han*. *þat*, *demonst.*, is used as plur. Adverbs end in *lich* (*gretlich*). It writes any, man, whan, hande, vndirstonde, first, liche, ferþer, moche (*Cbr. mochel*), *naȝt* or *nat*, &c. It uses *clepe* (not *calle*), *ȝede*, *betwix*. The language is that of the close of the 14th century. The dialectic differences of the other MSS. are given in the Various readings.

<sup>1</sup> It has different titles in the MSS. and prints: *Historia trium Regum*, *Liber trium Regum*, *Liber de gestis et translacionibus t. R.*, *De gestis et transl. t. R.*, *De ortu et gestis et transl. t. R.*, *Legenda SS. t. R.*, *Legenda de tribus Magis sive Regibus gloriosis*, *Tractatus de gestis et transl. t. R.*, *Gesta t. R.*, *Tractatus collectus ex gestis et transl. t. R.*, *Laudes et gesta t. R. et ritus et sectae multorum regnorum*, *Liber de origine vita gestis et transl. SS. t. R.*; sometimes the name of the author is added, as in *Monac. 14186 Johannis Hildesiensis carmelitae historia t. R.*; in the prints the title is: *Liber de gestis ac trina beatissimorum trium Regum translacione qui genicium primicie et exemplar salutis omnium fuerunt Christianorum* (Ed. Mainz, 1477, 1478; Colon. 1481), or *Historia de translacione beatissimorum trium Regum* (Ed. Mainz, 1486), or *Legenda SS. trium Regum* (Mutinae, 1490), or *Historia gloriosissimorum t. R. integra triplicemque eorundem translacionem. veluti in choro maioris ecl. Colon. est habita, complectens* (Ed. Quentell, 1514).

<sup>2</sup> No doubt, because its fabulous ingredients, not based on sufficient

famous work "*Primitae gentium sive historia et encomium SS. trium Magorum evangelicorum*," Colon. 1654, fol., scorns to mention it. The first who discovered a MS. of it, and the name of the author, in 1818, was Göthe,<sup>1</sup> who speaks of it in high praise. His MS. was translated into German by Gust. Schwab ("*Die Legende von den h. drei Königen, von Johann v. Hildesheim, aus einer von Göthe mitgetheilten lat. Hs. und einer deutschen der Heidelb. Bibl. bearbeitet, und mit 12 Romanzen begleitet*," Stutg. & Tubing. 1822), whose book is nearly forgotten now, though the "Romances" are not without merit. K. Simrock found a German translation of 1389, dedicated to "Frau Elsbeth von Katzenellenbogen, Herrin von Erlbach," in a MS. at Basle (Univ. Libr. 58). A free German translation, extant in 2 old prints, without date and place (but most likely printed in Strassburg by Preyss, about 1480),<sup>2</sup> was much in favour as a "Volksbuch"; it was renewed in a modernized shape by K. Simrock ("*Die Legende von den Königen, Volksbuch, Frankf. a. M.*" Brömer, 1847).<sup>3</sup> H. I. Floss ("*Dreikönigenbuch*," Köln,

authority, gave offence in a more discriminating time (cf. Papebroek, *Acta SS. Boll. May I.*, p. vii), and still more to the Protestants.

<sup>1</sup> He wrote on it to Sulpiz Boisserée, from Jena, 22 Oct., 1818 (cf. Sulpiz Boiss. II., p. 254), and in "*Kunst und Alterthum*," see his Works, Stutg. & Tub., 1833, Vol. 45, p. 190-203, and 204-206. He says of it: "In's Deutsche übersetzt schlösse sich das büchlein unmittelbar an die Volksbücher: denn es ist für die menge erfunden und geschrieben, die sich, ohne den kritischen zahn zu wetzen, an allem erfreut was der einbildungskraft anmutig geboten wird. und so sind die einzelheiten durchaus allerliebst und mit heiterem pinsel ausgemalt."

<sup>2</sup> Cf. Floss, "*Dreikönigenbuch*," p. 77.

<sup>3</sup> Since then a great many more German versions have been found in the libraries. Fr. Xaver Wöber published a prose version from a MS. in the libr. of the Greek-Cath. Chapter at Przemysl ("*Hystoria von de heilig drein Kuning*," Wien, Mechitharisten Buchdruckerei, 1857). A MS. at Heidelberg (Cod. Palat. 118; 14th cent.) is mentioned by Wilken ("*Geschichte der bildung &c. der Heidelb. Büchersammlung*," Hdbg., 1817). There are MSS. of a German translation at Munich: Cod. Germ., 5134, fol. 90-160 ("von lat. zu tutsche bracht, 1405"); 535, fol. 420-462 ("*Historia von den h. drei königen*," 15th cent.); 4886 (15th cent.); at Vienna Pal. 3026; 2856. A short extract, with some additions, is the text ed. by I. V. Zingerle, "*Von den h. drey künigen*," Innspr. 1855 (15th cent.). A poem, extant in a print, "*Gedruckt tzo Coellen vp dem Eygelsteyn by myr Henrich van Nuys, In dem jaere vns heren MCCCCIX*" (a copy of which is in Gotha), was published by P. Norrenberg, "*Kölnisches Literaturloben im 1. Viertel des XVI. Jhdts*" (Viersen, 1873); it is a late poem, one of the class that were called in Cologne "*Passie*," drawn from John of Hildesheim.—A Dutch translation, "*Van drie*

1864, p. 76) mentions several MSS. of the Latin text in Treves, Munich, Bruxelles, "and in several other MS-libraries," and six old editions: 3 printed in Mainz by Johan Guldenschaff, 1477, 1478, and 1486; one in Cologne by Bartholomaeus de Unkel, 1481; one in Modena by Dominicus Richizola, 1490; and one by Quentell, Cologne 1514.<sup>1</sup> The first modern edition was given by E. Köpke ("Johannes von Hildesheim," Progr. der Ritter-Academie zu Brandenburg a. H., Brandenb., 1878<sup>2</sup>), from a MS. at Brandenburg, written in 1409, now in the libr. of the Ritter-Acad., formerly in the Chapter libr.). Since then a great many more MSS. have turned up: 2 in England: MSS. Cott. Cleop. D VII, and Corp. Chr. Coll. Cambr. 275 (15th cent.), the latter of which, or rather another copy, was used by the English translator; 4 in Berlin: Royal libr. Theol. Fol. 47 (a copy of MS. Brand., written in 1413), Fol. 241 (written in 1402), Fol. 510, Quart 116. Munich has about two dozen MSS.: Cod. lat. 101, 2941 (c. 1409-12), 3254 (written in Munster by Fr. Burkhalter), 4755, 5884, 5932, 11582 (written 1432), 12005, 12723 (wr. 1417), 14186, 14547, 17227 (14th cent.), 18427 (wr. 1466), 18621, 19544, 21627 (wr. 1450), 23788 (wr. 1419), 23839 (wr. 1434), 24571, 26636, 26688 (wr. 1490), 26700, 26921 (cf. Halm "Catalogue"). The MS. at Treves (Munic. libr.), which I have seen, hardly deserves mention, as its text is the same as in the editions, but with many mistakes. Other MSS. are extant in Vienna: Pal. 385 (14th cent.), 3341, 4926.

The great number of MSS. proves the great popularity of the book. I have only seen part of the MSS.; but so far as I can see, they differ very much. There are at least 2 versions: one with a far shorter and simpler text, in MS. Brandenburg (written in 1409<sup>3</sup>), and MS. Berol. Fol. 47 (written in 1413, by one Joh. Cassel, rector

coningen," was printed at Delf, in hollant, 1479 (71 leaves, 4<sup>o</sup>); a Flemish at Antwerp, by W. Wostermann, ab. 1530; a French translation, "Vie der trois roys," at Paris, by Jeh. Treperel, 1498, at Metz, par J. Palier, 1543. A Danish "Kronike om de hellige tre Konger," abridged from John of Hild., was ed. Copenhagen (1872).

<sup>1</sup> It was reprinted by Quentell in 1517 (a copy of which ed. is in the Brit. Mus.), with an address to the reader by Ortuinus Gratius.

<sup>2</sup> This edition is however full of gross mistakes and even omissions; most of the faults are due to the misunderstanding of the many abbreviations.

<sup>3</sup> Colophon: Anno domini MCCCCIX hec completa sunt Sabbatho die post octauas Corporis Christi in scribendo.

at Brandenburg;<sup>1</sup> it is a copy of MS. Brand., though with many alterations); here the biblical part is only intimated, not executed, the digressions are mostly abridged or sketched, or wholly omitted, the style is simple and clear, so that it looks like a first draught, though some of the omissions are mentioned in the index. The vast majority of the MSS. contain a widely-enlarged text, in which all the details are broadly executed, and many digressions added, in a style made pompous by accumulations, doublings and treblings of words, circumlocutions and repetitions, so that the clear sense is stifled under verbosity, and frequently obscured. The latter became the generally-received text, and was printed in the old editions. It seems that the former version contains the first text, from which the wider was formed; but it is to be noted that some of the very oldest MSS. already contain the wider text. I must leave this question open till I have collated the MSS. extant at Munich; nor can I attempt, as yet, to give a critical edition of the Latin text; I must content myself here with reprinting the Brandenb. text (which I have collated with the MS., and with MS. Berol. Fol. 47), and with adding the readings of the common text, especially of the MSS. extant in England (MS. Cleop. D VII and Corp. Chr. Coll. Cbr. 275), as being of importance for the English version. Both MSS. have the enlarged text, but with a great many variations and omissions, of which those in MS. Corp. Chr. Coll. explain the discrepancies of the English version, founded on that very MS.

What is known of the author, John of Hildesheim, is found in Trithemii "Liber de scriptor. ecclesiasticis," tom. CXVII; in Oudinus "Commentar. de script. eccl. antiquis," III, p. 1275; in Fabricii "Biblioth. med. et infim. latin." IV, 8; and especially in "Bibliotheca Carmelitana, Aurelianis, 1752," II, p. 4.<sup>2</sup> He is called a Saxon, or a Westfalian; that he was born at Hildesheim, is probable, but attested only by the Carmelite Martin of St. Joseph,

<sup>1</sup> Col.: Explicit liber trium Regum in istis partibus, per venerabilem Johannem *archiepiscopum magdeburg.* (!) nouiter portatus. Scriptus per Iohannem Cassel rectorem nouiciorum et aliorum scolarium in vrbe Brand. a. d. M<sup>o</sup>cccc<sup>o</sup>xij<sup>o</sup> decimo octauo Kalendas septembris, sole existente in libra in primo gradu, luna in cancro; pro quo ihesus cristus marie filius sit benedictus, in secula seculorum, amen.

<sup>2</sup> Cf. Köpke, "Joh. v. Hildesheim," p. 6, 7.

the commentator of Trithemius. He was a Carmelite friar, studied at Avignon, where he went with Petrus Thomas, general of his order, under Clemens IV. (1342-52), and became doctor of divinity and professor. In 1358 he was appointed "biblicus" at Paris, by the chapter held at Bordeaux. Afterwards he returned to Germany, and became Prior at Cassel; as such, he was sent on a mission to Rome in 1366. On his return, he was made prior of the convent of Marienau, mediated the peace between the bishop of Hildesheim and the duke of Brunswick, and died in his convent in 1375, where he lies buried in the choir, beside the founder of this convent, Count Gleichen.<sup>1</sup> His epitaph was discovered by Seb. Münster, who published it in his "Saxonia" (repr. in "Bibl. Carm."). He wrote several works<sup>1</sup>: *Chronica historiarum*, *De monstis in ecclesia*, *De Antichristo*, *In turpia pingentem*, *Defensorium sui ordinis*, *De fonte vitae*, *Contra Iudaeos*, *Sermones*, *Epistolae*, "et quaedam alia." His "Historia trium Regum" was a great success. It is dedicated<sup>2</sup> to Florence de Weuelkounen, bishop of Munster, in Westfalia, who held the see of that place 1364-79, and died in 1393 as bishop of Utrecht.<sup>1</sup> As the author died in 1375, his book must have been written between 1364 and 1375. To the same period point some dates which he gives in his "historia"; he mentions events of the years 1340, 1341, 1361.

When Rainald of Dassel brought the bodies of the 3 Kings to Cologne, in 1164, he gave 3 fingers of the relics to the cathedral of Hildesheim, in which place he had studied and had held several ecclesiastical offices,<sup>3</sup> before he was made Chancellor, in 1156, and designated Archbishop of Cologne, in 1159. This fact not only proves the close connection between Hildesheim and Cologne, but seems to contain the very reason why John of Hildesheim felt

<sup>1-1</sup> Cf. Köpke, "Joh. v. Hildesheim," p. 6, 7.

<sup>2</sup> This dedication is omitted in most MSS., but extant in the editions. It runs: "Reuerendissimo in Christo patri ac domino, domino Florencio de Weuelkounen, diuina prouidencia Monasteriensis ecclesie episcopo dignissimo." In Ch. 1 he addresses him, and says that he has written his book "vestro iussu."

<sup>3</sup> Cf. Floss, p. 7. He had at the same time held four eccl. offices: that of "Probst" at the Cathedral of Hildesheim; at St. Maurice's, Hildesheim; at the Cathedral of Munster; and at St. Peter's, Goslar; besides being canon at St. Mary's, Hildesheim. In 1154 he had refused the see of Hildesheim.

himself called upon to write his legend, as some rays of the glory which the 3 Kings spread over Cologne, fell on his own native place.

John maintains, in Ch. 1, that he compiled his work from divers books, known only in the East, and from hearing, and sight, and relations of others; in Ch. 4 he mentions, as his authorities, "books written in Hebrew and Chaldee of the life and deeds, and all matters of the 3 Kings, which had been brought from India to Akres by the princes of Vaus, and had been translated there into French, and were kept there in this translation by certain nobles"; to these, he says he has added new matter from divers sermons and homilies, and from hearing, and sight, and relations of others. These Hebrew and Chaldaic books are, no doubt, a mere fiction, or perhaps mention was made of them in his real sources.

The legendary part is taken from the Bible, which is literally reproduced (in the enlarged text), and from the Fathers, from common traditions and well-known facts. The cathedral of Cologne possessed a written account of the several translations,<sup>1</sup> whose substance, and indeed the outlines of the whole legend, are, it seems, preserved in a MS. at the Hague, N. 269, written about 1200 by a native of Cologne (ed. by Floss, "Beilage II," p. 116-122),<sup>2</sup> and in the *Breviarium Coloniense* (ed. 1495 and 1522); this account, and the traditions current at Cologne, were, no doubt, among his principal sources. The forming of the legend had been for some time in progress, especially since the translation of the 3 Kings to Cologne;<sup>3</sup> their

<sup>1</sup> Chron. Anonymi of Afflighem (wr. 1189), a. 1163: "Si quis vult scire quomodo de partibus suis translata sint (corpora trium Regum) Constantinopolim et de Constantinopoli Mediolanum, id in ecclesia s. Petri Coloniensis inveniet." The *Magnum Chron. Belgicum* (Pistorius Scr., III, 205), 15th cent., brings this passage in the same words. Cf. Floss, p. 50; M. Hartmann, "Ueber das span. Dreikönigsspiel" (Inaug. diss., Bautzen, 1879), p. 74.

<sup>2</sup> Title: "Incipit de tribus regibus relacio qui dominum adorauerunt viij idus Januarij." On this relation is based the report in Giles d' Orval, "Gesta Pontif. Leodiensium," Cap. 45 (in Chapeaville, "Gesta Ponf. Leod." II, 114). Far older, but only short, are the notices in *Annales Isengrimmi maiores*, a. 1168 (Pertz Scr., XVII, 315), and in *Roberti de Monte Cronica*, a. 1158 and 1164 (Pertz, VI, 508, 513), both contemporaries of the last translation; cf. Floss. A vast material is given by Crombach.

<sup>3</sup> Most likely it was only from that time that the traditions of their former translations were found; cf. M. Hartmann, l. c. The subject of the Kings became now of general interest, and gave rise to the many legendary tales floating at the time of John of Hildesheim.

number, names,<sup>1</sup> character and attributes (as "primicie gencium") had been fixed, traditions had been formed of their life and death, the same prophecies had long been applied to them, the meaning of their gifts had frequently been discussed; a great deal of information was dispersed in the homilies then in use.<sup>2</sup> The subject of the 3 Kings was one of the favourite topics of the day; they were at that time the most popular saints of Christendom, their festival was solemnized with uncommon mirth and splendour, with personations within church,<sup>3</sup> with mummeries and plays without; their shrine at Cologne was one of the centres of the Christian world, the very fame and wealth of Cologne dated from their translation. To fix the traditions then current, to have the "legend" of the great national Saints, to have it complete, with all the

<sup>1</sup> Cf. M. Hartmann, l. c. "Excurs III," p. 51, who rejects nearly all testimonies for the existence of the names previous to the translation to Cologne, except that in the *Excerpta Latina Barbari* (7th cent.), where the names are: Bithisarea, Melichior, Gathaspa (ed. in Schoene, "Eusebii Chron." Vol. I, Berl. 1875, p. 174); but in this he goes too far.

<sup>2</sup> Leg. Aurea (c. 1280) in the Sermon on Epiph. contains a former stage of the legend, with much homiletic matter; but it only briefly mentions the transl. by St. Helena and Eustorgius. John of Hild. seems not to have made immediate use of it. Similar is the account in the German "Marienpassionale" (ed. Augsburg 1476, Appendix).—The Old-Spanish "Libre de los tres Reys" (in Sanchez Colleccion, Madr. 1841, p. 125-132), contains only the adoration of the 3 Kings and the flight to Egypt (with the adventure of the robbers from the *Infancia Salv.*).

<sup>3</sup> These personations, which dramatize the liturgy of the day, first given in Latin in the short words of the Bible by the clergy alone, as a part of the service, but gradually dilating and passing over to the laity, form one of the first elements in the history of the mediæval drama. The oldest specimens in Latin are those of Limoges, Rouen ("Officium Stellæ"), Nevers (two), Compiègne, Freisingen, Orleans (cf. Du Ménil, "Origines Lat. du Théâtre moderne," Paris, 1849; Delisle, "Romania," 1875; M. Hartmann, l. c., p. 7 ff.; Th. Wright, "Early Mysteries and other Lat. poems of the 12th and 13th cent." Lond., 1838); they are extant in MSS. of the 11th and 12th cent.; the oldest specimen in a national idiom is an Old-Spanish play (last ed. by M. Hartmann, l. c., p. 46). These plays soon became very popular. German plays have been collected by Weinhold, "Weihnachtsspiele und Lieder," Grätz, 1853; Schröer, "Deutsche Weihnachtsspiele aus Ungarn," Vienna, 1861; in "Carmina burana," Stuttg., 1847; cf. Wilken, "Gesch. der geistl. Spiele in Deutschland," Gött., 1872. "Dreikönigsspiele" were frequent at Cologne (cf. Crombach, 732), Hildesheim (cf. Floss, 99), Milan (Floss, 63), and indeed in all places where the 3 Kings were specially worshipped, as also in Burgundy, where the 3 Kings passed on their translation to Cologne (cf. Floss, p. 100).—On the influence of the legend on art see Mrs. Jameson, "Legends of the Madonna," London, 1857, p. 210—223.

apparatus then required in a legend, in a form befitting the subject, had become a task of national interest. John of Hildesheim undertook this task, for which he was eminently qualified. He had travelled in France and Italy, had been near the papal court at Avignon and Rome, and had, no doubt, acquired much information, unknown as yet to the general public; he had been "biblicus" at Paris, he had wide connections. His was not a critical age; he took his materials where and how he found them, without scrupulously examining their authenticity; the marvellous was then indispensable to a legend, and received with a credulous mind, especially when Eastern subjects were concerned. Nevertheless, it remains astonishing how he got all his information together: and the question arises whether he has not sometimes added of his own inventions. On the whole, I am not inclined to assert this point, and to think him capable of real falsifications; though perhaps he has sometimes been led away by his imagination and too freely made use of his power of combination, as in the history of the 30 gilt pennies, of the apple of gold, &c., which seem to be of very recent date, and almost to have been expressly made for the occasion; but perhaps a tradition was already afloat, analogous to that of the crown of thorns at Paris. In all cases, his credulity is rather stupendous; he takes everything in good earnest, without a trace of irony.

The most interesting part of his book is the many digressions which he has dispersed among the narrative: descriptions of countries, places, products, events, customs, churches and sects in the East; these "allotria" take up more than half of the book. Here he has laid down all the information then known of the East. Some of the details he may have learned at Cologne, which, since the crusades, had been the centre of commerce to the Orient, others at Avignon and Rome; but his chief sources were the books of travels, frequent at that age of pilgrimages to the Holy Land. Missionaries<sup>1</sup>

<sup>1</sup> Köpke, l. c., p. 5: "Die kenntniss von den Thomas-Christen brachte Montecorvino nach Europa, der sie in Maliapur bei Madras besucht hatte und im Jahre 1320 als Bischof zu Chan-balyk (Peking) gestorben war; um 1335 stattete der leichtgläubige Franciskaner Odorico von Pordenone nach seiner rückkehr von den Sunda-Inseln und aus China seinen reisebericht ab, aus dem der Ritter Mandeville seine wunderbare reise sich zurechtrichtete; 1346 gab Jacob von Marignola, der auch in China, aber als päpstlicher legat, gereist



had even penetrated to the far East, and disclosed its mysteries. The same MS. Corp. Chr. Coll. Camb. 275 (15th cent.), which contains the "Historia trium Regum," has also some accounts of Oriental affairs, as "De presbitero Johanne," f. 146-149; "Itinerarium fratris Odorici ord. frat. minorum de mirabilibus Orientalium Tartarorum," f. 149-163; "De Saracenis et eorum observationibus," f. 234-9, which may have been known to John of Hildesheim; besides "Mandeville's Travels," which our author seems not yet to know. But it is impossible to lay open his sources, and to decide on his trustworthiness, as long as nearly all the material is hidden in libraries.<sup>1</sup>—

In June 1164, two years after the destruction of Milan, Rainald von Dassel, then Chancellor, and designated<sup>2</sup> Archbishop of Cologne (since 1159), obtained from the Emperor Frederick I. the bodies of the 3 Kings, together with those of the SS. Nabor and Felix, and one Martinus Conf., all which had been *discovered*<sup>3</sup> in 1158, in St.

war, seinen bericht. erst in der mitte des 14. Jhdts. wurde den königen des christlichen Abessinien der titel des erzpriesters Johannes beigelegt (?). unter dem frischen eindruck dieser ereignisse ist unzweifelhaft vieles in dem buche geschrieben, anderes konnte er nur in der nächsten nähe der Curie, sei es zu Avignon oder zu Rom, vernommen haben, wie die äussere erscheinung des Tartaren- und Mongolenchans 1340, die Christenverfolgung zu Damascus u. in Egipten 1341, oder die absichten der Sarazenen aus der kirche zu Bethleem die prächtigsten säulen i. J. 1361 zu entnehmen."

<sup>1</sup> There is a curious account in the *Annales Egmondini* (Pertz. Scr. XVII, 174, a. 1222), which seems to have some connection with what John of Hild. relates about Prester John and the Nestorines: "De terra Persarum exercitus magnus valde et fortis. egressus de finibus suis, per adiacentes sibi provincias transitum fecit, qui dicebantur fuisse homines magne proceritatis et stature horribilis; quod tamen non credimus. Sed qua de causa egressi fuerint vel quid egerint, ignoramus. In brevi vero reversi sunt ad propria. Dicebant tamen quidam quod versus Coloniam vellent ire et tres Magos de gente eorum natos ibidem accipere. Vnum tamen scimus quod Iudeorum gens super eodem rumore ingenti leticia exultabant et vehementer sibi applaudebant, nescio quid de futura libertate sua ex hoc provenire sibi sperantes, vnde et regem illius multitudinis *filium David* appellabant" (cf. Floss).

<sup>2</sup> He was not consecrated till 2 Oct., 1165. Shortly afterwards, 29 Dec., he elevated the relics of Charlemagne at Aix-la-chapelle, whom, with the assent of Pope Paschalis III, he canonized (cf. Floss, p. 9). In 1166 he elevated the relics of SS. Cassius, Florencius and Mallusius, at Bonn (cf. Floss, p. 91). He died Aug. 14. 1167, at Rome; cf. Jul. Ficker "Reinhold von Dassel," Köln, Heberle, 1850.

<sup>3</sup> Rob. de Monte Cron., a. 1158: "Eodem anno *invent*a sunt corpora trium magorum qui Salvatorem nostrum infantem adorauerunt in Bethleem, in quadam veteri capella iuxta urbem Mediolanum, et pro timore Friderici

Eustorgio's (then outside Milan), and had then been hidden within the town (in St. Georgio's<sup>1</sup>)—as a reward for the eminent services which he, and the people of Cologne, had rendered to the Emperor in his conflict with Pope Alexander III. On June 11 he set out on his journey with the holy bodies, and, taking his way by Burgundy, to escape from his enemies, who were lying in wait for him, arrived at Cologne on July 23 (anniversary of the Translation).<sup>2</sup> We still have a letter, dated Vercelli, 1164, 12 June, in which Rainald announces his imminent arrival with the holy bodies (ed. by Floss, p. 113-5). The bodies were then still incorrupt, "*integra, utpote balsamo condita, ut ipse, dum venissem Coloniam, aspexi*" (Ann. Isengr. a. 1168), "*integra exterius quantum ad cutem et capillos*" (Rob. de Monte Cron. a. 1164); one of them appeared to be of 15 years, the other of 30, the third of 40 (Rob. de Monte l. c.). The same Rainald instituted a festival in their honour at Cologne, on Epiphany, which he endowed with 10 Mark yearly.<sup>3</sup> His successor, Philipp von Heinsberg (1167-91), founded the magnificent shrine, in which the holy bodies are still deposited (cf. Floss, p. 94). From that time the growth and wealth of Cologne rapidly increased, so that it soon became the most powerful place of the Empire. As a place of worship it was inferior only to Jerusalem, Rome, and St. Jago.<sup>4</sup>

These are historical facts; all the rest is legendary.<sup>5</sup> That

*imperatoris Alemannorum qui eandem urbem obsidere veniebat, levata et in civitate posita.*" There was, however, some doubt about the identity of the bodies; cf. Libellus trist. et dol. a. 1164: "*Undecimo die eiusdem mensis (Junii) Rainaldus Cancellarius Colon. archiep. tulit corpora SS. martyrum Naboris atque Felicis et S. confessoris Martini, prout dicebatur, et tria alia corpora que erant condita in archa que est in eccl. b. Eustorgii, et que dicebantur esse magorum trium, et exportavit Coloniam.*"

<sup>1</sup> Rainald took them from the campanile of St. Giorgio; cf. Galv. de la Flamma (Muratori Scr. XI, 644), Cron. manoscritta di S. Eustorgio (Serv. Latuada, III, 136); cf. Floss, p. 2.

<sup>2</sup> Cf. Floss, p. 14.

<sup>3</sup> MS. at the Hague, 269.

<sup>4</sup> Cf. Abel, "Die polit. Bedeutung Kölns am Ende des 12. Jhdts." (Allgem. Monatsschrift für Wiss. u. Litt., Halle, 1852, p. 443). The MS. at the Hague (269) says: "*Ab illo tempore cepit Colonia magis proficere et fama et gloria, ita ut vsque hodie SS. regum odore attracti et illecti ex insulis maris et diuersis regionibus fideles confluere non desinant: Scoti, Brittones, Anglici, Hispani, de Italia etiam, Sicilia et vtraque Gallia, reddentes ibi vota sua que distinxerunt labiis suis.*"

<sup>5</sup> On the legend of the 3 Kings see also: Inchover, "Tres magi evang."

Rainald got the bodies clandestinely from a noble Milanese, before asking them of the Emperor, is a mere tradition, first recorded in the *Annales Egmondani* (13th cent.), a. 1167 (Pertz Scr., XVI, 465), which, however, still omit the name of the nobleman; this name, Azzo de Turri (or della Torre, which was one of the most powerful families in Milan in the 13th cent.), does not appear before John of Hildesheim (cf. Floss, p. 71 ff.).<sup>1</sup> What is told of their prior translations, rests on traditions no older, it seems, than the last translation; the chief source is the *Vita b. Eustorgii Conf.* (cf. "Act. SS. Boll. Sépt." V, 776; ed. in Mombritius, "Vitae et Acta SS." I, 266), which Crombach (p. 172) considers very old, and Floss (p. 47) dates about 1100, but which was, most likely, written after, not before, the discovery of the bodies at Milan (in 1158),<sup>2</sup> and was an attempt to explain that very discovery. It relates how St. Eustorgius, a native of Constantinople, and familiar with the Emperor, was sent to Milan on a mission, was made bishop by the Milanese, and obtained for them from the Emperor the bodies of the 3 Kings, which had once been brought from different countries to Constantinople by St. Helena;<sup>3</sup> as bishop, he was the second (third) predecessor of St.

Romae, 1639; Jaques d'Auzole Lapeyre, "L'Épiphanie ou pensées nouvelles à la gloire de dieu touchant les trois Mages," Paris, 1638; Crombach l. c.; Hebenstreit, "De magorum &c. nomine patria et statu dissertatio," Jenae, 1709; Kreuzer, "Dreikönigenbuch. Zur 700 jähr. Feier der Einbringung der h. 3 Könige," Bonn, 1864; Alfr. Maury, "Essai sur les légendes pieuses du moyen âge," Paris, 1843; Schöbel, "Histoire des trois Mages" (*Revue de Linguistique et Phil. comp.* 1878).

<sup>1</sup> A later account is that given in Crombach: that the sister of a Milanese nobleman (Gualfegus, Gualvagno Visconte, Count of Angleria) betrayed the bodies to Rainald, to save her brother; this account was enhanced by many fabulous details; cf. Floss, p. 81. The same account is told in the 2nd part of the German poem, "Zeno oder die Leg. von den h. 3 Königen."

<sup>2</sup> Cf. M. Hartmann, p. 74 ff.: "Vielleicht wurde sie in Köln selbst verfasst, um dein natürlich sich geltend machenden bedürfnisse nach alten documenten über die 3 Könige entgegenzukommen. . . Auch ist es sehr wahrscheinlich dass die ganze sage erst später von Kölu nach Mailand gekommen ist," p. 72: "Erst der glaube, erst die fiction, dass die 1158 in der S. Eustorgiuskirche gefundenen leichen die der 3 Könige seien, gab zu der sage veranlassung dass S. Eustorgius sie hinbrachte."

<sup>3</sup> The same tradition, though in more general terms, is given in Ann. Isengrimmi, who says that St. Helena brought the bodies to Constantinople, and that a bishop of Milan, who was at her court, acquired them, and brought them to Milan; he refers for it to "historiae" extant at Cologne, which Floss believes to be the *Vita S. Eustorgii*. Rob. de Monte Cron. first names this bishop Eustorgius, to whom the bodies were given by an emperor of Byzance.

Ambrose, and lies buried "in the venerable church of the 3 Kings, which since bears his name also." The account in the MS. at the Hague, 269, which embodies the traditions current at Cologne, repeats the same story, but adds the name of the Emperor, Manuel. John of Hildesheim combines a double relation: "it is said" (*fertur*), he says, "that at the instance (*concilio*) of the Emperor Mauricius (who is called 'primus imperator Romanorum ex Graecis'), the bodies were translated to Milan, for it had assisted him in recovering Greece and Armenia, then laid waste by the Saracens and Persians;" "and it is read (*legitur*) that this translation was made under Manuel by St. Eustorgius." Here we see how the tradition, which sprang from the discovery of the bodies, was gradually enlarged. The name of Manuel was added, because the name of this Emperor (who reigned 1143-1180) was then best known for a Greek Emperor. St. Ambrose, though he mentions St. Eustorgius, knows nothing of the translation of the 3 Kings, nor does Paulinus, the biographer of St. Ambrose. As the whole story of the translation by St. Eustorgius is, most likely, a late invention, owing to the discovery of the bodies in his church, it is needless to attempt explaining how they came to Milan. Papebroek (*Acta SS. Boll.*) removes the translation to the time of the Emperor Phokas (603-610); others, like P. Allegranza,<sup>1</sup> to that of the Emperor Zeno<sup>2</sup> (474-491), of whom a ducat, said to have been found in the ark in which the 3 Kings were

Whether or no these two accounts of contemporaries to the last translation are older than the *Vita Eust.*, is a matter of dispute. That the tradition was not then generally received, is proved by William of Newburgh (1136-1208), who says: "Nec notum est a quibus personis sacrae illorum reliquiae illuc (Mediolanum) delatae ibique repositae fuerint" (a second MS., however, differs in the readings); and by Albericus Chron. (ab. 1250), a. 1163: "De Perside autem qualiter corpora Constantinopolim fuissent translata, hucusque non reperi"; cf. M. Hartmann, l. c. p. 73.

<sup>1</sup> "Delle antichità longob. milanesi," Milano, 1793; cf. Floss, p. 56 ff.

<sup>2</sup> The name of Zeno is the only thing in common in the old German poem "Zeno," extant in 4 MSS. (2 Low-German, and 2 High-German texts), ed. by Aug. Lübber, "Zeno, oder die Legende von den h. drei Königen," Bremen, 1869. This is a most fabulous account, relating how one Zeno, son of a rich citizen of Verona of the same name, but who, at his birth, is brought to a bishop of Milan by the devil, who lays himself in the cradle in his stead, after many strange adventures got the bodies of the 3 Kings with the help of the devil. This strange story is of the same kind as that of the "heilige Rock" at Treves. Perhaps it rests on the tradition of the ducat of Zeno in St. Eustorgio's.

translated to Milan, and which the people supposed had belonged to the coin offered by the 3 Kings in Bethlehem, was shown in St. Eustorgio's (cf. Floss, p. 56). But the traditions extant in St. Eustorgio's respecting the 3 Kings, seem only to have arisen consequently to the discovery of the bodies, nor can it be proved that it bore the name of Church of the 3 Kings before that date (cf. Floss, p. 61 ff.).<sup>1</sup> Still more fabulous is the account of the translation to Constantinople by St. Helena: no Byzantine author mentions that the 3 Kings were ever specially worshipped at Constantinople.—

May I be allowed to add that the editing of this Legend has given me unusual trouble, and occupied me for years. When searching for the MSS. I found the worst first. Of th's it was almost impossible to make sense, and only by chance did I at last discover the best texts, so that I had to do the work over again more than once; and thus it was also with the Latin text.

<sup>1</sup> Since 1220 St. Eustorgio's belonged to the Dominicans; cf. Floss, p. 60.



The Three Kings of Cologne.

[<sup>1</sup> The first page of the Cambr. MS. being mostly unreadable from blackness, the text is supplied from MS. Tit. A 25.]

The fame of the 3 Kings has spread from the East, where they were the first Gentiles that worshipped Christ, to the West, for their relics :

[<sup>2</sup> Left out in MS. Tit., but readable in MS. Cbr.]

[<sup>3</sup> read hit]

[<sup>4</sup> MS. as]

[<sup>5</sup> MS. So these]

[<sup>6</sup> MS. birth þat was Crist]

and therefore this story has been compiled.

[*The Cambridge MS. Univ. Libr. Ee 4. 32, f. 1 : save p. 1, from MS. Cott. Tit. A xxv.*<sup>1</sup>]

Here foloweth the manere and fourme of sekyng and offeryng<sup>t</sup> and also of þe beryng<sup>t</sup> and translaciouns of 4  
[þe] þree holy and worshipfuþ kyngis of Coleyn : Iaspar, Melchyor, and Balthaser.

**S**ithe of þese þree worschifuþ kynges alle þe worlde 8  
from þe risyng of þe sonne to his downe-goyng<sup>e</sup> ys  
fuþ of preisyng<sup>t</sup> [and merites]<sup>2</sup>, and, þefore, as the  
rysyng<sup>t</sup> of þe soñ clerith in hys beemes, so þis worlde (!)<sup>3</sup>  
shyneth in meritis of þese þree kyngis ; ffor in<sup>4</sup> þe 12  
springyng<sup>t</sup> and rysyng<sup>t</sup> of þe sonne, þat is to saye  
in þe Este of þe worlde, these<sup>5</sup> þree kynges in body  
and flessþ lyuynge, Crist, verray god and man, wiþ her  
ziftis, þat were bodily & in menyng<sup>e</sup> gostely, sought 16  
and worschiped, and so þese þree kynges, þat of mys-  
creauntes were þe first byleuyng men and of mys-  
creauntes þe firste maydenes, [þe] birth [of] Crist,<sup>6</sup> þe  
verray sonne, fyrste schewed and honoured amonge 20  
mysbeleued men. and so goyng<sup>e</sup>-doun of þis sonne in  
þe bileue of þese þree kyngis, as a shynyng morowe-  
tyde bitokeneth a cleer wheder folowing<sup>t</sup> (!) : ffor þis  
goyng<sup>e</sup>-doun of þe sonne þese þree kynges whanne þei 24  
were ded, with her reliquys & myraclys in manye  
maners . . . schewed and expressed.<sup>7</sup> But for as moche  
as þese þre kynges what þei wrouȝte in þe birth of the  
sonne Crist, in dyuers bokes and placis is often wreten 28  
and openly schewed, but what they diden aftir, parcas  
to many men it is vnknowe : wherfore aftir hiryng<sup>e</sup>,  
sight and speche of opere men to [þe] worschip of god

<sup>7</sup> See the Lat. text : In quem tamen ortum solis ejus occasus quasi aurora valde rutilans claram auram sequentem presignans jam refulget : nam ipsum solis occasum prefati tres Reges eorum reliquiis venerandis et signis carne soluti multipliciter ornauerunt et in ipso solis occasu principias suas et fidem gencium virtutibus et signis approbauerunt.



MS. Roy. 18 A x. f 87.

**M**Iȝtful god, þat euermore is wondirful in hys  
 4 seyntis & glorious in his werkis, many wondirful  
 þingis wrouzt and schewed to aȝh his holy seyntis, &  
 specialiche to þe .iiij. worschippful kynges, þe which  
 with aȝh worschippe and deuocioun souzte oure lord Ihesu  
 8 Cryst in Bethelēm in his childhode.—And for as moche  
 as of þes .iiij. worschippful & glorious kynges aȝh þe  
 worlde from þe arisyng of þe sunne to his downe-goyng  
 is ful in praisyng and meritys, þerfore, as þe arisyng of  
 12 þe sunne clereþ in his bemys, / so þe worlde schineþ in  
 merites of þes .iiij. kyngis; ffor in þe springyng and  
 arisyng of þe sunne, þat is to seiȝe, in þe eest of þe  
 worlde, þes .iiij. kynges in body and flessche leuynge,  
 16 Crist, verrey god and man, with her ȝiftis, þat were  
 bodily and in menyng gostly, souzte and worschipped,  
 and so þes .iiij. kynges, þat of myscreautys were þe first  
 bileuynge men and of miscreautis þe first maydenys,  
 20 þe birþe of Crist, þe verrey sunne, first schewed &  
 halwed to mysbyleue men. /

But for as moche as, what  
 þes .iiij. kynges wrouzte in þe birþe of þe sunne Crist,  
 28 in diuers bokes and plasis is [ofte]<sup>1</sup> write and openlich,  
 but, what þei dide aftir, [peraenture to many] men is  
 vnknowe: þerfore aftir [sight, heryng, and spekyng of]  
 oþer men is & also of diuers [wrytyng of diuers clerkis,

<sup>1</sup> There is a large hole in the MS., extending over the words in square brackets [ ], taken from MS. Vespasian E. xvi.

and oure lady seynt Mary and þese þree kynges somme thynges hire ben writen and of dyuerse bokes sette and putte in oon.

The matter of the 3 Kings began first from Balaam's prophecy Orietur stella (Num. 24, 17).

Cap. 1. Thys matere of þe þree blesside kyngis toke 4  
bygynnyng<sup>t</sup> of þe prophecie of Balaam, the prest<sup>t</sup> of Madian, prophete: the which Balaam amonge all opere þingis prophecied and sayde **Orietur stella ex Iacob & exurget homo de Israel & ipse dominabitur omnium** 8 **gencium**, this is to saye: a sterre shall springe of Iacob and a man shaþt rise vpon<sup>1</sup> Israel and shaþt be lorde of alle folk—as it is conteynede fully in the olde testament. Of this Balaam is altercacyoun<sup>d</sup> in þe Este bitwene 12 þe Iewis and cristen men: ffor þe Iewis sayne in her bokes that Balaam was no prophete but an Enchauntoure [&] thoruz wicche-crafte and þe deuellis craft<sup>t</sup> he prophecied; wherfore in writing<sup>t</sup> he schulde be cleped an 16 enchauntour and no prophete. aȝens þe Iewis cristen men sayn and<sup>2</sup> allegen þat Balaam was a paynem and was þe first prophete þat was noo<sup>3</sup> Iewe, & prophecied to hem þat were noo Iewes, & gloriously propheciede of 20 þe Incarnacioun of oure lorde Ihesu crist<sup>t</sup> and of the comyng<sup>t</sup> of these þree kingis. for if his prophecie had come thoruz the deuellis<sup>4</sup> craft, þe deuyl wolde naȝt haue forbode hym to curse israel. but god of grete loue 24 schewed to balaam by [a] aungeth þorwe tokenys, or þat he greuyd god by his euyl counseih. but, as it is aforseyde þat balaam was þe first prophete þat was no Iewe, and prophecied to hem þat were no Iewes: therfore þe 28 Iewes in her bokys clepe hym a enchauntour and no prophete. Also in her bokys is a questioun of Iob, whom god with his owne mowthe commendep: of whom þe Iewes riȝt noȝt or litel take kepe of, siþe þat he was a 32 paynym and naȝt of þe hebrewes. ferthermore þey seye þat Iob was tofore Moyses lawe and in þat tyme he dwellid in Mesopotamye, naȝtwithstandyng<sup>t</sup> þat þe

[1 r. vp of]

Controversy between Christians and Jews in the East about Balaam and Job.

[2 MS. and alle]

[3 MS. and noo]

[4 leaf 1b]

<sup>4</sup> Here the Cambridge MS. begins to be readable.

to] þe worschipe of gód and of [oure lady saint Marye] and þes .iij. blessid kynges, s[omme þingis ben here] write & of diuers bokes sette to-ged[ir and put in on]e.—

4 ¶ First 3e schul vnderstonde þat þe story [of þes] þe  
blessyd kynges was first byguine of þe prophecie of  
Balaam, þe preest of Madian, prophete: þe which  
Balaam among aH opir prophecied an seyde ¶ Orietur  
8 stella ex Iacob. &c.

þat is to. seye: a sterre schal  
springe of Iacob, and a man schal ryse vp of Israel and  
schal be lord of aH fólk—as it is conteyned fullich in  
12 þe olde testament./ Of þis Balaam is altercacioun in þe  
1 ¶ eest bytwix cristen men & Iewes: ffor Iewes sei3e in  
her bokis þat Balaam was no prophete but a enchaunt-  
our and þorw wiccheecraft and þe deuelys craft he pro-  
16 phecied; wherfore in wrytyng he schulde be clepid a  
enchauntour and no prophete. A3ens þe Iewes þe cristen  
men sei3e þat Balaam was a paynym and was þe first  
prophete<sup>1</sup> þat was no Iewe, and prophecied to hem þat  
20 were no Iewes, and ri3t gloriouslych prophecied of þe  
Incarnacioun of oure lord Ihesu and of þe comynge of  
þes .iij. kynges. For 3if hys prophecie had come þorwe  
þe deuelys crafte, þe deuyl wolde not haue forbode hym  
24 to curse Israel. But god of grete loue schewed to  
Balaam by a aungeH þorowe tokenes, or þat he grevid  
god by his euyH counseiH. But, as hit is aforeseyde,  
[for] Balaam was þe first prophete þat was no Iewe, and  
28 prophecied to hem þat were no Iewes: þerfore þei cleped<sup>2</sup> [<sup>2</sup> read clepe]  
3 ¶ him a enchauntour and no prophete.

Altercacio inter  
Christianos et  
Iudeos de Balaam.

[<sup>2</sup> read clepe]

Also in her bokys  
is a questioun of Iob, whom god with hys owne mowthe  
32 comend3: of whom þe Iewes lital kepe take of, siþen  
3 ¶ þat he was a paynym and not of þe Ebrews. Thei seye  
also þat Iob was to-for Moyses lawe & in þat tyme he  
dwelid in Mesopotanye, not-wiþstondyng þat þe scrip-

Nota de Iob.

<sup>1</sup> MS. and was þe first prophete and was þe first prophete.

scripture seiþ þat he was in þe londe of Vs, in syrie,  
and dwellid in a touz þat is now clepyd there Sabob,  
þat is fro damask .ix.<sup>1</sup> dayes iourney; where his  
sepulcre is seye to þis daye. and biside þat same touz 4  
seynt Poule was cast downe in þe felde and þere con-  
uertyd to crist. also<sup>2</sup> þe Iewes kepe riȝt nouȝt of þe  
prophecies of balaam ne of his woordes,<sup>3</sup> but in her  
bokys sette hym at nouȝt—of wich hit were longe 8  
to telle and to declare.

[<sup>1</sup> r. a][<sup>2</sup> r. and so][<sup>3</sup> r. ne of Iob]

## Capitulum seeundum.

**W**han þe childryn of israel were go oute of Egipt  
and had wonne and made soget to hem Ierusalem and 12  
alle þe londe lyggyng aboute, and noman was hardy in  
aȝ þat countrey to sette aȝens hem, for drede þat  
þey hadde of hem: þan was there a hille þat was cleped  
Vaws, þe wich hille also was cleped þe hiȝ of Victory: 16  
and on þis hiȝ þe warde & þe kepyng of hem of ynde  
was ordeyned and keped by diuers aspyes by nyȝt and  
by daye, ffor þe childryn of israel and afterwarde for  
þe Romayns; so þat, ȝif any pepil in any tyme purposed 20  
with stronge hande to entre in to þe countreye of the  
kyngdom of ynde, anon aspyes of othir hillys aboute  
thorwe tokenys schewed and warnyd þe keepers þat were  
in þe hiȝ of Vaws, as by nyȝt þey made a grete fyre 24  
and by daye þey made a grete smoke. ffor þat hiȝ  
Vaws passeth of heithe aȝ othir hillis<sup>4</sup> in þat countreye  
of ynde and in aȝ þe eest. and so, whan any swich  
tokene was sey by day or by nyȝt, than anon aȝ maner 28  
of men of þe countrey aboute made hem [redy to aȝen-  
stonde]<sup>5</sup>, ȝif any enemyes had come. wherfore in þat tyme  
þat balaam so gloriouselich prophecied of þe incarnacioun  
of oure lorde ihesu and of þe sterre and seyde **Orietur** 32  
**stella &c.**, as hit is aforseyde: than aȝ þe grete lordys  
and aȝ þe opir pepil of ynde and in þe eest desired gret-

Because of this prophecy the keepers on the hill of Vaws in the East, who had been posted there by those of India, after the conquest of Jerusalem by the Israelites, to signify the advance of an enemy by fire-signals, were ordered to look out for the new star.

[<sup>4</sup> MS. hiȝ]<sup>5</sup> These words are cut away in the MS.

ture seiþe þat he was in þe lond of Vs, in Sirye, and dwelled in a toun þat is now clepid þere Sabob, þat is fro Damask almost a dayes iorneye; where his sepulere  
 4 is seiþe to þis day. And bisyde þat same toun seynt Poule was cast down in þe felde and conuertyd to Cryst. And so þes Iewes take no kepe of þe prophecie of Balaam neþer of Iob, but in aȝ her bokys haue hem  
 8 boþe in despite.

Sanctus Paulus  
 fuit prostratus  
 prope Damascum.

**A**ftir þe tyme þe children of Israel were go out of  
 12 Egipt and hadde wonne<sup>1</sup> & made soget to hem Jerusalem [<sup>1</sup> MS. woune]  
 and aȝ þe lond aboute,

than was þer a hill þat was  
 16 cleped Vaws, the which hille was clepid also þe hille of Victorie: and on þis hille þe warde and þe kepyng of hem of Ynde was ordeyned by diuers keperes by nyȝt & by day, for þe childryn of Israel and aftirward for  
 20 þe Romayns; so þat, ȝif any men in þe londis aboute in any tyme purposed wiþ strong hande to entre in to þe contrey or þe kyngdome of Ynde, anon keperes of oþir hilles aboute þorwe tokenes schewed and warned þe  
 24 kepers þat were in þe hille of Vaws, as by nyȝt þei made a grete fyre and by day þei made a grete smoke. For þat hille of Vaws passeþ of heithe aȝ oþer hilles in þat contrey of Ynde. And so whan any swich token  
 28 was seiþe by day or by nyȝt, than anon aȝ maner of men of þe Cuntrey aboute made hem redy to aȝenstonde, ȝif any enemyes hadde come. Wherefore in þat tyme þat Balaam so gloriouslich prophecyed of þe  
 32 incarnacioun of oure lord Ihesu Crist and of þe sterre and seyde ¶ **Orietur stella ex Iacob &c.**, as it is aforseyde: than aȝ þe grete lordis & aȝ þe oþer peple

De Monte Vaws.

De altitudine  
 montis de Vaws.

lich to see þat sterre, and byhotten 3iftes to þe keepers  
of þis hill of Vaws and more-ouer hyred hem with grete  
mede, þat, 3if hit so were [þat þei siȝe by]<sup>1</sup> daye or by  
nyȝt fer or nere any lyȝt or any sterre in þe eyre [or in 4  
þe firmamente]<sup>1</sup> othir than was seiȝe tofore-tyme, anoon  
þei scholde <sup>2</sup>schewe and sende hem woorde. and so longe  
tyme þat<sup>3</sup> comune fame and loos of this sterre was spoke  
and bore þorwe aȝ þe londys of þe eest. and of þe najne 8  
of þis hill of Vaws arose vp a worschippful and a grete  
kynrede in ynde & in þe cest, þe wich is cleped þe  
progenye of Vaws in to þis daye; and þer is nazt a  
more worschepefulh ne a more myȝty kynrede in aȝ þe 12  
londys and þe kyngdoms of þe eest, as hit schal be  
schewed afterward. and þis worschippful<sup>4</sup> kynrede  
kam first of þe worschippfulh kynges blode þat was  
cleped Melchior, þat offrid golde to oure lorde ihesu 16  
crist, as ȝe schulle here aftyr.

[<sup>2</sup> leaf 2a][<sup>3</sup> r. þe]Of this hill is  
named the famous  
progeny of Vaus,[<sup>4</sup> MS. worschipp-  
pufful]

## Capitulum tercium.

**I**N þe ȝeere of oure lorde a .M<sup>i</sup> and .CC., whan þe  
citee of Acoñ, þat in þis contreye is cleped Akers, 20  
florissched and stode in his vertue, Ioye and prosperite  
and was enhabited richelich with worschippful prynces  
and lordys and with diuers ordres of men of religion  
and of aȝ maner of men of diuers naciouns and tungys, 24  
in so moche þat þe name and þe loos of þat citee Acoñ  
was bore þorwe þe worlde, and moreouer aȝ naciouns  
and tungys com thidir and brouȝte thidir boȝe by londe  
and by þe see of<sup>5</sup> aȝ manere of marchaundizes of þe 28  
worlde, soo þat þere was no citee liche þerto of nobleye  
and of myȝt: than, for þis grete name and grete loos  
and meruayles þat were þere, þe grettest of berthe þat  
were of þis progenye of Vaws com oute of ynde in to 32  
Acoñ; and whan þei siȝe [þere] aȝ thyng<sup>1</sup> more wonder-  
fulh þan in ynde and in the contreye of þe eest, than,

[<sup>5</sup> omit of]who, in 1200,  
came from India  
to Akres,<sup>1</sup> These words are cut away.

in Inde and in þe eest desired gretlich to see þat sterre,  
 and bihetten 3iftes to þe keepers of þis hilt Vaws and  
 more-ouer hired hem *with* grete wages, þat, 3if it so were  
 4 þat þei size by day or by nyzt fer or nere any lizt or any  
 sterre in þe eyr or in þe firmament oþir þan was sei3e  
 tofore-tyme, anoon þei schulde schewe and sende hem  
 worde. And so long tyme þe comune fame and loos of  
 8 þis sterre was spoke and bore þorwe aH þe londes of þe  
 eest. And for<sup>1</sup> þe name of þis hille of Vaws arose vp a [1 r. fro?]  
 worschippful and a grete kynred in Inde and in þe eest,  
 þe which is cleped þe progenye of Vaws.

And þis De ortu istius  
progenie de Vaws.

worschippful kynrede cam first of þe worschippful  
 16 kyngis blood þat was cl[e]pid Melchior, þat offrid golde  
 to oure lord Ihesu, as 3e schulle here after.

**R**Izt in þe 3ere of oure lord .M! and .CC., whan þe  
 20 Citee of Acon, þat now is clepid Akers, florissched and  
 was in his Ioye and prosperite and was inhabited richely  
 wiþ worschippful princes and Barouns and of diuerse  
 ordres of men of Religioun and of aH maner of men of  
 24 diuerse naciouns, in so moche þat þe name and þe loos of  
 þat Cite Acon was bore þorow þe worlde,

Nota de nobilitate  
Ciuitatis Acoñ.

and aH maner

28 of marchaundes wiþ her marchaundyses come þider  
 boþe by londe & by þe see, so þat þer was no Citee liche  
 þerto of nobleye & of rychesse: Than, for þis grete  
 name and grete loos and meruayles þat were þere, þe  
 32 grettest of birþe þat were of þis progenye of Vaws  
 come out of Ynde in to Acoñ; and whan þei size aH  
 þinges more wondirful þau in Inde & in þe contrey of

bycause of desport, þei abiden there and made a feire  
 and a stronge casteH in acoñ for any kyng<sup>r</sup> or lorde. and  
 þey brouzte *with* hem oute of ynde and of þe eest  
 many ryche and wondirful ornamentis aud Iewels. and 4  
 among aH opir Iwels þey brouzte a dyademe of golde,  
 arayed *with* precious stonys and peerlys, þat<sup>1</sup> in þe hiest  
 place aboute stode *lettres* of chalde and a sterre made  
 lyche after þe sterre þat aperyd to þe .iiij. kynges whan 8  
 þei souzte god, *with* a signe of þe cros byside. and þat  
 diademe was Melchior, þe kyng of Nuby and of  
 arabye, þat offrid golde to god, as þey seyzen.<sup>2</sup> ffor  
 thorwe þat diademe and þe merite[s] of þe .iiij. blessed 12  
 kynges god aHmyzty heled and sauid boþe man and  
 beest of diuers enfirmities; and what man þat was take  
*with* þe fowle euyl: whan þe crowne was leyde vpon  
 hym, anon he was hoole. wherfore afterwarde þe 16  
 maister and þe ordre of templerys gat þe same diademe  
 of gold, *with* many opir precieuse Iwels; of þe wich  
 crowne þei hadde late grete *profite* of offrynges. but, aftir  
 tyme þat þe ordre of templers was destruyed there, where 20  
 þat diademe and opir precieuse ornamentis bycome aftir,  
 hit was neuer knowe zit in to þis daye—wherfore þer was  
 grete sorwe made in aH þe contreye longe tyme after.  
 // Also þe same princeys of Vawes brouzte *with* hem 24  
 oute of ynde bokys, wryte in hebrewe and Chaldee, of þe  
 life & of þe dedys of þes .iiij. blessed kyngys: þe wych  
 bokys were afterwarde translate <sup>3</sup>in to frensshe. and  
 so of þes bokys, and of heryng and of syzt, and also of 28  
 sermons and omelyes þat be drawe oute of diuers bokys,  
 be thus write togedir and pute in to one boke.// Also  
 ze schul vndirstonde þat þe olde kynred of þis progeny  
 of Vawes bereþ aHwey in her baner in to þis daye a 32  
 sterre *with* a signe of þe cros, made after þe same maner  
 and þe same foorme as hit aperid to þe .iiij. blessid kyngis  
 in þe tyme of þe berþe of oure lord ihesu crist.—And so  
 hit was þat aHwey after þat balaam hadde prophecied 36

and brought with  
 them the precious  
 diadem of  
 Melchior, set out  
 with Chaldaic  
 letters and a star,  
 [r. and]

[MS. siyzen]

and possessing  
 the power of  
 healing the falling  
 sickness:

which afterwards  
 passed to the  
 knight-templars  
 and was lost;

and also books  
 written in Hebrew  
 and Chaldaic,  
 of the life of the  
 3 Kings, which

[leaf 26]

were afterwards  
 translated into  
 French, and so  
 became the  
 principal source  
 of this story;

and they still  
 bear in their  
 banner a star with  
 the sign of the  
 cross.



þe eest, than, by-cause of desport, þei abiden and  
 dwellid stille þere & made a fair & a strong CasteH in  
 Acon for any kyng or lord. And þei brouzt with hem  
 4 oute of Inde & of þe eest many wondirful & riche  
 ornamentis and Iewels. And among alle oþir Iewels  
 þei brouzte a diademe of golde, arayed wiþ precieuse  
 perles and stones, and in þe hizest place aboue were wryte  
 8 *lettres* of Calde [&] a sterre made liche after þe sterre  
 þat aperyd to þe .iij. kynges whan þei souzte god, wiþ  
 a signe of þe holy cros bisyde. And þat diademe was  
 Melchiores, þe kyng of Nubye, þat offrid gold to god,  
 12 as þei seyen. For þorwe þat diademe & þe merytes of  
 þes þre blessyd kyngis god heled & saued boþe man  
 and beest of many diuerse infirmitées; and what man  
 þat was take wiþ þe fowle euyl: whan þe Croune was  
 16 put vppon hym, anon he was hole. Wherefore aftirward  
 þe mayster of þe ordre of Templers gatt þe same crowne  
 [of] gold, wiþ many oþir precieuse ornamentis, and kept  
 it for a worschiful Iewel. But, aftir þe tyme þat þe  
 20 ordre of templers was destroyed þere, whider þat þis  
 diademe and oþer precieuse ornamentis bicom aftir, it  
 was neuer knowe 3it in to þis day./

Nota de diademate  
R gis Melchior.

Also 3e schul  
 vndirstonde þat þe olde kynred of þis progenye of  
 32 Vaws bere aH-vey in her baner a sterre with a signe of  
 þe holy cros, made aftir þe same maner & þe same  
 fourme as hit aperid to þe .iij. kyngis in þe tyme of þe  
 birþe of oure lord Ihesu Crist; and þis banere was bore  
 36 in euery bataiH þat was do bitwix cristen men & sarsyns.

Vexillum huius  
progeniei de  
Vaws.

From that time the star was universally expected in India and Chaldea.

of þis sterre and certeyn men were ordeyned to loke þerafter vppon þis hiȝt of Vawes, as hit is aforseyde: þe more þat þis sterre was loked after, þe more þe fame and þe loos of þis sterre encreseid and was spoke of þorwe þe londe of ynde and of Chaldee, and aȝ þe peple desired to see hit.

Capitulum iiiij<sup>tum</sup>.

So that, when for Ezechias' sake, in whose time Isaiuh prophesied of the virgin's son, the suu withdrew,

**W**han Ezechias reigned and was kyng<sup>t</sup> of þe londe of þe Iewes, ysaye þe prophete gloriouslich prophecied of oure lady seynt Mārye and of her soon and seyde **Ecce virgo concipiet & pariet filium: loo, quod þis prophet, a mayde schal conceyue and bere a childe. in þe tyme of þis ysaye kyng Ezechias was syke to þe dethe; and ysaye in þe name of god tolde and seyde to kyng Ezechias þat he scholde deyze. wherfore Ezechias turned hym to a vaȝ, as holy wrytte seip, and wept, and naȝt for drede of dethe onlich, but for he had noon eyere and þe byhest of abraham and of kyng<sup>t</sup> dauid and also þe prophecie of balaam and of ysaie scholde fayle and peryssȝ in hym. wherfore oure lorde ihesu crist had mercy of hym and encreseid his life lenger by .xv. ȝeere. and than Ezechias asked a tokene of god hereof: þe wich tokene was this that þe sunne scholde goo bakward or withdrawe hym aȝens his kynde; and<sup>1</sup> god suffryd hit<sup>2</sup> þat hit scholde so be. and þees chaldees þan, seyng þis wonderful token in þe sunne and in heuene, þei wondrid<sup>3</sup> gretlich þerof; and whan þei herde þat þis tokene in þe sunne was do for kyng<sup>t</sup> Ezechias, than þei sent to hym many ȝiftes, and were in purpos and wiȝt to come and worschippe hym. but, ffor þe kyng Ezechias of verry Innocency of hert made a dissimilacion and wolde naȝt knowliche þat þis tokyn was for hym, and also he wolde naȝt thank<sup>t</sup> god þerof, but had a lytil pryde in his hert: wherfore god was sumdele wrope aȝens hym; and þerfore god sent to**

[<sup>1</sup> MS. and and]  
[<sup>2</sup> omit hit]

[<sup>3</sup> MS. wrondrid]

the Chaldees, mistaking him for the man prophesied by Balaam, sent presents to him;

- 8 **G**Raciouslych whan Ezechias reigned and was lorle  
 & kyng of þe lond of Iewes, Ysaye þe prophete  
 gloriouslich prophecied of oure lady seynt Marie &  
 of her sone and seyde þus: **Ecce virgo concipiet &**  
 12 **pariet filium:** / Loo, seiþ Ysaye þe prophete, A mayde Isaias propheta.  
 schal conceyue &<sup>1</sup> bere a sone. In þe tyme of þis Ysaie [<sup>1</sup> MS. a]  
 kyng Ezechias was syk to þe deþe; and Ysaye in þe De Ezechia Rege.  
 name of god seyde to Ezechias þat he schulde dye.  
 16 Wherfore Ezechias turned hym to a wañ, as holy writ  
 seiþ, and not for drede of dethe onlich, but for he  
 hadde no eyre and þe byheste of Abraham and of kyng  
 Dauid and also þe prophecie of Balaam and of Ysaie  
 20 schulde fayle in hym.

- Wherfore oure lord Ihesu Crist  
 had mercy of hym and encretyd his lyfe lenger by .xv.  
 30 3eer. And þan Ezechias asked a tokene of god here-of:  
 24 þe which tokene was þis þat þe sunne schulde wiþ-drawe Nota de sole et  
 de Caldeis.  
 hym a3ens his kynde; and god suffrid þat it scholde so  
 be. And þan þes Caldees seinge þis wondirfuñ tokene  
 in þe sunne and in heuene, þei wondrid gretlich þerof;  
 28 and whan þei herde þat þis tokene of þe sunne was do  
 for kyng Ezechias, þan þei sent to hym many 3iftis, and  
 were in wille to come & to worschipe hym. But, for  
 kyng Ezechias of verrey Innocency of hert made a dis-  
 32 simulacioun and wolde nat knowleche þat þis signe was  
 for hym, and also he wolde nat thank god þerof, but  
 had a litil pryde in his hert þerof: wherfore god was  
 sumdel wroþe a3ens hym; and þerfore he sent Ezechias

which for his  
pride God told  
him would be  
carried away to  
Babylonia,

[<sup>1</sup> r. o]

[<sup>2</sup> leaf 3a]  
[<sup>3</sup> MS. ierlm]

Ezechias þe kyng bi his prophet ysaye þat aȝ þe 3iftes  
þat were sent to hym by<sup>1</sup> þe chaldees by her messangeres,  
scholde be bore in [to] babyloyne—as his write in þe  
bible. ffor, þow Ezechias was kyngt of þe Iowes bore and 4  
þat wondirful tokyn in þe sunne was schewed for hym, 3it  
he was naȝt þat man þat scholde aryse vp of <sup>2</sup>israel<sup>3</sup> and  
be lorde of aȝ folk, as balaam prophecied. And 3e schul  
vndirstonde þat þe chaldeis and þe greekys in þat tyme 8  
3af hem mochel to astronomye and had grete delyte  
þerin, in so mochel þat euery mayde in a mannys hous  
knewe þe course of þe sterres and of þe planetys; and  
3it aȝwey þei 3if hem þerto biselich, and specialich 12  
kyngis & princeys: for þey haue maistris of þat science,  
and 3iue hem grete wages, to teche hem þat cumyngt of  
astronomye.

Capitulum v<sup>tum</sup>.

16

**A**fter Ezechias reigned. Manasses, and þis Manasses  
kilde ysaye þe prophete. and after Manasses reigned  
Amon; and after hym reigned Iosias: and in his tyme  
Ieremie prophecied. and in þe tyme of Ieremye reigned 20  
Ioachym: and in his tyme Nabugodonosor and þe  
chaldees biseged Ierusalem, and destroyed hit, and bare  
away aȝ þe wessels & þe ornamentys þat were in þe  
temple of god & in þe kyngis hows, in to babiloyne, as 24  
ysayas had prophecied tofore; and also he brouzt many  
Iewes prisiones in to babiloyne—þe wich babiloyne is  
fro ierusalem .l. dayes Iorney; and þei þere<sup>4</sup> were in  
captiuite and in prison .lxx. 3eere. to whom Ieremye þe 23  
prophete sent and 3af bokys of þe lawe of god and of  
prophecies, þat þei scholde noȝt be forȝete, as þe bibil  
witnesseth. and in þis captiuite of Iewes danyeh<sup>t</sup> pro-  
phecied, vnder Tirus,<sup>5</sup> þat was kyng of Peers, of þe 32  
Incarnacioun of oure lord ihesu crist, whan he spak de  
lapide absciso de monte sine manibus conscidencium,  
as 3e schul here aftir; and amongt aȝ opir danyeh<sup>t</sup>

as it happened  
afterwards, when  
Nabuchodonosor  
destroyed Jerusa-  
lem and led the  
Jews away to  
Babylonia,  
where they were  
in captivity 70  
years.

[<sup>4</sup> r. þere þel]

Jeremy.

During this cap-  
tivity Daniel  
prophecied of  
Christ.

[<sup>5</sup> r. Cyrus;  
lat. sub typo]

þe kyng by his prophete Ysaie þat aȝ þe ȝiftis þat were  
 sent to hym of þe Caldees by her messangers, scholde be  
 bore in to Babiloyne—as it is write in þe bible. For,  
 4 þou; Ezechias were kyng of þe Iewes bore and þat  
 wondirful tokene in þe sunne was schewed for hym,  
 ȝit he was nat þat man þat schulde arise vp of Israel  
 and be lord of aȝ folk, as Balaam prophecied. And ȝe  
 8 schul vndirstonde þat þe Caldees and þe Grekes in þat  
 tyme ȝaf hem moche to Astronomye, In so moche þat  
 euery mayde in a mannes hows knewe þe course of þe  
 sterres and of þe planetes; and ȝit alwey þei ȝyue hem  
 12 biselich þerto, & specialich kynges and princes: for þei  
 haue maistres of þat crafte, & þei ȝeue hem gret wages,  
 to teche hem þat science of astronomye.

Aftir Ezechias reigned Manasses, and þis Manasses  
 kylde Ysaie þe prophete. And after Manasses reigned  
 Amon; and aftir hym reigned Iosias: and in hys tyme  
 20 Ieremye prophecied. And in þe tyme of Ieremye reigned  
 . . . . .<sup>1</sup>: and in his tyme Nabugodonosor and þe  
 Caldees byseged Ierusalem, and destroyed hit, and bare  
 away aȝ þe vessels and þe ornamentis þat were in þe  
 24 temple of god and in þe kyngis hows, in to Babiloyne,  
 as Ysaia had prophecied afore; and also brouȝt manye  
 prisoners of Iewes in to Babiloyne—þe which Babiloyne  
 is fro Ierusalem .l. dayes iorney; and þer þei were in  
 28 captiuite and in prisoun .lxx. ȝere. to whom Ieremye þe  
 prophete sent & ȝaf bokes of þe lawe of god and of hys  
 prophecyes, þat þei schulde nat be forȝete, as þe Bible  
 witnessiþ. And in þis captiuite of þes Iewes Danyel  
 32 prophecied, vndir Tyro, þat was kyng of Peers, of þe  
 incarnacioun of oure lord Ihesu Cryst, whan he spak **De  
 lapide absciso de monte &c.**, as ȝe schul here aftir;  
 and among aȝ oþer Danyel propheciede to þe Iewes and

Prophecia Daniel.

<sup>1</sup> Name (Joakim) omitted in the MS.

At that time  
Cyrus and the  
Chaldees caused  
the books and  
prophecies of the  
Jews to be  
translated into  
Chaldaic,

[<sup>1</sup> r. thingis]

and so the pro-  
phesy of Balaam  
was revived and  
the star the more  
fervently expected  
by the Chaldees.

[<sup>2</sup> leaf 36]

[<sup>3</sup> MS. paynynis]

Wherefors they  
appointed 12 wise  
astronomers to  
look out for the  
star on the hill of  
Vaus.

[<sup>4</sup> MS. suty]

prophecied to þe Iewes and seyde **Cum venerit sanctus sanctorum, cessabit vnctio vestra**, That is to seye: whan he þat is moost holiest of seyntes comeþ, than schal 3oure vnccioun seese. after þis Tyrus, kyng<sup>1</sup> of 4 Peers, and þe chaldees commaunded and dide write and translate oute of hebrewe in to Caldee alle þe bokys of þe Iewys, and þe prophecies of ysaie, Chore (!), Ieremie, daniel, Michee, and balaam, and aH opir prophecies: 8 and among<sup>t</sup> aH þes bokys and prophecies þei founden þat many thing<sup>1</sup> scholde be fulfilled by þe Chaldees and hem of peers after þe prophecies, and specialich after þe prophecie of balaam þat seyde **Orietur stella ex** 12 **Iacob**, as hit is aforseyde. and for þes prophecies and þe bokys of þe Iewes and for oþer causys þe Chaldees and þei of peers were þe more feruent and studieng<sup>t</sup> after þis sterre. wherby we schul vndirstonde þat aH 16 this was do of goddys ordinance and of his mercy and also to strengthyng<sup>t</sup> of oure feiþ, þat balaam, þe first prophete þat was no Iewe, by a sterre prophecied þe first clepyng<sup>t</sup> of hem þat were no Iewes, whan he seyde 20 **Orietur stella &c.**; and this clepyng<sup>t</sup> of þat pepil <sup>2</sup>god almy3ty first bygan and perfourmed by his berthe and by thes glorious and worschippful kynges. and thow þei of Peers and of Chaldee were paynynms,<sup>3</sup> 3it by thes 24 prophecies and by thes bokys of þe Iewys þey founde weH and wyst þat, whateuer god had byhote by his prophetys, he was my3ty to fulfilH and to perfourme hit. // So þey ordeyned .xij. of þe wysest men and of 28 þe grettest clerkys of astronomye þat were in aH þe contrey aboute, and 3af hem grete hire, to kepe þis hiH of Vaus aforseyde for þis sterre þat was prophecied by balaam. and þe cause þat þere were ordeyned 32 .xij. men as hit is aforseyde, was þis: that, 3if hit so were þat oon man deyde, anoon þer scholde be putte an opir man in his stede; and also an opir cause was þat summe<sup>4</sup> of hem scholde kepe þat hiH and loke after 36

seyde **Cum venerit sanctus sanctorum, cessabit vnccio vestra**, þat is to seye :

whan he þat is most holyest of

4 seyntes comeþ, þan schal þoure vnccioun seese. Aftir þis  
 Tyrus, kyng of Peers, and þe Caldees did write and trans-  
 late oute of Ebrewe in to Caldee aH þe bokes of þe Iewes,  
 and þe prophecyes of Ysaie, Chore, Ieremye, Danyeh,  
 8 Michee, and Balaam, and aH oþer prophecies : and among  
 aH þes bokes & prophecies þei founden þat many þinges  
 schulde be fulfilled by þe Caldees and by hem of Peers  
 aftir þe prophecyes, and specialiche aftir þe prophecie  
 12 of Balaam.

Translaciones  
 librorum diuer-  
 sorum prophe-  
 tarum de ebreo  
 in linguam  
 Caldaicam.

16 Wherfore we schul vndirstonde þat aH þis  
 was do of goddis ordinaunce & of hys mercy and to  
 strengthing of oure feiþ, þat Balaam, þe first prophete  
 þat was no Iewe, by a sterre prophecied þe first clepyng  
 20 of hem þat were no Iewes, whan he seyde **Crietur stella**  
**&c;**; and þis clepyng of þat peple god almy3ti first  
 bigan and *perfourmed* by his berthe and by þes glorious  
 kynges. And þow þat þei of Peers and of Caldee were  
 24 paynymmes, 3it by þes prophecyes and by þese bokes of  
 þe Iewes þei founde weH and also wist weH, þat, what-  
 euere god had byhote by hys prophetes, he was my3ti  
 to fulfille & to *perfourme* it. So þei ordeyned .xij. of  
 28 þe wysest men and of þe grettest clerkes of Astronome  
 þat were in al þe contrey aboute, and 3af hem grete hyre,  
 to kepe þis hiH of Vaws aforeseyde for þis sterre þat was  
 prophecied by Balaam. And þe cause þat þer were  
 32 .xij. men ordeyned, is þis :

Ordinantur XII  
 viri in montem  
 Vaws.

That summe of hem schulde

36 kepe þat hiH and lok after þis sterre at o tyme, and

þis sterre at o tyme, and summe at an oþir tyme. neuerþeles þe pepil lokid naȝt onlich after þe sterre, but after þat man þat was betokened by þis sterre, þe wich man scholde be lorde of aȝ folk.<sup>1</sup> // Also þei of ynde 4 and of Chaldee þat come of-tyme in to Ierusalem by-cause of Marchaundiȝe and also for desport—þe wich for þe moost partye be lernyd in astronomye—seyȝe þat in ynde and in oþir placys aboute be many sterres 8 in þe firmament þat mowe naȝt be seyȝe be nyȝt;<sup>2</sup> but specialich on þis hiȝ of Vawes in a clere wedir be seyȝe many diuers and stronge<sup>3</sup> sterres þat beneþe vnder þe hiȝ be riȝt nouȝt seyȝe. // Also, as hit is aforseyde, þis 12 hiȝ of Vaws passeþ of heiþ aȝ þe hilles of þe eest; and aboute hit is nomore of brede þan a litel chapel is made þer-vppon: þe wich chapeȝ þes .iij. worscheppeful kyngis dyd make of stone and of tymber. and þer be aboute 16 þis hiȝ many grees for men to go vppe to þe chapeȝ a-hiȝe, and also þere growe many goode trees and herbys and diuers spices alle aboute þe hiȝ—for<sup>4</sup> ellis men myȝt noȝt weȝ go vp-on þis hiȝ, bycause it is so hiȝe and so 20 narwe. // There is also a pilere of stone made aboute þis chapel, of a wonder heithe, and in þe heede of þis pilere stondeþ a gret sterre, weȝ made and gilt, and þat sterre turneþ with þe wynde as a fane: and throwe þe 24 liȝt of þe sunne by daye and also þorwe þe liȝt of þe moone in þe nyȝt þe same sterre ȝif liȝt a gret weye aboute in þe contreye. and many oþir merueyles be tolde of þis hiȝ of Vaws, þe wich were longe to telle. 28

[<sup>1</sup> MS. folkis][<sup>2</sup> See the Lat. text]

Notes on the hill of Vaus.

[<sup>3</sup> r. strange][<sup>4</sup> Tit. or]

## Capitulum sextum.

**W**han þe tyme of *grace* and of *mercy* was come þat god wolde haue *mercy* of aȝ mankynde, in wich tyme 32 þe fadir of heuene sent downe his soone to take flesh and blode of oure lady seynt Marie and to be bore man of her for sauacioun of alle þe worlde: in þat tyme octouianus, þat was emperour of Rome and helde þe 36

The birth of Christ, after S. Luke.



summe at anoþer tyme. Neþerles þe peple loked nat onlich aftir þe sterre, but aftir þat man þat was bitokened by þe sterre, þe which man schulde be lorde of aH 4 folk.

12 Also, as it is aforeseyde, þis hilt of Vaws passij on heiþe aH þe hilles of þe eest; and aboue hit is nomore of brede þan a litil Chapel is made þer-vppon: þe which  
 16 make of stone and tymber. And þer growe many gode herbes an spices & faire trees aboute þis hilt; and diuers grees be made aboute þis hille for men to go vp to þis hille.

Capella construitur super montem Vaws.

And þer is also a pylere of stone made aboue þe chapel, wondirlich wrouzt and of a grete heiþe, and in þe hizest place on þe pilere stondeþ a grete sterre, wel  
 24 made & gilt, and torneþ hym wiþ þe wynde as a fane: and þorwe lizt of þe sunne by day and also þorwe lizt of þe mone in þe nyzt þat sterre zeueþ lizt a grete weye aboute in þat contrey. And many oþir gret merueyles  
 28 be tolde of þis hille of Vaws, of þe which it were long to telle.

Nota de columna marmorea supra dictam capellam.

**R**Iztfullich whan þe tyme of grace and of mercy  
 32 was come þat god wolde haue mercy of mannyssowle, In þe which tyme þe fader of heuene sent downe his sone to take fleisshe and blood of þe blessed virgine Marye and to become man for saluacioun of aH  
 36 þe world: in þat tyme Octavianus, þat was Emperour

[<sup>1</sup> leaf 4a]

empyre of <sup>1</sup>aH þe worlde, in þe 3eere of his empire .xliij., as seynt luk telleþ, he sent oute a commande-  
ment to descrye alle þe worlde—**Exiit edictum.** //  
And þis discrying<sup>t</sup> was first made vnder Cirinus, þat 4  
than was bisshoþ of Cyrye. and euery man 3ede forþ  
in to his contrey. þan 3ede Ioseph oute of galile, þat is a  
cite in Nazareth, in to a cite of Iury þat was kyng<sup>t</sup>  
dauid, þe wich cite was cleped Bedleem: bycause þat 8  
Ioseph was of þe howsholde and of þe meyne of kyng<sup>t</sup>  
dauid. þefore he 3ede in to þat contreye, with oure  
lady seynt Marye, þat was his wyfe, and also gret  
with Childe. soo whan þei were þere, þe tyme was 12  
come þat oure lady seynt Marie scholde be deliuered of  
her childe: and was delyuered. and sche wrapped hym  
in clopis, and leyde hym in a manger: for þer was noon  
opir place. and scheperdys weren fastby in þe same 16  
contreye, kepyng<sup>t</sup> her schepe in þe nyzt. and a aungeH  
of heuene comme and stode byside hem with a gret list:  
whereof þei were gretlich adrad. and þan þe aungeH  
seyde to hem: “be nozt adrad: for y teH 3ou a grete 20  
Ioye þat schal be to aH þe pepil: ffor þis daye is bore  
to vs oure lorde crist in þe cite of dauid. and þis schal  
be to 3ou a tokyn: 3e schulle fynde a 3ong<sup>t</sup> childe  
wrapped in clothis and put in a manger.” and þan 24  
sodeynlich þer cam<sup>3</sup> a gret multitude of aungelis of  
heuene preysyng<sup>t</sup> godd and seyde **Gloria in excelsis  
deo Et in terra pax [hominibus] bone voluntatis,** //  
That is to sey3e: Ioye be [to] god an hi3e and pees in 28  
erthe to men of gode wiH.—& 3e schul vndirstonde þat  
Bedleem was neuer of no grete reputacioun neþer no  
place of grete quantite. and hit hathe a goode<sup>2</sup> funda-  
ment and a goode gronde: for þer be many caves and 32  
dennys vndir erþe. and þat bedleem is from ierusalem  
but .ij. litel Myle. and hit is but a casteH, but hit is  
cleped a citee bycause þat kyng<sup>t</sup> dauid was bore þere.  
and in þat toun was sumtyme a hows þe wich was þe 36

Description of  
Bethleem.[<sup>2</sup> Lat. petrosuum  
fundum (MS.  
Corp. Chr. precio-  
sum fundamen-  
tum)]

of Rome and helde þe Empire of all þe worlde, in þe  
 3eer of his Empire .xliij, as seint Luke þe Ewangelist  
 telliþ—**Exiit edictum &c.**, he sent oute a comaunde-  
 4 ment to descry and to write all þe worlde. And þe  
 discrying was first made vndir *Cirinus*, þat þan was  
 bisshoþ of Sirye. And euery man 3ede forþ in to his  
 contrey. Than 3ede Ioseph oute of Galile, þat is a  
 8 Cite in Nazareth, in to a Cite of Iury þat was kyng  
 Dauid, þe whiche cite was cleped Bethleem: by-cause  
 þat Ioseph was of þe howsehōld and of þe meyne of  
 kyng Dauid. þerfore he 3ede in to þat contrey, wiþ oure  
 12 lady seint Marye, þat was hys wyfe, and also wiþ  
 childe. So whan þei were þere, þe tyme was come þat  
 oure lady seint Marye scholde be deliuered of her  
 childe: and was deliuered. And sche wrapped hym  
 16 in cloþis, & leyde hym in a manger: for þer was  
 noon oþir plaas. And scheperdis were fastby in þe  
 same regioun, kepyng her schepe in þe nyȝt. And a  
 aungeH of heuene com and stode bisyde hem wiþ a  
 20 gret liȝt: where-of þei hadde a gret drede. And þan  
 þe aungel seyde to hem: “Be not agast: ffor I telle 3ou  
 a gret Ioye þat schal be to all þe peple: ffor þis day is  
 borne to vs oure lord Cryst in þe cite of Dauid. And  
 24 þis schal be to 3ou a tokene: 3e schul fynde a 3onge  
 childe wrapped in cloþis and put in a manger.” And  
 þan sodeinlich þer com a gret m[u]ltitude of aungelis of  
 heuene preisng god and seyden **Gloria in excelsis**  
 28 &c., þat is to seye: Ioye be to god an hiȝe and pees in  
 erþe to men of gode wille.—And 3e schul vndirstonde  
 þat Bethleem was neuer of no gret reputacioun neþer no  
 place of any gret quantite. & hit haþe a gode fundament  
 32 and a gode grounde: for þer be many Caues and seelers  
 vndir erþe. And þis Bethlem is fro Ierusalem but .ij.  
 litil Myle; and hit is but a litil CasteH, but hit is cleped  
 a Cite bycause þat kyng Dauid was born þere. And in  
 36 þat toune was sumtyme a hows þe which was þe hows

Evangelium Luca

Descriptio fundi  
de Bethleem.Causa quare  
Bethleem vocatur  
Ciuitas.

The place where Christ was born, was some time the house of Isai, the father of David, where David was born and anointed, at the end of the "covered street;" and there had been an "alchan" or hostry;

[<sup>1</sup> r. crist, godis]

[<sup>2</sup> r. thyngis]

[<sup>3</sup> leaf 4b]

[<sup>4</sup> MS. hym his]

hows of ysaie þat was fader to kyng<sup>t</sup> dauyd, // In þe wich hows, as hit is aforseyde, was kyng<sup>t</sup> dauid bore an anynte in to þe kyngdom of israel by samuel þe prophete: and in þe same place god, cristis<sup>1</sup> soone of 4 heuene, was bore of oure lady seynt Marie, þe holy virgine. and þis place was sumtyme in an ende of a strete þat þan was cleped þe couered strete—and þe cause þat þe strete is cleped so, is þis: bicause of gret 8 hete and brennyng<sup>t</sup> of þe sunne hit was heled aboue with blak clothis and oþir thyng<sup>t</sup><sup>2</sup> to kepe þe sunne oute—and so hit is vsed 3it there aþwey. and in þis strete was wonte to be a grete chepyng<sup>t</sup>, or a feyre, onys in þe 12 weke of olde clothis and of oþir thyng<sup>t</sup>,<sup>2</sup> and specialich of tre oþer of tymbyr. and in þat place þat was in þe ende of þe strete and in þe wich stode sumtyme a hows 3 þat was kyng<sup>t</sup> dauid and ysaye his fadir, þer left a 16 litil hows tofore a denne vnder erþe, made and schaped like a litil celere: and þere ysaye, þat was fadir to kyng<sup>t</sup> dauid, and oþer þat dweiled aftir him in þat place, putten certeyn necessaries þat longed to householde 20 þer, fore hete of þe soñe. hit is also þe maner in aþ þat contreye, boþe in citees and in townes, þat þer be certeyn howses þe wich be cleped there alchan, þat we clepe here ostryes: and in þes howses be Mulys, hors 24 and assis and camayles aþwey redy, þat, 3if hit so be þat any pilgryme or marchaunt or any man þat trauayleþ be þe weye be hit fer or nere, and him nede any beest, for hym-self<sup>t</sup> or for his marchaundize, þan he goth to 28 swich a hows þat is cleped alchan, and þere he may hyre a hors or what beest þat he wil for a certeyn prys. and whan he hathe what beest þat hym liketh, þan he goth forþ from þat cite to anoþer citee, þere as he wil 32 abide and rest hym for a tyme: þan he dischargeþ his<sup>4</sup> hors, or what beest þat he hathe, of his berthen and so sendeth hym in to swich a hows þat is cleped þere also alchan, in þe wych hows be also swich beestys 36

of Ysaie þat was fadir to kyngt Dauid, in þe which  
 hows, as it is aforeseyde, was kyng Dauid bore and  
 also anoynthe in to þe kyngdom of Israel by Samuel þe  
 4 prophete: and in þe same plaas oure lord Ihesu Cryst  
 was bore of his blessed moder, oure lady seint Marye.  
 And þe plaas was sumtyme in an ende of a strete þat  
 þan was clepede þe couerid or þe helid strete—and þe  
 8 cawse whi þat þis strete is cleped so, is þis: by-cawse  
 of gret heete and brennyng of þe soñne, and þerfore hit  
 was helid aboue wiþ blak cloþis.

Rex Dauid natus  
 fuit ibidem &  
 vnctus in regem.

Cause quare  
 strata de  
 Bethleem fuit  
 desuper cooperta.

And in þis strete  
 12 was wonte to be a comune chepyng in þe weke onys of  
 olde cloþis and oþer thingis, an also of Tymber, and also  
 a comune plaas to diuers hostlers and oþer men þat had  
 hors to hyre, þer to teye her hors, for pilgrimes, 3if þei  
 16 had nede to ride in þat contrey; and þis was a comune  
 custome to diuers hostlers and to aH men of þat contrey  
 to bring her hors to þat plaas. And also aH maner þing  
 þat was brouzt þider to Market and myzt nat be solde  
 20 at þat tyme, hit scholde be kept and put in to þat litiH  
 hows til þe next market.

Vendicio diuer-  
 sarum rerum in  
 Bethleem.

Commune reposi-  
 torium omnium  
 rerum in domo in  
 quo Christus fuit  
 natus.

as hit is aforeseyde to hyre. and þan þe maister of þe  
hows takeþ þis beest and zifeþ hym mete, and whan he  
may, he sendeþ hym home to þe same place þat he  
comme fro. // And zif hit so be þat he may nozt kepe 4  
hym, þan he wil take þe same beest and lede hym oute  
of þe citee and bryng<sup>t</sup> in þe weye; and so þe beest wil  
go forþ home *witouth* ledyng<sup>t</sup> of any man, euene to  
his maister hows, *witouth* perile of wylde beestys or 8  
thefys in þe weye. and so euery man þat haþ any swich<sup>1</sup>  
beestecs, euery man knoweþ otheris beest, be þei neuer  
so fer fro opir. and of swich howsys þe lordys of þe  
grounde haue grete wynnyng<sup>e</sup> and grete toH of hyryng<sup>t</sup> 12  
of þes beestes. // And swich a maner hows was tofore  
þe berthe of crist in þe same place þere criste was bore.  
but aboute þe Natiuite of oure lord ihesu crist þat hows  
was alle *destruyed*, in so mochel [þat] þer was nothyng<sup>t</sup> 16  
left bote broke wallys on euery syde, and a litel cave  
vndir erþe and a litil vnthrifti hows tofore þe cave:  
and þere men solde brede on þe same grounde. // hit is  
also vsage in aH þat contreye þat alle þe brede þat schal 20  
be solde, schal be brouzte in to a certeyn place: and of  
þe brede þat is solde in þe daye, þe kyng<sup>t</sup> and þe lorde  
of þe grounde at nyzt schul haue þerof a certeyn of  
moneye. and whan kyng<sup>t</sup> dauid was made kyng of 24  
israel, þan þe hows þat was sumtyme is fadir, left onlich  
to hym; but by processe of tyme, whan ierusalem was  
*destruyed* and alle þe contreye aboute, noman toke  
kepe of þis hows, because<sup>2</sup> hit was also *destruyed* <sup>3</sup>and 28  
no thyng<sup>t</sup> left but, as hit is aforseide, a litil vnþrifty  
hows and a cave vndir erþe, and wallys on euery side.  
and tofore þis hows was brede solde; and tymber and  
opir thynges þat were brouzt to market, þat myzt nozt 32  
be solde at o tyme, were put in to þis litil hows tyl þe  
next market; and assis and hors and opir beestys þat  
com to þe market, were teyde aboute þis vnth[r]ifti  
hows. // But for to speke of þe first matere azen: 36

[<sup>1</sup> Tit.: any suche  
hous with suche]

but the house had  
been destroyed  
and nothing left  
but broken walls  
and a little shed  
before a cave,  
where bread was  
sold, and timber  
kept for the mar-  
ket in that street,  
and asses tied by  
the rustics who  
went to market.

[<sup>2</sup> r. and]  
[<sup>3</sup> leaf 5a]

And no man toke kepe of  
þis plaas, bycawse, whan Ierusalem was destroyed, þer  
16 was no-þing lefte þere but .ij. wallys on euery syde and  
a litil vnthrifti hows with a litil Cave vndir, as it is  
afore-seyde. And also þer was a comune Market of  
bread to be solde.

**E**vere-more Crist Ihesus is wondirful in hys werkys.  
36 & þefore, to turne azene to oure first matere, 3e schul

Whan Octouianus had sent houte a commaundement  
 as hit is aforseyde, þat euery man and womman scholde  
 go to his cite and to his towne þere he was bore, than  
 zede Ioseph and oure laydy seynt Marye, rydyng on a 4  
 asse, late in þe euetide toward þe citee of bedleem, as  
 hit is aforseyde. and bycause þey cam so late and alle  
 placys were occupied *with* pilgrymes and oþir men,  
 and also þey com in poure aray, and<sup>1</sup> zede aboute þe 8  
 cite and noman wolde reseceyue hem, and specialich for  
 men sayze oure lady Mary, a zonge womman, sittinge  
 vppon an asse heuy and sory and ful wery of þe wey,  
 and also gret *with* childe and nyze at þe tyme of beryng<sup>t</sup> 12  
 of her childe: þan Ioseph ledde oure lady in to þis  
 forlete place þat noman toke kepe of, downe in to þe  
 litiH derk<sup>t</sup> hows. and þere [oure] lorde ihesu crist þe  
 same nyzt was bore of oure lady, þe blessed virgine, 16  
*withoute* any dissese or sorwe of her body, for sau-  
 cioun of alle mankynde. and in þat hows tofore þe  
 cave of olde tyme was left a manger, of þe lengthe of a  
 falome, made in a waH; and [to] þat same manger 20  
 was an ox of a poure man teyde þat noman myzt euer<sup>2</sup>  
 herborwe. and byside þat ox Ioseph teyde his asse:  
 and in þat same manger oure lady seynt Marye wrapped  
 her blessed sone in clothis and leyde hym þeryn in heiße 24  
 tofore þe asse and þe ox—for þer was noon oþir place. //  
 ze schulle vndirstonde also þat in aH þat contrey hit is  
 þe maner þat in diuers ostrijs be mangeres, summe  
 made of erþe and summe of stoone, and euery manger 28  
 is of .iiij. or .iiij. feet of lengthe, in so mocheH þat a hors  
 or any oþer beest may haue his manger by hym-self:  
 and swich a manger was made of stone in the same  
 place þere crist was bore, and in þat same manger oure 32  
 lady seynt Marie leyde her soone, as hit is tolde  
 afore.

[<sup>1</sup> r. þei]

To that shed  
 Joseph resorted  
 that night,  
 and there Christ  
 was born and laid  
 in a manger  
 before Joseph's  
 ass and an ox.

[<sup>2</sup> r. owher?]



vndirstonde: whan Octavian had sent out a comaun lement, as hit is aforeseyde, þat euery man & womman scholde go to hys citee and to his towne þere he was  
 4 bore, þan 3ede Ioseph and oure lady seint Marie, ridynge on an asse, late in þe euentyde to þe Cite of Bedlem, as hit is afore-seyde. And bicawse þei come so late and aH placys were ocupied with pilgrymes and  
 8 opir men, and also þei com in poure araye, and<sup>1</sup> 3ede aboute þe Citee and no-man wolde reseceyue hem, and specialich for men saye oure lady, a 3onge womman and a mayde, sittyng vppon an asse heuy and sory and  
 12 ful wery of þe weye, and also grete wiþ childe and nyze at þe tyme of beryng of childe: þan Ioseph ledde oure lady in to þat forlete plaas þat no-man toke kepe of, as hit is afore-seyde, downe in to þe litiH derk  
 16 hows. And þere oure lord Ihesu Crist þe same nyzt was bore of oure lady seint Marye with-oute any disese or grevaunce, for redempcioun of aH mankynde. And in þat hows tofore þe Cave of olde tyme was lefte a  
 20 manger of þe lengþe of a fadome in a waH; and to þat same Manger was an oxe of a poure man teyede þat no-man myzt ne wolde herborewe. And bisyde þat Ox Ioseph bonde his asse; and in þat same manger  
 24 oure lady seinte Marye wrapped her blessyd sone, oure lord Ihesu Cryst, and leyde hym þerinne In heyze tofore þe Asse & þe Ox—ffor þer was noon oper place; and þis manger was but of .iij. or foure fete of lengþe,  
 28 as þe maner is in þat contrey. / <sup>2</sup>And 3e schul vndirstonde þat riztfullyche oure lord Ihesu was bore in Bethleem: ffor, as seint Gregory þe worpi doctour seiþ in a Omelye þat he makeþ vp þis gospeH **Exiit edictum**  
 32 &c.: Bethleem is as moche to seye as þe hows of bread; ffor oure lord is þat bread, þat seiþ: “I am þe quykbread þat com downe fro heuene.” And þerfore þat plaas in þe which oure lord schulde be bore, rizfullich was  
 36 clepyd þe hows of bread, ffor þe tyme was to come þat

Ciuitas Bethleem peregrinis & aliis fuit ocupata in aduentu be. Marie & Ioseph ibidem.

[<sup>1</sup> r. þei]

Quomodo Ioseph cum beata Maria intravit in illam domum desolatam.

Nota de presepio.

[<sup>2</sup> This addition is wanting in the Lat. text.]

Gregorius super omel. Exiit, &c.

Bethleem Interpretatur domus panis.

Capitulum vij<sup>m</sup>

The place where  
the angel appeared  
to the shepherds  
is half a mile from  
Bethleem.

**T**he place where þe aungeſſ apered to þe scheperdes þat nyzt þat crist was bore, is but half<sup>t</sup> a myle from 4  
bethleem ;

and in þat same place dauid, whan he was a  
childe, fedde schepe and kept hem from þe bere and 12  
from þe leon. sum bokys also seyze þat [þe] scheperdes  
of þat contrey twyes in þe zeere þei be wont to kepe her  
schepe in þe nyzt : & thilk<sup>t</sup> tymes be whan þe day and  
þe nyzt be boþe of o lengthe.<sup>1</sup> // And <sup>2</sup>ze schul vndir- 16  
stonde þat the londe aboute bethleem and þe londe of  
biheest and alle þe londe in þe cest is wondirlich ordeyned  
and sette, ffor hit is alle mounteyns for þe moost partye :  
for in summe place a man schal nozt weſſ knowe wynter 20  
from somer, and in summe place hit is riȝt colde, and  
in summe place<sup>3</sup> hit is boþe wynter and somer after þe  
tyme, als<sup>4</sup> as hit is in þis countrey after as þe place  
is in valeys or in pleyn countrey or in mounteyns.<sup>5</sup> 24  
ffor summe tyme in mounteyns in summe place  
of þe eest men schul fynde snowe in þe monthe of  
august : and þat snowe is gadrid of hem þat dweſſ  
next aboute, and putte hit<sup>6</sup> in cavys, and afterward 28  
hit is bore in chaf to þe market : and there þe grete  
lordys of þe countrey will bygge hit, and bere hit to her  
hows and sette hit in a basyn vp-on her borde, to make  
her drynk<sup>t</sup> colde ; but whan hit is vncouered oute of þe 32  
chaf, anoone hit dissolueþ and wastep away. but com-  
enlich in aſſ þe contrey of þe eest, but ȝif hit be in  
summe woodys or placys ful of schaddwe or aboute any

[<sup>1</sup> Lat. in utroque  
solstitio]

[<sup>2</sup> leaf 5b]

In the East,  
where the seasons  
are different from  
ours,

[<sup>3</sup> MS. and in  
summe place and  
in summe place.]

[<sup>4</sup> om. als]

[<sup>5</sup> MS. in moun-  
teyns in summe  
place]

so that in  
mountainous  
tracts snow is  
found in August,  
which is gathered  
and sold,

[<sup>6</sup> om. hit]

he schulde *per* appere bodelich þe which schulde aftir fede gostlich aH þe cristen pepil w<sup>it</sup>h his blessid body.

**T**he plaas where þe aungeH aperid to þe scheperdes  
 4 þat nyzt þat Cryst was bore, is but half a myle fro  
 Bethleem of þat contrey. <sup>1</sup>And as þ[e] worþi clerk seynt  
 Bede seiþ in his writyng, hit<sup>2</sup> was ful conuenient  
 þat þe scheperde[s] were wakyng þat nyzt aboute her  
 8 schepe, ffor he was bore þat nyzt þe which seiþe “I am  
 a gode scheperde, ¶ a gode schepherd zeueþ hys lyfe  
 for his schepe.” Ferþermore zee schul vndirstonde þat  
 in þat same plaas kyng Dauid, whan he was a childe,  
 12 fed schepe and kept hem fro þe bere and fro þe leoun.  
 Summe bokes also seye þat þe schepherdes of þat contrey  
 twyes in þe zere þei be wonte to kepe her flok of  
 schepe in þe nyzt: and þilke tymes be whan þe day  
 16 and þe nyzt be boþe of o lengþe. And ze schul vndir-  
 stonde þat þe lond aboute Bethleem and þe londe of  
 biheest and aH þe londe in þe eest is wondirlich  
 ordeyned and sette, for hit is aH mownteynes for þe  
 20 moost partye: ffor in summe plaas a man schal nat  
 knowe weH wynter fro somer, and in some plaas hit  
 is ryzt colde, and in some plaas, after þe tyme is, is  
 boþe wynter and somer, as hit is in þis contrey after  
 24 as þe plaas is in valeys or in pleyne contrey or in  
 Mownteyns. For somtyme in Mownteynes in þat plaas  
 of þe eest men schulde<sup>3</sup> fynde snowe in þe moneth of  
 August: & þat snowe is gaderid of hem þat dwel next  
 28 aboute, and putte in Cavis, and aftirwarde hit is bore  
 in Chaf to þe market: and þer þe gret lordis of þat  
 contrey wil bigge it, & bere hit to her hows and sette  
 hit in a basyn vppon her metebord, to make her drynk  
 32 colde.

And comunlich in aH þe contrey of þe eest,  
 but zif it be in summe wodys or plaas ful of schadewe  
 or aboute any hiH þer any flode is, þer is euermore

[<sup>1</sup> This sentence  
is wanting in the  
Lat. text.]

Venerab. Beda.

[<sup>2</sup> MS. þat hit]

Descriptio terre  
circa Bethleem.

De nive continue  
inc. in partibus  
illis.

[<sup>3</sup> r. schulle]

[<sup>1</sup> MS. *svowe*]it was then  
spring-time, or  
"time of herbs,"[<sup>2</sup> Lat.: Sed  
communiter in  
omnibus partibus  
Orientis in estate  
pre inestimabili  
solis ardore peni-  
tus nil viriditatis  
potest crescere (in  
estate—crescere  
om. in MS. Corp.  
Chr.), nisi in ali-  
quibus memoribus  
vel umbraculis  
vel iuxta fluentia  
in ortis (C. C.  
montis).][<sup>3</sup> MS. *hym*][<sup>4</sup> This sentence  
is added from  
Tit.]so that the shep-  
herds were able to  
wake that night.[<sup>5</sup> MS. *thiH*]At that time  
Herodes was King  
in Judea,  
instituted by the  
Romans,  
but an alien, and  
not of royal  
blood;

hiH *per* any floode is, *per* is euermore thorwe-oute þe  
zere snowe (!)<sup>1</sup> aboute in þe contrey.<sup>2</sup> // In Septembre and  
October, whan þe sonne comeþ a litil lowe in þat contrey,  
than seedys and aH maner herbes comenlich bygygne 4  
to wex in þe feeldis, as in þis contrey herbys growe in  
Marche and in aprile. also in summe partyes of þe  
eest men repe corn in aprile and in Marche, but moost  
in Maye, after þe place and þe grounde is sette, as 8  
in summe place þe grounde is hizere, in summe place  
lowere. but by bethleem be many mo placys of goode  
pasture and of hote and fatte grounde þan in oþer  
placys; In so moche þat atte cristemasse barlich by- 12  
gygneþ eere and to wex rype, and þan men sende  
þedir of diuers contreys her hors and her Mulys to make  
hem<sup>3</sup> fatte. [and they byen barlych there in the felde  
by a certen mesure; and they that haue suche barlich to 16  
selle, they haue certeyn stablys: and in hem þei putte her  
hors and her mulis to make hem fatte].<sup>4</sup> and þat tyme  
þat we clepe among' vs cristemasse, þey clepe among'  
hem in her langage þat same tyme þe tyme of herbis. // 20  
And for as mochel as, whan crist was bore of oure lady  
seynt Marye, pees was than in aH þe worlde; and by-  
twix bethleem and þat place *per* þe aungeH aperid to  
the scheperdys was but half a myle and a litil weye 24  
more, and also *per* was no grete colde þeraboute: *per*-  
fore þe scheperdys aH þat wynter nyzt and day, now in  
o place now in an oþer dwellid þere with here schepe—  
and so þei do 3it in to þis day. 28

Capitulum viij<sup>m</sup>

**I**N thilk<sup>5</sup> dayes, whan þe commaundement was sent  
from cesar Augustus, as hit is aforseyde: than was  
herodes made and ordeyned kyng of þat londe of 32  
Iwes by þe Emperour and by þe Romayns. and 3it  
herodes was no Iwe ne kyng of Iwes bore; but,

porowe-oute þe 3ere snowe aboute in þe contrey.  
 In Septembre and Octobre, whan þe sonne comeþ a  
 litiþ lowe in þat contrey, þan seedys and aH maner  
 4 herbes comunlich bigynne to growe in þe feeldis, as  
 in þis contrey herbis growe in Marche & in ApriH.  
 Also in somme partyes of þe eest men repe corn in  
 Aprile and in Marche, but most in maye, after þe plaas  
 8 and þe grounde is sette, as in summe plaas þe grounde  
 is hizere and in summe plaas lowerre. But by Bethlem  
 be many moo plaas of gode pasture and of hote and  
 fatte grounde þan in oþer plasys; In so moche þat  
 12 at Cristemasse barlich bigynneþ to haue eere and to  
 wexe ripe. And þat tyme þat we clepe among vs  
 cristemasse, þei clepe among hem in her langage þat  
 same tyme þe tyme of herbes. And for as moche  
 16 as, whan Crist was born of oure lady saint Marie,  
 pees was in aH þe worlde; and bitwix Bethleem and  
 þat place þer þe aunget aperyd to þes scheperdes  
 was but half a myle and a litiH weye more, and also  
 20 þer was no grete cold þer-about: þerfore þe scheperdes  
 aH þat wynter nyȝt and daye, now in one place now  
 in an oþir dwellid þere wiþ her scheep, and so þei  
 do ȝit in to þis day.—<sup>1</sup>And 3e schul vndirstonde þat  
 24 oure lady saint Marie, whan sche bere oure lord Ihesu  
 Crist, sche was .xiiij. 3ere of age; and sche was con-  
 uersaunt wiþ hym in eȝe .xxxij. 3ere and an half,  
 and sche leuyd aftir tyme þat oure lord was styed vp  
 28 in to heuene .xvj. 3ere; and so sche was of age, whan  
 sche dyed, .lxij. 3ere.

Quo tempore anni  
 incipiunt herbe  
 crescere.

Falacio diuer-  
 sorum granorum  
 ibidem in April.

Tempus herbarum  
 quod nos vocamus  
 Cristemasse.

Quantum locus  
 distat a Bethleem  
 ubi angelus appa-  
 ruit pastoribus.  
 Etas be. virg.  
 Marie in partu  
 saluatoris &  
 quantum tempus  
 vixit.

[<sup>1</sup> om. in the Lat.  
 text.]

**A**nd 3e schuH vndirstonde þat in þilk dayes whan  
 þe comaund[em]ent was sent fro Cesar August, as it is  
 32 aforeseyde: Than was Herodes made and ordeyned  
 kyng of þat londe of Iewes by þe Emperour and by  
 þe Romaynes. And ȝit Herodes was no Iewe ne kyng

Nota de Herode.

[<sup>1</sup> leaf 6a]  
 [<sup>2</sup> Tit. & Harl.:  
 sogett]

so that the prophecy of Daniel was fulfilled in him,

though the Jews deny it.

[<sup>3</sup> MS. viterlich]

[<sup>4</sup> r. hane?]

In the night and hour of Christ's birth the star, prophesied by Balaam, rose and ascended above the hill of Vaus like an eagle,  
 [<sup>5</sup> MS. a]

bycause þat þe same cesar<sup>1</sup> augustus and þe Romayns had made sogettys<sup>2</sup> to hem þe londe of Iury and many oþer prouinces aboute hem in to ynde, peers and Chaldee þorwe strong<sup>3</sup> hande, he made hym kyng<sup>4</sup>. 4  
 wherfore aȝ þe contrey aboute wist weȝ þat herodes was but a alyen and neuer com of kyng's blode ne of Iwes bore. but, as hit is aforeseyde, he was made kyng by þe emperour and by þe Romayns, so þat þe 8  
 prophecie of daniel scholde be fullefilled in þe tyme of þe berthe of crist, þe wich daniel seyde **Cum venerit sanctus sanctorum &c.**, as hit is aforeseyde. 3it þe Iwes, contynnyng in her malice and in her 12  
 falnesse, seyden þat longe tyme aftir þe Natiuite of crist her vnccioun cesyd noȝt, but þey had many kyng's aftir. but 3it þe fals Iwys forsake naȝt þat herodes com of a Iwe on þe fadir side and of a woman- 16  
 paynym on þe modir syde, and so he was no verrey Iwe. wherfore cristen men make þe Iwys vterlich<sup>3</sup>  
 confuse of þat prophecie of Iacob her patriark, þat seyde þus **Non auferetur sceptrum de Iuda nec dux 20**  
**de femore eius, donec veniat qui mittendus est: Et ipse erit expectacio gencium,** // that is to seye: the sceptre of Iuda schal noȝt be bore awaye ne þe stok of þe lynage, til he come þat schal be sent: and he schal 24  
 be þat folk<sup>4</sup> haue<sup>4</sup> abede. and many oþer questyons be bitwix þe cristene men and þe Iewys in þat contrey of her vnctioun and her kynges.

[Cap. ix.] Whan god was bore of oure lady seynt 28  
 Marye for sauacion of alle mankynde, as hit is aforeseyde, þe wich lorde is euer redy to aȝ men þat clepe vpon hym in trewthe: þan þis sterre þat was prophecied by balaam &<sup>5</sup> longe tyme abide and loked aftir by þe .xij. 32  
 astronomers in þe hiȝ of Vaus, as hit is aforeseyde, þe same nyȝt and þe same oure þat god was bore þe same sterre beganne to arise in maner of a sunne briȝt schynnyng, and so aftir in þe foorme of an egle hit 36

of Iewes bore; but, by-cause þat þe same Cesar Augustus and þe Romayns hadde made sogettis to hem þe lond of Iury and many oþer londes aboute  
 4 hem þorwe strong hande, he made hym kyng. Wherefore aH þe contrey wist weH þat Herodes was but a aliene & neuer come of kyngis blode ne of Iewes bore, as it is afore-seyd. But he was made kyng by þe  
 8 Emperour and by þe Romaynes, so þat þe prophecye of Danyel schulde be fulfilled in þe tyme of þe birþe of Crist, þe which Danyel seyde **Cum venerit sanctus sanctorum &c.**, as it is aforeseyde. 3it þe Iewes,  
 12 contynuyng in her malice and in her falsnesse, seyden þat longe tyme aftir þe Natiuite of oure lord Ihesu Cryst her vnccioun sesed nat, but þei had many kynges after. But 3it þe false Iewes forsake nozt þat Herodes  
 16 com of a Iewe on þe fadir syde and of a womman-paynym þat was his moder, and so he was no verrey Iewe. Wherefore cristen men make þe Iewes vttrilich confuse of þe prophecie of Iacob, her patriark, þat  
 20 seyde **Non auferetur sceptrum de Iuda nec dux de femore ejus &c.**, / þat is to seye: The sceptre of Iuda schal nat be do away ne þe stok of þe lynage, til he come þat schal be sent: and he schal be þat folk haue  
 24 abide. And many oþer questiouns [be] bitwix þe cristen men and þe Iewes in þat contrey of þer vnccioun and her kyngis.

Nota maliciam Iudeorum contra prophetiam Danielis.

Prophecía patriarce Iacob.

28 **M**ercyful god whan he was bore of oure lady saint Marie for saluacioun of aH mankynde, þe which lord is euere redy to aH men þat callen vpon hym in trowþe: þan þis sterre þat was prophecied by Balaam  
 32 and long tyme abyde and loked aftir by þe .xij. Astronomers in þe hill of Vaws, as it is aforeseyd, þe same nyzt and þe same howre þat god was bore þe same sterre bygan aryse in maner of a sunne bryzt  
 36 schinyng, and so after in þe forme of an Egle lit

Stella apparuit hominibus in monte Vaws.

and stood still  
there all day,

bright as another  
sun,

in a strange  
shape;

[<sup>1</sup> leaf 6b]

[<sup>2</sup> r. hem]

and within it ap-  
peared the figure  
of a child, and  
above it the sign  
of the cross.  
And a voice was  
heard, announc-  
ing the birth of  
the new King.

[<sup>3</sup> r. hane?]

ascendid aboue þe hiȝ. // And al þat day in þe hiȝest  
place of þe eyre hit abode *withoute* any mevyng, in so  
mochel þat, whan þe sonne was moost hote and moost  
hiȝe, þere was no difference in schynyng bitwix þe 4  
sterre and þe sonne. Neþerles sum bokes seiȝe þat in  
þe same daye þat god was bore, were many sonnes  
seiȝe. but whan þis day of þe Natiuite of oure lorde  
was passed, þe sterre ascendid vp in to þe firmament. 8  
and þe sterre þat thus was schewed, is no-þyng liche  
to sterres þat be peynted here in diuers places: ffor  
hit had riȝt many longe strakys and beemys, more  
brennyng and more liȝter than a bronde of fuyre, 12  
and as an egle fleyng and betyng þe eyre with his  
wynges, riȝt so the <sup>1</sup>strakys and þe bemys of þe sterre  
stered hym-<sup>2</sup>self aboute. and þe sterre had in hym-self  
a fourme and a liknesse of a ȝonge chiide, and aboue 16  
hym a signe of þe holy cros; and a voys was herde  
in þe sterre seying<sup>t</sup> **Natus est nobis hodie Rex  
Iudeorum qui est exspectacio gencium & dominator  
eorum. Ite ad inquirendum eum & adorandum,** 20  
that is to seye: this day is bore to vs þe kyng<sup>t</sup> of  
Iewys þat folk haue<sup>3</sup> abede and lorde is of hem: goþ

and sekeþ hym & do hym worschip. // Therefore we 24  
schul vndirstonde þat for þe strengthyng<sup>t</sup> of oure feiþ  
and to afferme þis mater aforseyde, almyȝty god, whos  
prouidence in his ordinance faileþ noȝt and, as seynt  
Poule seiȝeth, **vocat ea que non sunt tamquam ea 28  
que sunt,** þis is to seye, he clepeþ þilk þat be noȝt as  
weȝ as þilk þat be, of his prouidence þis he did and  
disposed that he hym-self þat in þe olde testament ȝaf  
a voys of an asse or made an asse to speke to balaam, 32  
he wolde in þe begynnyng of þe newe testament ȝeue  
a voys to speke oute of a sterre þat was prophecied  
by balaam. than alle þe peple, boþe man and woman,  
of alle þe contrey aboute, whan þey seiȝe þis wondirful 36



ascendid aboue þe hiH, an aH þat day in þe hiȝest  
 . plaas of þe eyre hit abode *withoute* any sterynge, In so  
 moche þat, when þe sunne was most hote and most  
 4 hiȝe, þer was no difference in schynyng bytwix þe  
 sterre and þe sunne. Neþirles sume bokes seiȝe þat in  
 þe same day þat god was bore, were manye sunnes  
 seiȝe. But whan þe day of þe Natiuite of oure lord  
 8 was passed, þe sterre ascendid vppe a-hiȝe in to þe  
 firmament. And þis sterre þat þus was schewed is  
 no-þing liche to þe sterres þat be peynted<sup>1</sup> here in [1 MS. poynted]  
 diuers plasys: for hit hadde many long strakes and  
 12 beemes, more brennyng and more liȝter þan a bronde  
 of fuyre, and as a Egle fleying and betyng þe eyr *with*  
 his wynges, riȝtso þe strakes of þe beemes of þis  
 sterre stered hym-self aboute. And þe sterre had in  
 16 hym-self a *fourme* and a liknesse of a ȝonge childe,  
 and aboue hym a signe of þe cros; and a vois was  
 herde in þe sterre seyinge **Natus est nobis hodie**  
**Rex Iudeorum qui est exspectacio gencium & domi-**  
 20 **nator eorum. Ite ad inquirendum eum & adoran-** Vox stelle  
**dum,** þat is to seye: þis day is bore to vs þe kyng  
 of Iewes þat folk haue abyde and lord is of hem:  
 God and sekeþ hym and do to hym worschippe!/  
 24 Therefore we schul vndirstonde þat for þe strengthing  
 of oure feiþ and oure lileue and to afferme þis mater  
 aforeseyd, almyȝti god, whos prouidence in hys ordin-  
 aunce faileþ noȝt and, as seynt Poule þe apostle seiþ, Paulus apost.  
 28 **vocat ea que non sunt tanquam ea que sunt,** þat is  
 to seye, he clepiþ þilke þat be nat as weH as þilke  
 þat be, of his prouidence þis he dide and disposed  
 þat he hym-self þat in þe olde testament ȝaf a voys  
 32 of an asse or made an asse to speke to Balaam, he  
 wolde in þe bigynnyng of þe newe testament ȝeue  
 a voys to speke oute of a sterre þat was prophecyed by  
 Balaam. Wherfore þan aH þe pepil, boþe man and  
 36 womman, of aH þe contrey aboute, whan þei seiȝe þis

Then the people  
in great wonder  
understood that  
this was the star  
prophesied by  
Balaam.

and merveylous sterre and also herde þe voys oute of  
þe sterre, þey were grettlich agast and had gret wondir  
þerof; but 3it þei wist weH þat hit was þe same sterre  
þat was prophesied by balaam, þat was no Iwe, and 4  
longe tyme was desired and abede of alle þe peple in  
þat contrey.—

wondirfuH and merveilous sterre and also herde þe  
 voys out of þe sterre, þei were gretlich agast and hadde  
 gret merveyle þer-of; but nepirles þei wist weH þat  
 4 it was þe same sterre þat was pröphecyed by Balaam  
 and long tyme was desired and abede of aH þe peple  
 in þat contrey. ¶ <sup>1</sup>Seynt Crisostom telliþ þat he fonde  
 in summe bokys þat þer was a certeyn folk in þe eest /  
 8 among þe which folk was moche wisdom and moche  
 worþinesse, and þes pepil, for as moche as þei founde  
 in þe boky[s] of Balaam, for per-cas þei were of hys kyn,  
 þat þis Balaam prophecyed & seyde **Orietur stella**  
 12 &c., vndirstondyng as to þe tixt þat þis sterre schulde  
 apere in þe tyme of Cristis berþe, þei & many oþer  
 desired to knowe & to see þe arisyng of þis sterre, bi  
 þe which sterre þei myzt knowe whan Crist were bore,  
 16 and forto haue gode knowleche of þis sterre, þei chose  
 among hem .xij. of þe beste seruauntes þat were among  
 hem, so þat, 3if one deyede, an oþir schulde be put in  
 hys stede, and so þei scholde aHweye be .xij. of hem,  
 20 þe which schulde bisilich considere and awayte aftir  
 þis sterre. And for þes .xij. men schulde do þis  
 charge þe bettir, þei of þe same contrey ordeyned  
 and dide make a faire palays on þe hizest hille þat was  
 24 in þe eest, where-as þe eyre was most clere and lizt;  
 and in þat same palays þei had ordeyned for þes .xij.  
 men aH maner necessaryes þat scholde longe to her  
 lyuyng. And so þes .xii. men aforeseyde stodyn in  
 28 þat hiþe hiH in silence and in preiour, wakyng and in  
 abstinence, abidyng & preying þe arisyng of þe sterre.  
 After þis, whan þe tyme of þe birþe of Crist was come  
 and þes .xij. men were þus abidyng in þis hiH in  
 32 her preiours: sodeinlych in þe mydil of þe niþt þer  
 appered vpon hem aboue in þe eire a faire and a briþt  
 schynyng sterre, and in þe hizest partie of þis sterre  
 þer was a ymage of a litil childe, beryng wiþ hym a  
 36 signe of þe cros. Of þe which siþt þei were riþt

Crisostomus  
 super propheciam  
 Balaam.

[<sup>1</sup> This passage  
 is added from an  
 addition at the  
 end of the Latin  
 text in MSS.  
 Cleop. D VII and  
 Corp. Chr. Coll.  
 Cbr. 275.]

Ordinatur ibidem  
 palacium in  
 monte pro dictis  
 hominibus.

Nota democlonem  
 virorum in monte  
 Vaws.

Stella apparuit in  
 ymagine pueri &  
 crucis in medio  
 stelle.

## Capitulum decimum.

Then the 3 Kingz at the same time, though far from each other, joyfully prepared themselves to seek the new-born King of the Jews with presents, attended by a large retinue.

[<sup>1</sup> þe sterre om. in Tit. and Harl.]

**T**hus whan þes .iij. worschippful kyngis þat in þat tyme reigned in ynde, Chaldee and Peers, were siker and enformed by þes astronomers and by þes 16 prophecies as hit is seyde afore of þis sterre: þey were rizt glad þat þei had grãce to see þat sterre in her dayes þat was so longe tyme prophecied afore and þat alle þe peple had so long abede and loked aftir þe 20 sterre.<sup>1</sup> wherfore þes .iij. worschippful kyngis, þow euerych of hem were ferre from opir and noon knewe of operis purpos, zit in on tyme and in on houre þis sterre aperid to hem alle thre: and than þei ordeyned 24 and purposed hem anoon with grete and riche ziftes and with many riche and diuers ornamentis þat were longyng to a kyngis araie, and also with mulis and camelis and hors charged with tresoure, and with grete 28 nombre and a gret multitude of peple in þe best aray þat þei myzt, to go seke and worschipp þe lord and þe kyng of Iewys þat was bore, as þe voys of þe sterre had commaundid, spoke and preched; and ferther- 32 more þey araied hem mochel þe more honestlich and worschippfullich þat þei knewe wel þat he was a more worthier kyng þan any of hem was. fferther-

ioyeful þat þis sterre was schewid in her tyme and  
 also þat þei were worþi to see þat siȝt, and anoon  
 þei come doune of þis hiȝe hille and tolde to þe wyse-  
 4 men of þat londe aȝ þat þei had seiȝe, as it is afore-  
 seyde. Soo anoon þes wysemen of þat contrey ordeyned  
 of her owne peple .iiij., þe most worþi & þe wysest, þe  
 which scholde go and bere *with* hem *precious* ȝiftis  
 8 and worschippe þe childe þat was borne and, as to a  
 kyng or a lord, do hym worschippe. And so þes .iiij.  
 lordys and kyngis toke her wey, and, after þe glose  
 þat is made vp þis tixt, þei come to god in to Bedleem  
 12 þe .xiiij. day of hys berþe and þer offrid to hym her  
 ȝiftis.

**O**n þe tyme whan þes þre worschippful and  
 blessyd kyngis, þat in þat tyme regned in Ynde,  
 16 Caldee and Peers, were siker and enfourmed by þes  
 astronomers and by propheeyes, as it is afore-seyde:  
 þei were wondir glad þat þei had grace to see þat  
 sterre in her dayes þat was so long tyme propheeyed  
 20 afore and þat aȝ þe pepil had so longe abyde and  
 loke after þis sterre. Wherefore þes .iiij. worschippful  
 kynges, þow þei were eueryche of hem fer from oþer  
 and noon knewe oþir ne wist of oþer purpos, ȝit in  
 24 o tyme and in o houre þis sterre apperid to hem:  
 and þan þei ordeyned hem anoon wiþ greete and riche  
 ȝiftis & wiþ manye ryche and diuers ornamentis þat  
 were longyng to a kynges aray, and also wiþ Mules  
 28 and Camayles & hors charged *with* greet tresour, and

Stella vna &  
 eadem hora ap-  
 paruit tribus  
 regibus.

more þes blessed kyngis euery kyng bi hym-self had  
*with* hym his cariage, þat is to seye beestys, as oxen  
 [1 leaf 7a] <sup>1</sup>and schepe and oþer beestis þat longeþ to mannys  
 lyvyng and sustynauce; thei had also aH maner <sup>4</sup>  
 necessities þat longed to beddyng or to chaunbre and  
 to kechyn, and aH maner thyngis þat longed to  
 mannys mete or beestys mete was caried on hors and  
 Mulys and Cameles *with* hem; in so mochel þat þei <sup>8</sup>  
 ordeyned of euery thyng grete plente, þat schulde  
 suffise hem weH by alle þe weye, boþe outward and  
 homward. and also euery kyng had *with* hym a  
 grete multitude of pepil, as hit had be an oost. // hit <sup>12</sup>  
 is also þe maner in þe eest and in aH þe contrey aboute,  
 oute-take grete citees, þat in many placys and townes  
 þer be many feyre ostryes, and for þe moost partye aH  
 maner of vitales boþe for man and for beest be þere <sup>16</sup>  
 redy; but for lordys þat go or ride *with* grete multi-  
 tude, beddyng and oþir necessities þat loungeþ to  
 chaunbre or to kechyn be noȝt profitable to hem  
 neþer honest, and þerfore lordys haue aH swich maner <sup>20</sup>  
 necessities caried *with* hem on mulys or cameles and  
 oþer beestes. but for þe moost partie men go and  
 ride aH þe nyȝt, for grete heete and bernyng of þe  
 sunne.—ferthermore ȝe schul vndirstonde þat þer be <sup>24</sup>  
 thre yndes, of þe wich þes .iij. lordys were kyngis;<sup>2</sup>  
 and alle þe londes and kyngdoms for þe more partie  
 be yles. and þer be also there grete waters and  
 wildirnesses ful of wilde and perlous beestis and <sup>28</sup>  
 horribil serpentys, and þere growe also Reedys so  
 hize and so grete þat men make þerof hows and  
 schippys. and þes yles be dyuyded and departed  
 euerych by hym-self fer from oþir, and in þes yles <sup>32</sup>  
 growe also herbys and riȝt perlous beestys;<sup>3</sup> soo þat  
 with grete trauaile a man schal passe from on yle &<sup>4</sup>  
 kyngdom in to an oþir.

There are 3  
 Indies:

[<sup>2</sup> Tit. and Harl.:  
 kyngis were  
 lordes]

[<sup>3</sup> Lat. herbe et  
 bestie speciales]  
 [<sup>4</sup> MS. a.]

with aH maner necessaries þat scholde longe to hem  
& to here beestis, boþe for mete and drynk and bedd-  
yng, and aH maner of vitailles boþe for man &  
8 beest;

and of euery þing þei ordeyned greet plente,  
þat schulde suffyse to hem ynow by aH þe weye,  
boþe outward & homward. And aH þing was sent  
12 forþe to-fore, as þe maner of kynges & of lordys of þat  
contrey is wont to do.—

24 And 3e schul vndirstonde þat  
þer be .iiij. Indes, of þe whyche þes .iiij. lordes were De III Indiis.  
kynges; and aH þes londes & kyngdoms for þe more  
partye be yles. And þer be gret wateres & desertes  
28 ful of wylde beestes & horrible serpentes. And þer  
growe also Reedys so hiȝe & so grete þat men make  
þerof hows & schippes. And þes yles be departed  
eueryche by hem-self fer from oþir, and in þes yles  
32 growe eerbes and also many perlous beestes; in so  
moch þat wiþ greet trauaile a man schal fro o  
kyngdom passe in to an oþir. Hit is also wryte þat  
Assuerus regned and was kyng aboue .Cxxv. prouynces,  
36 þat was fro Ynde in to Ethiope.

Capitulum vndecimum. prima India.

**I**N þe first ynde was þe londe of Nubie: and in þat londe reigned kyng Melchior in þe tyme þat crist was bore. þere is also þe londe of arabie, in þe 4 which is þe hiȝh of Synay:<sup>1</sup> and a man may lizlich seyle in þe rede see oute of Egipt<sup>t</sup> and Syrie in to ynde. // firthermore Pilgrimes and Marchauntys þat from ynde passe by þe rede see, seyen þat aȝ þe 8 grounde of þe rede see it is so rede þat þe water aboute semeth as thou hit were rede wyne, noȝtwithstandyng þat þe water is of colour as opir water is. hit is also salt, and hit is so clere þat in þe deppest place of 12 þe rede see men mowe see fisshes and descrye alle maner of thing<sup>t</sup> þat be in þe bothome of þe rede see. // Also þe rede see is threcornerd, or ellys hit haȝ. iij. corners; and hit ebbeth and floweth in to þe londe of<sup>2</sup> 16 þe oceane; and hit is a .iiij. or a .v. mile brode: þer hit is breddest where þe childryn of israel zede thorwe-oute with drye feet whan pharao and his oost pursued hem and were dreynt aȝ in þe same 20 rede see. // Oute of þe rede see floweȝ a water and a grete flode [in to a flood]<sup>3</sup> of paradys, þe wich flode is cleped Nylus: and þat Nilus passeȝ bi Egipt, and þer come many riche and grete Mar- 24 chaundyces oute of þe eest and of ynde by þis water Nilus and so passeȝ<sup>4</sup> forȝ in to Egipt, Syrie, b[ab]ilonye, and Alexaundre, þat so forȝ be bore þorw-oute þe worlde. // firthermore ȝe schul vndir- 28 stonde þat aȝ þe erȝe in þe londe of arabie in þe wich þe hiȝh of Synay is as hit is aforseyde, is mochel rede; and also stonys and trees and aȝ opir thyngis þat growen in þat londe, for þe moost partie be alle 32 rede. in þat londe is also founde golde wondirlich rede in maner of thynne and smal rootys, and þat gold is þe best gold þat is in þe world. // There is also an hiȝh þat is cleped Bena<sup>5</sup>, and in þis hiȝh is founde a 36

Of the first, i. e. Nubia with Arabia, Melchior was king.

[<sup>1</sup> Supply: & þe rede see]

Of the Red Sea

[<sup>2</sup> MS. in, Tit. of, Harl. oute of; Lat. fluens ex Oceano]

and the Nile.

[<sup>3</sup> added from Tit.]

[<sup>4</sup> leaf 7b]

Arabia is full of gold,

[<sup>5</sup> Lat. in monte vena smaragdina]



- N**ow 3e schulle vndirstonde þat in þe first Ynde  
 was þe lond of Nubye: and in þat lond reigneþ  
 4 Melchior in þe tyme þat Crist was bore. þer is also  
 þe lond of Arabye, in þe which lond is þe hille of  
 Synay: and a man may liztlich seyle in þe rede see  
 oute of Egipt and Syrie in to Ynde. Ferþermore  
 8 pilgrymes and Marchauntes þat from Ynde passe by  
 þe rede see, seyzen þat aH þe ground of þe rede see  
 it is so rede þat þe water aboue semeþ as þow hit were  
 rede wyn, nat-wiþstandyng þat þe watir is of colour  
 12 as oþer water is. hit is also salt, and hit is so clere  
 þat in þe deppest plaas of þe rede see men mowe se  
 ffysshes and descrye aH oþer þinges þat liþe in þe  
 bothome of þe see. Also þe reed see is þre-cornered, or  
 16 it haþ þre Corners; and it ebbeþ & floweþ in to þe  
 lond in þe ocean; and hit is but foure or fyue myle  
 broode: þer hit is braddest where þe Children of  
 Israel 3ede þorwe-oute with drye foot whan Pharao and  
 20 his oost pursewed hem and were dreynt aH in þe  
 same rede see. Oute of þe rede see floweþ a watir  
 and a greet flode in to a flode of Paradys, þe which  
 flode is clepyd Nylus: and þat Nylus passip by  
 24 Egipt, and þer come many ryche & grete Marchaun-  
 dyses out of þe eest and of Ynde by þis water Nylus  
 and so passe forþ in to Egipt, Cirie, Babiloyne and  
 Alisaundre, þat so be bore forþe þorwe þe world.  
 28 ¶ Ferþermore 3e schul vndirstonde þat aH þe erþe in  
 þe lond of Arabye in þe which þe hille of Synay is as  
 hit is aforeseyde, is moche rede; and also stones and  
 trees and aH oþir þingis þat growen in þat londe  
 32 for þe most party hit is aH rede.<sup>1</sup> In þat lond is  
 founde also gold wondirlyche rede in maner of smale  
 & pinne rotys, and þat gold is þe beste gold þat is  
 in þe worlde. There is also a hille þat is cleped  
 36 Bena, and in þis hille is founde a precieuse stone

Prima India:  
Melchior.

Nota de mari  
rubro et quare  
vocatur rubrum,  
et de claritate  
aque.

de Nylo flumine.

De terra in  
Arabia.  
De auro ibidem  
inuento.

[<sup>1</sup> MS. rede in]

De monte Bena.

and smaragd.

precious stone þat is cleped smaraddus: and þat stone with grete trauayle and gret craft is kit oute of þe hiß; and þat hiß is kept bysilich and stronglich of seruautys þat longeþ to sowdan.

4

Capitulum duodecimum.

Of the second India, Godolla with Saba, Balthazar was king.

[1 MS. þat] Saba produces spices, and especially incense, which drops from certain trees.

**I**N þe secounde ynde was þe kyngdom of godolye: of þat kyngdom balthazar was kyng<sup>1</sup> whan crist was bore; and þis baltazar offred cense to god. and þer 8 was also in þat londe of olde tyme þe kyngdom of Saba. and 3e schul vndirstonde þat in þis londe many mo gode speys growen þan<sup>1</sup> in aß þe contrey of þe eest, and specialich þer groweþ encense, more þan in 12 aß þe placys of þe worlde. and hit droppeþ downe oute of certeyn trees in maner of gumme, and in oþer placys þer is but litil or noone.

Capitulum .xiiij<sup>m</sup>

16

Of the third India, the kingdom of Thaars, Jaspas was king.

To this country belongs the isle of Egrisonlla, which yields myrrh.

[2 Harl.: In the which yle s. Thomas the apostell lieth & in this londe]

[2 MS. coordris]

**I**N þe thridde ynde was þe kyngdom þat was cleped thaars: of that kyngdom was Iaspar kyng<sup>1</sup> in þe tyme of þe berthe of crist; þe wich Iaspar offrid Mirre to god. and in þis londe is þat yle þat is cleped þere 20 Egriswille: 2

in þe wich yle groweþ Mirre more plente þan in any place of þe worlde. & hit wexeþ liche eerys of corn þat were brent with þe wedir, and hit wexeþ 24 riȝt thik. and whan hit is ripe, hit is so softe þat hit cleueþ on mennys clothis as þei go by þe weye: and than men take smal coordris<sup>2</sup> and gerdelys and drawe hem aß aboute þe eerys, and þan þe myrre cleueþ 28 vppon þes coordys and gerdelys, and than afterward þe myrre is wronge oute of hem. //

The 3 Kings are called kings of their minor countries rather than of their larger, on account of their gifts,

Wherefore we schulle vndirstonde þat aß þis was doo of grete ordinaunce and 32 of þe gret mercy of god þat þes .iiij. kyngis, Melchior, baltazar, and Iaspar, of þilk londys and kyngdoms in

þat is cleped þere smaragdus: and þis stoon with grete trauayle and gret craft is kitte out of þis hille.

**I**N þe secounde Ynde was þe kyngdom of Godolye: Secunda India: of þat kyngdom Balthasar was kyng whan Crist was Balthasar. 8 bore; and this Balthasar offride ensense to god. And þer was in þat londe also þe olde kyngdom þat was clepyd Saba: and in þis londe growe many moo gode Insensum crescit 12 þere groweþ ensense, more þan in aH þe plaas of þe world. And hit droppeþ downe oute of certeyn trees in maner of Gumme, and in oþir plaas þer is but litil or noone. ibidem.

**N**Ext in þe þridde Ynde was þe kyngdom þat was Tercia India: clepyd Thaars: of þat kyngdom was Iaspar kyng whan Iaspar. Crist was bore; and þis Iaspar offrid Mirre to god. 20 And in þis londe is þat yle þat is cleped Egriswilla, in þe which yle<sup>1</sup> seynt Thomas þe apostil liþe: and in þis yle groweþ Mirre more plente þan in many<sup>2</sup> plaas of þe worlde.<sup>3</sup> And when it wexiþ,<sup>4</sup> hit wexiþ on a herbe 24 liche keres of corn þat were brent wiþ þe wedir, and hit wexiþ riȝt thyk. And whan it wexiþ ripe, hit is so softe þat it cleueþ on mennys cloþes as þei go by þe weye: and þen men takeþ smal cordys and gerdelys 28 and drawe hem aH aboute þe herbys, and þe Mirre cleueþ vpon þes cordis and gerdeles, and so aftirward þe Mirre is wronge oute of hem. And in þe same manere wexiþ Thimeama.—Wherfore we schul 32 vndirstonde þat aH þis was do of gret ordinaunce of god þat þes .iij. kynges Melchior, Balthasar, and Iaspar, of þilk londes and kyngdoms in þe which þes ziftes

Tercia India:  
Iaspar.

[<sup>1</sup> MS. ynde]  
S. Thomas apost.  
iacet ibidem.  
Mirra crescit  
ibidem.

[<sup>2</sup> r. any]  
[<sup>3</sup> MS. adds:  
and it wexiþ ryȝt  
thyk]  
[<sup>4</sup> om. when it  
wexiþ]

þe wich þes 3eftes wexed and growed and also þe wich  
 scholde be offrid to god, in þe olde prophecie raþer of  
 þes smale londys þei scholde be cleped kyngis than of  
 oþer<sup>1</sup> gretter londys—wherof seiþ dauid þe prophete 4  
**Reges Thaarsis & insule munera offerent, Reges**  
**Arabum & Saba dona adducent &c.**, That is to seye :  
 kynges of thaars and of þe yle schul offre 3iftes, kyngis  
 of arabie and of Saba schul brynge 3iftys. sumtyme 8  
 þes kyngis had oþir namys : for Melchior was cleped  
 kyng of Nuby and of arabie, baltazar was cleped kyng  
 of godolye and of Saba, & Iaspar was cleped kyng<sup>2</sup> of  
 thaars and of þe yle of EgriswiH. and hit was <sup>3</sup>cleped 12  
 þe kyngdom of thaars because hit was annexed to þe  
 same yle. and so þe namys of her kyngdoms be speci-  
 fied in special for difference of oþir citees and yles þat  
 be þere aboute in þe contrey. 16

[<sup>1</sup> r. ther]as in David's  
prophecy.[<sup>2</sup> MS. kyngis][<sup>3</sup> leaf 8a]

- wexed and growed and also þe which scholde be offrid to god, in þe olde prophceye raþer of þes londys<sup>1</sup> þei scholde be cleped kyngis þan of oþer grete londys—
- 4 where-of seiþ Dauid þe prophete **Reges Tharsis et insule munera offerent, Reges Arabum & Saba dona adducent**, / That is to seye : Kyngis of Taars and of þe yle schulle offre ziftes, kyngis of Arabum and of Saba
- 8 schul brynge ziftes. And sumtyme þes kyngis had oþer names : ffor Melchior was cleped kyng of Nubye and of Arabye, Baltisar was cleped kyng of Godoly & of Saba, and Iaspar was cleped kyng of Thaars and of
- 12 þe yle þe whych is clepyd EgrisweH. And hit was clepyd þe kyndam of Thaars bycawse hit was annexide to þe same yle—and so þe names of her kyndomes<sup>2</sup> be
- 16 yles þat be þere in þe cuntre. ¶ <sup>3</sup>þe schulle vndirstonde þat Germanus, þe whych was a Croniclere of Cristis tyme, and Thephile, þat was also a writere of Cristis werkys, seye þat iij Miracles were do to þes .iij. kynges
- 20 þorow þe which þei were sterid to seke oure lord Ihesu Crist þat was bore. For Iaspar had in hys courte a tre, and a brid þe which is clepyd strucio had a nest in þe tre, and .ij. eyren : of þe which eyren come out a lyoun
- 24 and a lambe in þe same houre þat Crist was bore. Balthasar had a gardyn of diuers spicerye, in þe which gardyn was bawme sette, and out of þe stok<sup>3</sup> þer wex vppe a sercle,<sup>4</sup> þe which in þe hizest partie of þis
- 28 sercle was spronge a faire rede Rose and a rounde closed to-gedir : þe which aboute mydnyzt spred abrode and out of þis rose zede oute a faire white dove fle yng vppe and doun in þe eyre and in mannys vois spak and
- 32 seyde : “Now is bore of a mayde god þe which is fourmer and saueour of þe world.” Melchior had a wyfe þat in þat same tyme of þe berþe of Crist had a childe : þe which anoon stood vpperizt on hys feete
- 36 and cryede : “Now is bore of a mayde a childe þe which

[<sup>1</sup> MS. lordys]

Dauid Prophecia.

Nota nomina  
istorum ab  
antiquo.[<sup>2</sup> MS. kyndomes]Germanus histo-  
riographus de III  
mirabilibus factis  
III Regibus tem-  
pore Natuiit.  
Christi.[<sup>3</sup> This addition  
is taken from the  
same note at the  
end of the same  
Lat. MSS. as that  
on p. 37][<sup>4</sup> Lat. surculus  
(MS. Corp. Chr.  
reads circulus)]

Capitulum xiiij<sup>m</sup>

**A**fterward, whan þes .iii. worschippful kynges had araied hem *with* riche tresoure and riche ornamentis and *with* grete multitude of pepil, as hit is aforsaide, and [were] passed forþ oute of her kyngdoms; thow hit 16 so were þat noon of hem wist of opir ne knewe of othirs *purpos neþer* intencioun—bycause of þe longe weye and fer weye þat was bitwix euery kyngdom—zit þe sterre euenlich zede tofore euery kyng<sup>1</sup> and aH her 20 pepil; and whan þe[i] stode stille or rested, þe sterre stode stille, and whan þei zede or riden, the sterre aH-wey zede forþ tofore hem in his *vertue* and in his strenghe and 3af li3t to aH her weye. and, as hit is 24 write afore, in þe tyme þat crist was bore, it was pees in alle þe worlde, wherfore in aH þe citees and townes þat þei zede by, þer was no gate schet, neþir by ny3t no by daye: but hit semed to hem þat þe ny3t was to hem 28 daye. wherfore alle men of þe citees and townes þat þes worþi kyngis zede by in þe ny3t, were wonderlich agast and passynglich merveyled þerof: ffor þei seyze kyngis *with* grete multitude of peple and beestys passe 32 by hem with grete haast in þe ny3t, but þei wist na3t what þei were ne fro what place þei come ne whider þei scholde go. ffor on þe morwe þei sizen þe weye gretlich

On their way the star went ever before each of them, giving great light,

so that all men in the cities they passed by in the night wondered greatly;

is saucour of aH men, and he schal reigne .xxxiiij. 3ere, and in token here-of I schal lyue .xxxiiij. dayes and þan I schal dei3e"—and so hit was do.—Seynt

4 Remyge seiþ þat þer is diuerse oppinioun of þes kyngis : S. Remigius de diuersis opiniombus III regum.

summe sei3e þat þei were of Chalde, for þei of þat contre of Chaldee worschippe a sterre for her god ; summe sei3e þat þei were of Peers ; summe sei3e þat þei

8 were cosyne to Balaam—þe which is most to byleue.

Seynt Austyn seiþ þat þis word Magi in þe tung of Chaldee is as moche to seye as a Philosophre in þe tunge of grewe, and in þe tunge of latyn hit is as moche

S. Augustinus.

12 to seye as a wyseman.

**G**Raciouslich whan þes .iiij. worþi kyngis had arayed hem wiþ riche tresoure and riche ornamentys and with grete multitude of men, as hit is aforeseyde, and were 16 passed out of her kyngdoms ; þow hit so were þat noon of hem wist of oþer ne knew of oþir purpos ne intencion—by-cawse of þe long wey þat was bitwix eueryche of þes kyngdoms—3it þe sterre euenlich 3ede 20 tofore euery kyng and aH her oost ; and whan þei stode stille or restyd hem, þe sterre stode stille, and whan þei 3ede or rede, þe sterre alwey 3ede forþe tofore hem euermore in hys bri3tenesse and schynyng and 3af 24 list to aH her wey. And, as it is write afore, In þe tyme þat Crist was bore, hyt was pees in al þe worlde, wherfore in aH þe Cytees and townes þat þese worþi kynges 3ede by, þer was no gate schette, neþer by ny3t 28 ne by day : but hit semed to hem þat þe ny3t was to hem day. Wherfore aH men of þe Cytees and Townes þat þes worþi kynges 3ede by in þe ny3t, were wondirlych agast and passynglich merueyled þerof : ffor þei 32 si3e kyngis wiþ grete multitude of men, hors and beestis passed<sup>1</sup> by hem in þe ny3t, and also in þe day,<sup>2</sup> but þei wist not what þei wolde do ne whider þei wolde go ne where ne of what contrey þei come of ;

[<sup>1</sup> r. passe]  
[<sup>2</sup> om. and—day]

[<sup>1</sup> MS. defowled] defowled<sup>1</sup> with hors fete and oþir beestys. wherof þei were in grete dowte what hit scholde be, and grete altercacioun was among hem in aH þe contrey longe tyme. // fferthermore, whan þes kyngis riden þorwe 4 diuers londys, kyngdoms, citees and townes, þei riden forþ ouer hillys, waters, waleys, pleynes and oþer diuers and perlous placys withoute any dissesse or lettyng<sup>1</sup>:  
 and all their way was plain and even,  
 and they never took rest nor food.  
 for aH þe weye þat þei riden, was semyng to hem playn 8 and euene; and þei toke neuer no herborwe by þe weye, nyzt ne daye, ne neuer rested hem, ne þei hem-self ne her hors ne oþer beestys þat were in her cumpany neuer etyn ne drank<sup>1</sup>, after þe tyme þat þei hadde 12 take her weye til þei come in to bedleem; and aH þis tyme semed to hem<sup>2</sup> but a day. and þus, þorwe þe grete mercy of god and ledyng of þe sterre, þei come oute of her londys and kyngdoms in to Ierusalem þe 16 xiiij. day þat crist was bore, in þe vpperisyng<sup>1</sup> of þe sunne—wherof is no doute: ffor þei foundyn oure lady seint Marie and her soone in þe same place and in þe cave þere crist was bore and leyde in þe manger. // 20 Also many bokys telle þat þei cam in to Ierusalem and in to bedleem in þe mydde of þe daye,<sup>3</sup> and oþir bokys seyen þat þei com þus hastilich in þis wyse and þus in to Ierusalem and in to bedleem. wherof 3e schulle 24 vndirstonde, as seynt Gregory seiþ in an omyly, þus:  
 [<sup>2</sup> MS. hym]  
 And so on the 13th day they came near Jerusalem at day-break.  
 [<sup>3</sup> Lat. in dromedaris (C. C. in die meridiano)]  
 [<sup>4</sup> leaf 8b]  
 We must not try to explain the working of God, as S. Gregory teaches;  
 [<sup>5</sup> Tit. wher., Harl. yf]  
 but God, who brought Abacuk in a moment from Judea to Daniel in the den of lions, through closed doors, as he himself issued from the virgin's womb,  
<sup>4</sup> Si diuina operacio humana racione comprehendi posset, non esset admirabilis, nec fides haberet meritum, cui humana racio prebet experimentum et cetera, 28 that is to seye: 3if þe werkis of god myzt þe comprehendit in mannys wit or reson, hit were no wondir, also byleue hath no mede þat<sup>5</sup> kyndely resoun scheweth hit to a man. ffor þat lord gode þat in þe olde testa- 32 ment ledde abacuk þe prophete by a here of his hede oute of Iury in to babiloyne and Chaldee, þe wich is a .C. daies iourney bitwix goyng and comyng, to danielH þat was in þe pitte amonge þe leouns, and anoon restored 36



and grete  
 speche was in aH þe contrey among aH þe pepil long  
 4 tyme after of hem. Also whan þes .iiij. kynges ryden  
 þorwe diuers kyngdoms, Citees and townes, þei riden  
 ouer many perlous plaas, as hilles, wateres, valeys,  
 pleynes, and oþir diuers & perlous plaas, with-oute  
 8 disese or lettyng: ffor aH þe weye þat þei ryden by,  
 was to her siȝt pleyn & euene; and þei toke neuer no  
 herborewe ne no ostrye nyzt ne day by þe wey, ne  
 neuer rested hem, neþer þei ete ne drank ne slept, ne  
 12 noon of þer beestys, after þe tyme þei had take her wey  
 tiH þei come in to Bethleem; and aH þis tyme semyd to  
 hem but o day. And þus, þorwe þe gret mercy of god  
 and ledyng of þis sterre, þei com oute of her londis &  
 16 kyngdoms in to Ierusalem þe xiiij. day þat Crist was  
 bore, in þe vppe-risyng of þe sunne—where-of is no  
 doute.

*Nota quod isti III  
 Reges nunquam  
 comedebant neque  
 bibebant neque  
 dormiebant in via.*

*XIII die nativ.  
 dom. venerunt in  
 Ierusalem.*

20 Also many bokes telle of þe comyng of þes  
 .iiij. worþi kynges: / ffor summe bokes telle þat þei  
 come in to Ierusalem and into Bethleem in þe myd of  
 þe day, and oþir bokes seye þat þei come þus hastilyche  
 24 in þis wyse and þus in to Ierusalem and Bethleem.  
 Wherof 3e schul vnderstonde, as seynt Gregory seip  
 in an Omelye: **Si diuina operacio humana racione  
 comprehendi posset, non esset admirabilis, nec fides  
 28 haberet meritum cui humana ratio prebet experim-  
 entum,** / This is to seye: 3if þe werkis of god myzt  
 be comprehendide in mannys resoun or wyt, hit were  
 no wondir, also byleue haþ no mede þat kyndely  
 32 resoun schewep hit to a man. For þe lord god þat in  
 þe olde testament ledde Abacuk þe prophete by a heere  
 of hys heede oute of Iury in to Babiloyne and Chalde,  
 þe which is a .C. dayes iorney bitwix in-comyng and  
 36 goynge, to Danyel þat was in þe pitte among þe leouns,

*Gregorius in  
 quadam Omelia  
 dicit.*

*Ex<sup>m</sup> de Abacuk  
 propheta.*

which remained unhurt like the three men in the fiery oven, was well able to lead the 3 Kings in so short a time to Jerusalem without any hindrance.

[1 Harl. Brent & did]

He might have brought them there in a moment, as he did Abacuk;

[2 MS. folkis]

[3 MS. maked]

[4 MS. merveilouslich]

but he wanted to show his miraculous birth to all the world.

[5 MS. Than]

When they had come within 2 miles of Jerusalem, they lost the star in a dense fog, as Issiah had prophesied.

þe same abacuk in to his place azene: þat same lorde god in þe newe testament was myzty to lede and to bringe þes .iiij. worschippiful kyngis oute of þe eest and oute of her kyngdoms in to þe londe of Iury in xiiij. 4 daies with[oute] any dissese or lettyng<sup>1</sup>. // Also, as oure lorde ihesu crist aftir his resurreccioun zede to his disciplys in to a hows withoute openyng of any gate or lok, and as þe fyre brent nozt<sup>1</sup> ne dede no harm to þe 8 .iiij. childryn whan þey were putte in þe fourneys of fuyre, ne no sauour of smoke was founde in hem: riht so in þe tyme of [þes] .iiij. glorious kyngis oure lady seynt Marie bare oure lorde ihesu crist, þat was verrey god 12 and man, and zit sche was tofore and euer after a clene Mayde. and ze schuht vndirstonde þat god almyzty myzt haue brouzt þes .iiij. worthi kynges and aH her folk<sup>2</sup> oute of þe eeste in to Iury in a moment, as he 16 brouzt abacuk þe prophete aforseyde. But, thow god almyzty meked<sup>3</sup> and lowed hym-self<sup>4</sup> and was bore in gret pouert and toke vppon hym mankynde and mannys freelte, zet he wolde merveilouslich<sup>4</sup> schewe his berthe 20 to aH þe worlde, in heuene and in erþe, with þe myzt of his godhede and of [his] mageste.

#### Capitulum xv<sup>m</sup>

**W**han<sup>5</sup> þes .iiij. blessed kyngis euerych in his weye 24 with his oost and his company were almoost come to Ierusalem save .ij. myle, þan a grete and a derk clowde heled aH þe erþe, and in þat derk clowde þei lost her sterre. of þis prophecied ysaias and seyde: ¶ **Surge** 28 **illuminare Ierusalem, quia venit lumen tuum & gloria domini super te orta est: quia ecce tenebre operient terram & caligo populos &c.**, that is to seye: Ierusalem, aryse and take liht, for þi liht is come 32 and þe Ioye of god is sprunge vppon þe: for loo derkenes schulle heele þe erþe and a clowde þe pepil. whan þes .iiij. kyngis were nyze Ierusalem, þan Melchior,

and anon restored þe same Abacuk in to his plaas  
 aȝene: þat same lord god in þe newe testament was  
 myȝti to lede & to brynge þes .iiij. worþi kynges out of  
 4 þe Eest and out of her kyndoms in to þe lond of Iury  
 in .xiiij. dayes *with*-oute any disese or lettyng. And  
 as þe same prophete Abacuk in þe mydde of .ij. beestis  
 merueyled þe birþe of *Crist*: riȝt so, in tokene and in  
 8 figure of þe beryng of þis mayde seynt Marye of hir  
 childe, þe same prophete bare mete in to Danyel þat  
 was in þe pitte a-mong þe leouns wiþ-out any open-  
 ynge of any gate or any lok.

Also ȝe schul vndir-  
 stonde þat god almyȝty myȝt haue brouȝt þes .iiij.  
 kynges and aȝ her oost out of þe eest in to Iury in a  
 16 moment, as he brouȝt Abacuk þe prophete to Danyel.  
 But, þouȝ god almyȝty meked and lowed hym-self and  
 was bore in greet pouert and took vppon hym man-  
 kynde, and aȝ for oure redempcioun and for oure tres-  
 20 pas and noþing for hys, ȝit he wolde merueylouslich  
 schewe his birþe to aȝ þe world and in heuene and in  
 erþe, wiþ þe myȝt of hys godhede and of hys mageste.

**T**hus whan þes .iiij. blessyd kynges euerych in his  
 wey *with* his oost and his company were almost come  
 to Ierusalem safe .ij. myle, þan a greet and a derk  
 clowde hilid aȝ þe erþe, and in þat derke clowde þei  
 28 lost her sterre. Of þis prophecied Ysaias and seyde:

Surge illum[in]are Ierusalem, quia venit lumen tuum Isaias propn.  
 & gloria domini super te orta est: quia ecce tene-  
 bre operient terram & caligo populos, That is to

32 seiȝe: Ierusalem, aryse and take liȝt, for þi<sup>1</sup> liȝt is come [1 MS. þat]  
 and þe ioye of god is sprung vppon þe: ffor lo derkenes  
 schul hele þe erþe and a clowde þe pepil. And whan  
 þes .iiij. kynges, as hit is aforseyde, were nyȝe Ierusa-

[1 r. first]  
Melchior halted  
in the fog beside  
the mount of  
Calvary

where three ways  
met.

[2 leaf 9a]

kyng of Nubye and of arabie, *with* his pepil was come fast<sup>1</sup> byside *Ierusalem* and by þe hiH of caluarie þere crist was do on þe cros, þorwe þe wiH of god þere he abode in a clowde and in derkenysse. and þat 4 tyme þe hiH of Caluarie was a roche of .xij. grees of heitho, and on þis hiH thefys and oþer men for diuers trespacys were putte to her dethe. there was also bisyde þis hiH a hiȝe-weye and to þis hiȝe-weye were .iiij. 8 hiȝe-weyes metyng to<sup>2</sup>-gedir. and so, for þe derkenesse of þis clowde, and also bycause þei knewe noȝt þe weye, þei abiden þere and ȝede no ferþer at þat tyme.

Capitulum xvij<sup>m</sup>

16

Next came Bal-  
thazar, who  
stopped beside  
the mount of  
Olives at Galilee,

[3 MS. folkis]

which town is  
frequently men-  
tioned in the  
gospels,

[4 added from  
MS. Tit.]

[5 MS. he]

and is to be  
distinguished  
from the province  
of Galilee.

**A**fter þat Melchior was thus come, as hit is afor-  
seide, þan next hym a litil vndir þis clowde cam þe  
kyng<sup>r</sup> Balthazar, þe woche was kyng<sup>r</sup> of Godolye and of  
saba, *with* his folk<sup>r</sup><sup>3</sup>: and he abode bysyde þe mounte 20  
of olyuete in a litel towne þat is cleped þere Galile. //  
And ȝe schulle vndirstonde þat holy writ spekeþ mochel  
of þis towne: for þe disciplys of god allmyȝty tofore  
his resurreccioun and after were wont aHwey to come 24  
togedir in þat towne [pryuely for drede of þe Iewes;  
and in þat same litil touñ]<sup>4</sup> god aHmyȝty aperid to his  
disciplis after his resurreccioun, as hit is write: **Precedet  
vos in Galileam: ibi eum videbitis**, That is to seye: 28  
he schal go tofore ȝou in to Galile and þere ȝe<sup>5</sup> schul  
see hym. but þer is an oþer londe þe wich is cleped  
galile, and þat is a grete lordschip, and þat is from  
*Ierusalem* þre dayes iourney. 32

Capitulum xvij<sup>m</sup>

**T**han afterward, whan þese .ij. kynges Melchior and

lem, þan Melchior, kyng of Nubye and of Arabye, with  
 hys oost first come fast bisyde Ierusalem and next þe  
 hille of Caluarie þer Crist was do on þe cros, þorowe  
 4 goddis willo þer he abode in a cloude and in a derke-  
 nesse. And þat tyme þe hill of Caluarie was a roche  
 of .xii. grees of heiþe, and on þis hille thefys and opir  
 men for diuers trespas were putte to her deþe. There  
 8 was also bisyde þis hille a hiþe-weye and to þis hiþe-  
 weye were .iiij. weyes metyng to-gydir. And so, for  
 derkenesse of þis clowde, and also bycawse þat þei  
 knewe not thys<sup>1</sup> weye, þei abiden stille þer and ȝeden no  
 12 forþer at þat tyme. And þerfore aftirward<sup>ȝ</sup> seynt Elene  
 comprehendide þis hille of Caluarie and þe sepulcre of  
 Crist and oþer holy plaas in one faire chirche, which  
 sche did make of hir owne cost.

Melchior primus  
 venit prope mon-  
 tem Caluarie.

De quodam triulo  
 prope montem  
 Caluarie.

[1 r. the]

S. Elena.

**O**n þat same tyme þat Melchior was þus come, as  
 it is aforeseyde, þan next hym a litil vndir þis clowde  
 come Balthasar, kyng of Godolie and of Saba, with his  
 20 oost: and he abode bisyde þe hille of Olyuete in a litil  
 townne þat is cleped þer Galile. And ȝe schul vndir-  
 stonde þat holy writte spekiþ moche of þis townne: ffor  
 þe disciples of god almyȝty to-fore his Resurrexioun  
 24 and aftir were wonte alwey to come to-gydir in þat  
 town pryuely for drede of þe Iewes; and in þat same  
 litil town god almyȝty apperid to hys disciples aftir his  
 Resurreccioun, as hit is write: **Precedet vos in Gali-**  
 28 **leam: ibi eum videbitis &c.**, / þat is to seye: he schal  
 go to-fore ȝow in to Galilee and þer ȝe schulle see  
 hym. But þer is an opir londe þat is clepid Galilee, þe  
 which is a greet lordschippe, and þat is fro Ierusalem  
 32 .iiij. dayes iorney.

Secundo venit  
 Balthasar.

Nota de Galilea.

**W**han þes .iiij. kynges Melchior and Balthasar were

Then the fog began to vanish, but the star was still hid.

So they continued their way to where the three ways met.

[1 MS. folkis]

Here Jaspar arrived, and all three met,

kissing each other in great joy,

and in one language relating the reason of their coming.

They then rode forth together, and at sunrise came to Jerusalem,

[2 leaf 96]

[3 r. grete a] with such numbers of men and beasts, that they could not all be lodged within the city, as Isaiah had prophesied.

Balthazar were come and abyden in þes placys aforseyde in þe clowde and in derkenesse, than þe clowde bygan to ascende and wex clere; but þe sterre aperid nouzt. so whan þese .ij. kyngis syzen þat þey were 4 nere þe Cite of Ierusalem: þey noon of hem zit knewe oþir, þey toke her weye toward þe cite, with aH her folk<sup>1</sup>. and whan þey come to þis hiȝe-weye byside þe mounte of Caluarie, þere as þes .iij. weyes metten to 8 gedir: þan kam Iaspar, kyng<sup>t</sup> of thaars and of þe yle of Egriswille, with aH his oost. and so þes .iij. glorious kyngis euerych with his oost, and with her cariage and beestis metten togedir in þis hiȝe-weye byside þe hiH 12 of caluary. and noztwithstondyng<sup>t</sup> þat noon of hem neuer tofore had seye oþer ne noon of hem knewe oþirs persone ne knewe of oþirs comyng<sup>t</sup>, zit at her metyng euerych of hem anoon-riȝt with grete Ioye and grete 16 reuerence kyssed oþir.

and þow þey were of diuers langage, zit euerych of hem, as to her semyng<sup>t</sup>, spak aH o maner of speche. so afterward, whan þey had spoke 20 togedir and euerych of hem had tolde his purpos and þe cause of his weye, and aH her causes were acordyng<sup>t</sup> in to one: þan þei were mochel more gladdere and more feruent in her weye. and so þey ryden forþ, and 24 sodeynlich at þe vpperysyng<sup>t</sup> of þe sunne þey come in to þe cite of Ierusalem. and whan þey knewe þat Ierusalem was þe kyngis citee þe wich her predecesours and þe Chal<sup>2</sup>deys of olde tyme had byseged and 28 destroyed, þey were riȝt glad, supposyng<sup>t</sup> to haue founde þe kyng<sup>t</sup> bore in þat citee. fforthermore ȝe schul vnderstonde þat herodes kyng<sup>t</sup> and aH þe citee was gretlich desturbed of her sodeynlich comyng<sup>t</sup>. ffor her cum- 32 pany and her bestis þey were of so grete a noumbre and so a grete<sup>3</sup> multitude þat þe cite myȝt nozt resceyue hem, but for þe moost partye þey lay withoute þe Cite aH aboute—wherof ysayas prophecied and seyde 36

come and abiden in þes plaas aforeseyde in þe clowde  
and in derkenesse, þan þis clowde bigan to ascende and  
to wax clere; but þe sterre apperid not. So whan þes  
4 .ij. kyngis sizen þat þei were nyze þe Citee :

þouȝ noon

of hem ȝit knew oþir, þei toke her wey toward þe Citee,  
with aȝ her oost and men. And whan þei com to þis  
8 hiȝe-weye bisyde þe Mounte of Caluarye, þer as þes .iiij.  
weyes mette to-gidir : þan com Iaspar, kyng of Thaars  
and of þe yle of Egrisweȝ, with aȝ hys oost. And so  
þes .iiij. glorious kynges eueryche wiþ his oost, and wiþ  
12 her cariage and beestis metten to-gidir in þis hiȝe-weye  
bisyde þe hille of Caluarye. And not-wiþstondynge  
þat noon of hem neuer to-fore had seye oþir ne noon of  
hem neuer knewe oþer persone ne of oþer comynge, ȝit  
16 at her metyng euerych of hem anoon-riȝt wiþ greet ioie  
and greet reuerence kissed oþir and made moche ioie  
euerych to oþir. And þouȝ þei were of diuers lan-  
gage, ȝit euerych of hem as to her vndirstondynge spak  
20 aȝ o maner of speche. And whan þei þus had mette  
to-gedir and euerych of hem had tolde to oþir his wille  
and hys e[n]tent, and aȝ her wille and her cause was  
acordynge in one : than þei were moche more gladdere  
24 and more feruent in her weye. And so þei riden forþe,  
and sodeynlich þei com in to þe Cite of Ierusalem atte  
þe vprisynge of þe sunne. And whan þei knew þat Ieru-  
salem was þe kyngis cyte þe which her predecussoures  
28 and þe Caldees of olde tyme had biseged and destroyed,  
þei were riȝt gladde, supposynge to haue founde þe kyng  
of Iewes bore in þat Cyte. Ferþermore ȝe schul vndir-  
stonde þat Herodes kyng &<sup>1</sup> aȝ þe Cite of Ierusalem was  
32 gretlych desturbed of her sodeyn comynge. For her  
oostys and her cumpany and her beestes were of so  
greet a noumbre, so greet a multitude, þat þe Cyte myȝt  
not resceyue hem, but for þe most partye þei laye wiþ-  
36 oute þe Citee aȝ-about—wherof Ysaiaȝ þe prophete

Iaspar venit &  
subito obuiauit  
cum II Regibus

[ MS. o ]

Ysaiaȝ proph.

[<sup>1</sup> r. venlet]

ffortitudo gencium venerit<sup>1</sup> tibi, inundacio camelorum operiet te, dromedarij Madian & Effa, omnes de Saba venient, aurum [et] thus deferentes et laudem domino annunciantes et cetera,

4

[<sup>2</sup> MS. folkis]

That is to say: The strenghe of folk<sup>2</sup> comeþ to þe—þat is to seye to þe cite of Ierusalem—grete plente of Camelys schul hele þe, and 8 dromedaries of Madyan and Effa schul come to þe, aH men schul come fro Saba, bryngyng gold and encense and schewyng<sup>1</sup> preysyng<sup>1</sup> to god.

Capitulum .xviij<sup>m</sup>

**A**fterward<sup>1</sup>, whan þes .iiij. kyngis were come in to þe cite of Ierusalem, þan was herodes þat same tyme present in þe cite of Ierusalem; and, as hit is seyde tofore, he was ordeyned kyng<sup>1</sup> by þe Emperour and by þe Romayns; and he was but 3onge of age. so þes .iiij. worschipful kyngis whan þey were come in to þe citee, þey asked of þe pepul of þis childe þat was bore— 28 wherof spekeþ þe euangelist in þe godspeH **Cum natus esset Ihesus &c.**, þe wich is þis: Whan crist ihesus was bore in bethleem, a cite of Iury, in þe dayes of herodes, þat was kyng<sup>1</sup> of þe same londe, þe .iiij. kyngis 32 com oute of þe eest and seyde: “ wher is he þat is bore þe kyng<sup>1</sup> of Iwes? we size his sterre in þe eest and we come to do hym worschip.” whan herodes herde þis, he was destourbled, and aH Ierusalem with hym; and 36

The report of the gospel Cum natus esset Ihesus (Matt. li).

[<sup>3</sup> MS. kyngis]



prophecyed and seyde **Fortitudo gencium venerit tibi, Inundacio Camelorum operiet te, dromedarij Madian & Epha, Omnes de Saba venient, aurum &**  
 4 thus deferentes & laudem domino annunciantes,  
**Omne pecus Cedar congregabitur et arietes Nabioth ministrabunt tibi,** ¶ That is to seye: The strengþe  
 of folk comeþ to þee—þat is to seye to þe Citee of  
 8 *Ierusalem*—Grete plente of Camels schul heele þe, and  
 dromedaries of Madian and Effa schul come to þe, **AH**  
 men schul come fro Saba bringyng gold & ensense and  
 schewyng preisyng to god, **AH** maner of beestes of þe  
 12 Contrei of Cedar schul be gaderid to-gedir and þe  
 wetheres of Nabaiot schul serue þe. And 3e schul  
 vndirstonde þat<sup>1</sup> þes wetheres of Nabaiot þei haue greet  
 strengþe in þe tayl and litil strengþe or nouzt in þe  
 16 body, and her tayle wexeþ more þan þe body; and þei  
 haue gret hornes and gret heere and long as a gote, &  
 summe of þes beestes be wylde; and not-wipstondyng  
 þat þei be so strong in her tayle, 3it, whan þei be take  
 20 with howndes, þei mowe not stere hem.

Nota de arietibus  
 Nabaiot.  
 [1 MS. þat þat]

**N**ow 3e schul vndirstonde þat *after* þe tyme þat þes  
 .iiij. kynges were come in to *Ierusalem*, þan was Herodes  
 24 þat same tyme present in *Ierusalem*.

And whan þei  
 come in to þe Citee of *Ierusalem*, þei asked of þe pepil  
 of þis childe þat was bore—where-of spekiþ þe Ewan-  
 28 gelyst Mathew in his gospeH þat he writeþ: **Cum  
 natus esset Ihesus in Bethleem Iude &c.** The which  
 gospel is þis: Whan Crist was born in Bethleem, a  
 Cite of Iury, in þe dayes of Herodes, þat þan was kyng  
 32 of þat same londe, .iiij. kynges com oute of þe eest and  
 seyde: “where is he þat is bore kyng of Iewes? we  
 see hys sterre in þe eest and we come to worschipe  
 hym.” Whan Herodes kyng herde þis, he was dis-  
 36 turbled, and aH *Ierusalem* wip hym; and he gaderid

he gadrid togedir aH þe pryneys of þe preestis and asked  
of hem where crist scholde be bore. and þey seyden :  
“in bethleem of Iury ; thus hit is wryte by þe pro-  
phete : and þou bethleem in þe londe of Iury, þou art 4  
nozt litil amongt þe pryneys of Iury : of þe schal go  
oute a duke þat schal rewle my pepil of israel.” þan  
herodes priuelich cleped to hym þes .iiij. kyngis and  
lerned of hem þe tyme of þe sterre þat aperid to hem ; 8  
and so sent hem forþ in to Bethleem and seyde : “goop  
and enquereþ biselich of þis childe, and whan 3e<sup>1</sup> haue  
founde hym, come telle me, þat I mowe come and do  
hym worschip.” whan þey had herde þe kyngt, þey 3ede 12  
her weye. and þe sterre þat þey size in þe eest, 3ede  
forþ tofore hem, tyl þey come þere þe childe whas. and  
whan þei size þe sterre, þey were rizt glad : and þey 3ede  
in to þe hows [and there fonde the child with Marye 16  
his moder].<sup>2</sup> and þan þey openyd<sup>3</sup> her tresours and  
offrid to hym gold, ensens, <sup>4</sup>and myrre. // Of þis, why  
þes .iiij. kyngis com first in to Ierusalem rapir þan in to  
bethleem, many bokys in diuers maners declare and 20  
expowne, and many cawses be wryte, w'ich where<sup>5</sup> long  
to tellē. But amongt aH opir causes one þer was þat  
kyngt herodes and þe cite were so destourbled for her  
sodeynlich comyngt, þe w'ich is þis : ffor þey syzen þat 24  
þey were kyngis and her oost com oute of þe eest and  
of Chalde þe w'ich of olde tyme þorwe þe suffraunce of  
god had of-tyme pursued her kyngis and bysiged and  
destroyed þat<sup>6</sup> cite and þe londe aboute. also þey were 28  
destourblid bycause þey were com from so ferre contrey  
to worschip þe kyngt of Iewes þat was newe bore ; and  
bycause þat herodes was but an alyen and was made  
kyngt by þe emperour and by þe Romayns, he was 32  
agast last he scholde haue lost his kyngdom bycause  
þat crist was bore. // Also an opir cause was þat þes  
.iiij. kyngis of goddis ordynaunce com in to þe cite

[<sup>1</sup> MS. he][<sup>2</sup> Added from  
MS. Tit.][<sup>3</sup> MS. spenyd]  
[<sup>4</sup> leaf 10a]Reasons why they  
came first to  
Jerusalem.[<sup>5</sup> r. were][<sup>6</sup> r. þe]

and clepid to-gedir aH þe prynces of þe preestes &  
 askyde of hem where Crist schulde be bore. And þei  
 seyde: "In Bethleem of Iury. Thus hit is write by þe  
 4 prophete: And þou Bethleem in þe lond of Iury, þou art  
 not litil among þe prynces of Iury: Of þe forsoþe schal  
 go oute a duke þat schal rewle my pepil of Israel."  
 Than Herodes priuelich clepid to hym þes kynges and  
 8 lerned of hem þe tyme of þe sterre þat apperid to hem;  
 and so sent hem forþ in to Bethleem and seyde:  
 "Gop and enquereþ bisilich of þis childe, and whan 3e  
 haue founde hym, comeþ azen and telle me, þat I may  
 12 come and worschippe hym!" And whan þei had herde  
 þe kyng, þei 3ede her weye. And þe sterre þat þei  
 size in þe eest, 3ede forþ tofore hem, til þei come þere  
 þat þe child was. And whan þei size þe sterre, þei  
 16 were riht gladde: and þei 3ede in to þe hows, and þere  
 þei founde þe childe with Marye hys modir. And þan  
 þei openyd her tresours and offrde to hym 3iftes, gold,  
 ensense, and mirre. ¶ Of þis, why þes .iiij. kynges com  
 20 first in to Ierusalem raþer þan in to Bethleem, and why  
 Ierusalem was disturbed in her comyng, diuers causes  
 be write and expounded in diuers bokys; but .iiij.  
 causes I schal telle 3ou here in special. The first is:  
 24 for as moche as þei of Ierusalem size þat þes were  
 kynges and her oost com out of þe eest and of Chaldee  
 þe which of olde tyme þorow þe suffraunce of god had  
 ofte-tyme pursued her kyng[is] and destroyed þat cyte  
 28 and þe lond aboute. Also þei were disturblid by-cawse  
 þat þei were come from so fer contrey to worschippe þe  
 kyng of Iewes þat was newebore;

Cause quare isti  
 III Reges prius  
 venerunt in Ieru-  
 salem quam in  
 Bethleem:

prima causa.

secunda causa.

and bycause þat Herodes  
 32 was but a Alien and was made kyng by þe Emperour  
 and by þe Romayns, he was agast lest he scholde haue  
 lost his kyngdom by-cause þat Crist was bore. Also an  
 oþir cause was þat þes .iiij. kyngis of goddis ordenaunce

tertia causa.

without auysement whan þey had lost her sterre : for Ierusalem was þe kyngis cite and aHwey kyngis of þe londe were moost abydyng<sup>t</sup> in þat cite, and doctours of þe lawe and þe scribys with her scripturis and prophecies were euermore present in þe cite ; soo þat þees Iewes and þes serybys þat knewe longe tyme tofore þe berþe of crist and þe place where he scholde be bore, mowe neuer schewe no skille to excuse her falsnesse 8 and her trecherie. of þis seynt Gregory in a Omely spekeþ wel hereof<sup>1</sup> and seip : **Iudeos profecto bene Ysaac, cum Iacob filium suum benediceret, presignauit, qui caligans oculis & prophetizans in presenti filium non vidit, cui tamen imposterum multum preuidit & cetera,** That is to sey : by þis [ysaac] we mowe vnderstonde þe Iewys ; for ysaac whan he was blynde, he blessed Iacob, his sone, and profecied of hym, and 16 3it, whan he had hym tofore hym, he size hym nozt, and 3it he size many thynges þat scholde falle to hym afterward. ri3t so þe Iewes were ful of þe spirit of prophecie, but hym þat þey prophecied of, whan þey had 20 hym among<sup>t</sup> hem þey knewe hym nozt ; ffor þey dyspysed hym whan he was bore, whom longe tyme tofore þey prophecied of his berþe ; and nozt onlich þat he scholde be bore, but þe place where he scholde be bore 24 þey tolde to herodes ; so þat her kunnyng<sup>t</sup> 2 and her prophecie schal be witnessse to her dampnacioun, and to vs help of oure byleue and cause of oure sauacioun.

[<sup>1</sup> om. hereof][<sup>2</sup> MS. kummyng]

28

Capitulum xix<sup>m</sup>

**W**han þes .iiij. kyngis were enformed by herodes and by þe doctours of þe lawe of þe berþe of crist and of þe place where he was bore, and so were passed oute of þe cite of Ierusalem : þan þe sterre aperid to hem a3ene as hit dyd arst, and so hit 3ede forþ tofore hem tyl þey come in to bethleem, þe wich is but .ij. litil Myle fro Ierusalem. and fast by þat place, as hit is aforseyde, 36

Informed of the birth-place of Christ, the 3 Kings left Jerusalem.

Then the star reappeared, and went before them till they came to Bethleem.

come in to þe cyte whan þei had lost her sterre: ffor Ierusalem was þe kyngis cyte and aH-wey kyngis of þat lond were most abidyng in þat citee, and doctours  
 4 of þe lawe and þe scribes with her scriptures & prophe-  
 cyes were euermore present in þat cite; so þat þe Iewes  
 and þes [scribes] þat knewe long tyme to-fore Cristis birþe  
 and þe plaas where he schulde be bore, mowe neuer  
 8 excuse her falsenesse.

Of þis seynt Gregory spekeþ  
 weH in a Omelye and seiþe: **Iudeos profecto bene Ysaac,**  
**cum Iacob filium suum benediceret, presignauit, qui**  
 12 **caligans oculis & propheti;ans in presenti filium non**  
**vidit, cui tamen in posterum multa preuidit,** / That is  
 to seye: By þis Ysaak we mowe vndirstonde þe Iewes;  
 ffor Ysaac whan he was blynde, he blessyd Iacob his  
 16 sone and prophecyd of hym, and 3it whan he hadde  
 hym to-fore hym, he size hym nat, and neþerlas he size  
 manye þinges þat schulde falle to hym aftirward. Riȝt  
 so þe Iewes were ful of þe spiryt of prophecy, but hym  
 20 þat þei prophecied of, whan þei had hym among hem  
 þei knewe hym nat; for þei dispised Crist whan he was  
 bore, whom long tyme to-fore þei wȝst & prophecyed of  
 hys birþe; and not onlych þat he schulde be bore,  
 24 but also þe plaas where he schuld be bore þei tolde to  
 Herodes; so þat her cunningg and her prophecy  
 schal be witnesse to her dampnacioun for her mys-  
 hyleue, and to vs helpe of oure hyleue and cause of oure  
 28 saluacioun.

**M**Ore-ouer, whan þes .iij. kynges were enfourmed  
 by Herodes and by þe doctours of þe lawe of Cristis  
 32 birþe and of þe plaas where he was bore, and so were  
 passed out of þe cytee of Ierusalem: þan þe sterre  
 apperid to hem aȝene as hit dide afore, and so hit ȝede  
 forþe tofore hem til þei come in to Bethleem, þe which  
 36 is but .iij. litiH Myle fro Ierusalem. And fastby þat

Gregorius de  
 prophacia Iudao-  
 rum.

Bethleem distat  
 ab Ierusalem II  
 miliarum.

[1 leaf 106] were <sup>1</sup>þe shepherdys to þe wich þe aungeH aperid  
 On their way they with grete lizt and schewed to hem þe berþe of crist :  
 met with the and þes .iij. worþi kyngis riden by þe same place þere  
 shepherds, þe sheperdys were, and spak with hem. and whan þe 4  
 who told them sheperdys siþe þe sterre, þey runne togedir and seyden  
 that in such a þat in swich a lizt and in swich a cleernes a aungel  
 light the angel had announced the birth of Christ, aperid to hem and tolde hem of þe berþe of crist. //  
 the birth of Christ, afferthermore aH þat þe aungeH had spoke to hem, and 8  
 and related all that aH þat þey had seiþe and herde, and aH thyng<sup>t</sup> þat was  
 had happened, do, þey tolde euery thyng<sup>t</sup> to þe .iij. kyngis. whereof  
 so that they were þey were wonder glad, and with goode chere herde and  
 made sure of what toke goode consideracioun of þe sheperdys woordys : 12  
 the voice from the and so of witesse and of þe woordys of þe sheperdys  
 star had said. and of þe voys of þe aungeH þat was herde oute of þe  
 Some books in the sterre, þei had no doute of no thyng<sup>t</sup>. // Summe bokys  
 East say that the in þe eest seyden that þe woys þat was herde oute of þe 16  
 same angel spoke out of the star and appeared to the shepherds ; sterre, was þe voys of þe same aungeH þat schewed þe  
 berþe of crist boþe to þe shepherdys and to þe .iij.  
 kyngis.

others say that the  
 same angel also  
 went before the  
 Israelites with a  
 pillar of fire in  
 their exodus.

Fulgentius says  
 that the 3 Kings  
 and the shepherds,  
 representing the  
 Gentiles and the  
 Jews, were the  
 two walls con-  
 nected by the  
 corner-stone  
 Jesus Christ.

They seiþe also in þe eest þat þe Iewes byleve  
 þat þe aungeH þat ȝede tofore þe childryn of israel  
 with a pylere of fuyre whan þei ȝede oute of egipt,  
 þat was þe same aungeH whos voys was herde in þe 24  
 sterre and þat ȝede so forþ with þe sterre tofore þe  
 .iij. kyngis. ffor whan þe .iij. kyngis spak with þe  
 shepherdys, þe sterre more and more bygan to schyne  
 bryȝtere and bryȝtere. **fulgenci**us seiþ in a sermoun þat 28  
 he makeþ : as an hows is made of .ij. sydes, ij. wallys,  
 þat be ioigned togedir by corner-stonys, Riȝt so holy  
 chirche is made of .ij. peplys as .ij. sydes, ij. vallys, þe  
 wich be ioigned togidir in o fey and o byleve of a corner- 32  
 stone, crist ihesu. this .ij. sydys, þis .ij. vallys were  
 kyngis and shepherdys, þat come from diuers contreys  
 & crist a corner-stone in o fey and o byleve knewe and  
 worschipped. þis .ij. sydys, þis .ij. vallys, of kyngis and 36

plaas, as hit is afore-seyde, were þe scheperdes to þe  
 whych þe aungeH apperyd *with* gret liȝt and schewed  
 to hem þe berþe of Crist. And þes .iiij. kynges ryden  
 4 by þe same plaas þer þe scheperdes were, and spak *with*  
 hem. And whan þe scheperdys siȝe þe sterre, þei runne  
 to-gedir & seyde þat in swych a liȝt & in swych cleer-  
 nesse a aungeH apperyde to hem and tolde hem of þe  
 8 same<sup>1</sup> berþe of Crist. Ferþermore aH þat þe aungeH  
 had spoke to hem, and aH þat þei had herde and seiȝe,  
 and aH þing þat was do, þei tolde euery thyng to þe .iiij.  
 kyngis. Wherof þei were riȝt glad, and wiȝ gode chere  
 12 herde and toke gret consideracioun of þes scheperdes  
 wordys. And so of witnesse and of þe wordys of þes  
 scheperdys and of þe voys þat was herde oute of þe  
 sterre, þei were gretlych counforted. Summe bokys  
 16 in þe eest seye þat þe voys þat was herde out of þe  
 sterre, was þe voys of þe same aungeH þat schewed þe  
 berþe of Cryst boȝe to þe scheperdy[s] and to þe .iiij.  
 kyngis; ffor, whan þe .iiij. kyngis spak *with* þes  
 20 scheperdys, þe sterre more and more bigan to schyne  
 briȝter & briȝter. Thei seiȝe also in þe eest þat þe  
 Iewes bileue þat þe aungeH þat ȝede tofore þe children  
 of Israel wiȝ a pylere of fyer whan þei ȝede out of  
 24 Egypt, þat was þe same aungeH whoos voys was herde  
 in þe sterre and þat ȝede so forþe wiȝ þe sterre tofore  
 þes .iiij. kyngis.

[1 om. same]  
 Pastores loque-  
 bantur cum III  
 Regibus & narra-  
 verunt eis omnia  
 que videbant.

Diverse opiniones  
 in oriente de voce  
 istius stelle.

28 ¶ Fulgencius seiȝ in a sermoun þat he  
 makeþ: as a hows is made of .ij. sydes, .ij. wallys, þat  
 he ioyned to-gedir *with* cornerstonys, riȝt so holy Chirche  
 is made of .ij. peplis as .ij. sydes, .ij. wallys, þe which  
 32 be ioyned to-gedire in one fey and one byleue of a  
 cornerstone Cryst Ihesu./ The .ij. sydes, þes .ij. wallis  
 were kyngis and scheperdys, þe which come fro diuers  
 Contrees and Cryst a cornerstone in one fey and one  
 36 byleue knewe and worschipped. þes .ij. wallys, þes

Fulgencius doctor  
 de III Regibus &  
 de pastoribus.

Iewys, were ferre departed a-twynne, whan þey were in diuers and contrary byleue. // But whan þe corner-stone crist was mene bitwene hem, he drewe hem boþe to hym & made hem, bothe kyngis and Iewys, one pepil, þat is 4 to seye cristen pepil, in name as þei were one in grace of pryuy bileve; by oure crist, þe wich, as þe apostil seiþth, is oure pees, makyng<sup>t</sup> .ij. thyngis one, soo þat boþe Iewys and kyngis ware made one // 8

[<sup>1</sup> r. that; Tit. the too]

[<sup>2</sup> r. a aungel]

[leaf 11a]

[<sup>4</sup> MS. kyngis]

Therefore to þis cornerstone crist boþe þis sydes, boþe þis wallys com and made o corner of trewe byleue. the<sup>1</sup> o syde, þat o walle of kynges cam to crist whan a newe sterre aperid 12 to hem; that oþer syde, þat oþir walle of Iewys cam to crist whan aungelys<sup>2</sup> aperid to hem. þes .iiij. kyngis were þe first of myscreauntes þat leved on crist; þes scheperdys ware þe first of Iwys þat leved on crist. 16 this syde, þis valle of kyngis cam from ferre; this syde, þis valle of Iewys cam fro nyze. Needis mooste þes [kyngis] come <sup>3</sup>fro ferre to crist, whan afore þey wor-schipped fals mawmetys and after byleued in hym. this 20 syde, þis valle of Iwys cam to crist but fro nyze: and þis bytokenep þat þey were founde nyze þe place þere crist was bore in. þes kyngis from þe ferre countreys of þe eest ware brouzt to crist, and þow þei hem-self were no 24 Iwys, 3it, as þey seyde, þey com to worschip and honoure crist, þe kyng<sup>4</sup> of Iwis.

#### Capitulum .xx.<sup>m</sup>

[<sup>5</sup> r. spoke]  
[<sup>6</sup> r. 3eue]

Near Bethleem,  
the 3 Kings put  
on regal attire,

[7 MS. king]

Whan þes .iiij. kyngis with aȝ her oost and her 28 cumpany had spake<sup>5</sup> with þes scheperdys and 3af<sup>6</sup> hem 3iftis, and so ryden forþ to bethleem: þan anoon, as þey knewe þat þey were come to þat place Bethleem, þan þey lizt doune of her hors and chaunged aȝ her 32 arraye and cloþed hem in þe beest and richest aray þat þey hadde, and as kyngis<sup>7</sup> scholde be, arayed hem. and aȝweye þe sterre 3ede forþ tofore hem. //



.ij. sydes, of kynges & of Iewes, were fer departyde  
 a-twynne whan þei were in diuers and contrary bileue.  
 But whan þe cornerstone Cryst was mene bitwix hem,  
 4 he drewe hem boþe to hym and made hem, boþe kyngis  
 and Iewes, one pepil, þat is to seye cristen pepil, in  
 name as þei were one in grace of priue byleue; by  
 oure lord Cryst, þe which, as þe apostel seiþ, is oure  
 8 pees, makyng twey þinges one, so þat boþe Iewes and  
 kynges were made one. Therefore to þis cornerstone  
 Cryst boþe þes .ij. sydes, boþe þes .ij. walles com and  
 made one cornerstone<sup>1</sup> of trewe byleue. That one syde, [ r. corner]  
 12 þat one walle of kyngis cam to Cryst whan a newe sterre  
 apperyd to hem; þat opir syde, þat opir walle of Iewes  
 cam to Cryst whan a aungeH appered to hem. Thes .iiij.  
 kyngis were þe first of mescreauntes þat leuyd on Cryst;  
 16 Thes scheperdes were þe first of Iewes þat leuyd on Cryst.  
 Thys syde, þis waH, of kyngis, cam fro fer; Thys syde,  
 þis waH of Iewes cam fro nyze. Nedys must þes kyngis  
 come fro fer to Cryst, whan afore þei worschipped fals  
 20 Mawmettys and aftir byleuyd in hym. Thys syde, þis  
 waH of Iewes cam to Cryst but fro nyze: and þis bitoke-  
 neþ þat þei ware founde in þe plaas þat Cryst was bore  
 In. Thes .iiij. kyngis from þe ferre contreyes of þe eest  
 24 were brouzt to Cryst, and þow þei were hem-self no  
 Iewes, 3it, as þei seyde, þei come to worschipe and  
 honoure Cryst, þe kyng of Iewes.

28 **A**nd whan þes .iiij. gloryous kyngis with aH here  
 oost and her<sup>2</sup> cumpany had spoke wiþ þes scheperdys &  
 3eue hem grete 3iftys, þei riden forþ in her weye. And  
 whan þei knewe þat þei were come to þat plaas of  
 32 Bethleem, þan þei lizt doune of her hors and chaunged  
 aH her cloþing and cloþed hem in newe and worschip-  
 fuH cloþing, as kynges schulde be arayed. And whan  
 þei were so arayed, þan þei riden forþ, and aH-weye þe

[<sup>2</sup> MS. hei]III Reges induer-  
unt (se) nouis  
uestibus.

and the star grew  
brighter and  
brighter.

At the sixth hour  
of the same day  
they arrived in  
Bethleem,  
and went to the  
little house where  
Christ was.

[1 MS. and sone,  
erased]  
There the star  
stood still,  
then descended,  
filling the house  
with light, and  
rose again and  
stood still; but  
the light remained  
in the house.

[2 added from  
the other MSS.]  
And entering  
they found the  
child and wor-  
shipped him,  
and offered gold,  
myrrh, and in-  
cense (Matt. ii. 11).

[3 r. him]  
From that time  
nobody in the  
East is admitted  
to the Sultan  
without a present,  
and without kiss-  
ing the ground;  
[4 r. as MS. Roy.]  
[5 MS. kyngis]

but Franciscans  
offer pears and  
apples.

And þe more  
nyze þat þe kyngis come to þe place þere crist was, þe  
more þe sterre schyned briȝtere and briȝtere. and so þe  
same daye þat þes .iiij. kyngis ȝede oute of Ierusalem 4  
in þe first houre of þe daye, þe same daye þei come in  
to bethleem in þe sixt houre of þe daye. and þan þes  
.iiij. kyngis riden þorwe þe couered strete as hit is tolde  
afore, til þei were afore þat litil hows [and caue]<sup>1</sup> þere 8  
crist was : and þan þe sterre stode stiȝ on þe grounde  
tofore þe litil hows. and sone after þe sterre departed  
hym-self in so gret liȝt þat þe litil hows and þe cave  
with-yn were ful of liȝt; and þan anoon aȝene þe sterre 12  
hit ascendid vp in to þe eyre, and þer stode stille aȝ-  
wey aboue þe same place; but [þe liȝt abode in þe place  
þere Crist was and oure lady. and],<sup>2</sup> as hit is seyde in  
þe gospeȝ afore : **Et intrantes domum &c.**, That is to 16  
seye : & þey ȝede in to þe hows and fonde oure lady  
and her childe : and þei fille adowne & worschipped  
hem<sup>3</sup> and offrid to hym ȝiftes, golde, mirre and encense.  
Of þis come afterward an vse þat in aȝ þe contrey of 20  
þe eest þer<sup>4</sup> schal no man come to presence of þe sowdan  
or of a kyng to speke with hym, but he haue gold or  
syluer or sumwhat ellis in his handys; and also, or he  
speke to þe sowdan or to þe kyng,<sup>5</sup> he schal kisse þe 24  
grounde—and þis manere is vsed in aȝ þe contrey of  
þe eest in to þis daye. // fterthermore frere Menours,  
whan þei come to presence of þe sowdan or of a kyng,  
þey offre to hym peres or applys : for þey seyȝe þat þey 28  
mowe towche no gold ne siluer; and þes perys and  
applis be resceyued of þe sowdan or of þe kyng with  
aȝ reuerence and mekenes.—

sterre zede forþe tofore hem ; and þe more ny; þat þe kyngis com to þe plaas þer Cryst was, þe more þe sterre schyned bri3ter and bri3ter. And so þe same day þat 4 þes .iij. kyngis zede oute of Ierusalem in þe first oure of þe daye, þe same daye þei come in to Bethleem in þe sixte oure of þe daye. And þan þes .iij. kynges riden þorowe þe couered strete as hit is tolde afore, til þei 8 were come afore þat Cave or litil hows þer Cryst was : and þan þe sterre stood stille on þe grounde to-fore þis lityl hows. And sone after þe sterre departyd hym-self in so gret li3t þat aH þe litiH hows and þe Caue were 12 ful of li3t ; and þan anon þe sterre ascendid vp in to þe eyre and þere stood stille aH-weye aboue þe same plaas ; but þe li3t abode stille in þe plaas þer Cryst was & oure lady. And as hit is seyde in þe gospel afore : **Et** 16 **intrantes domum &c.**, so þei zede and offrid to god.

*Stella descendit  
& stetit ante  
hostium spelunce  
vbi Christus fuit.*

20 And of þis com aftirward a vse in aH þe contrey of þe eest : þat no man schal come to presence of þe sowdan or of a kyng to speke wiþ hym, but he haue gold or syluer or sumwhat ellys in hys handes ; and also, or 24 he speke to þe sowdan or to þe kyng, he schal kisse þe grounde—and þis maner is vsyd in aH þe contrey of þe eest in to þis day. Also frere Menours, whan þei come to presence of þe sowdan or of þe kyng, þei offre to 28 hym peres and apples, ffor þei mowe touche no gold ne siluer.

*Vsus patrie. quod  
nullus alloquitur  
soldano vel Regi  
vacans manibus.*

*Fratres minores  
offerunt soldano  
poma & pira.*

32 <sup>1</sup>W Orschippfullich þes .iij. kyngis euerich of hem brou3t oute of her londes many riche 3iftis and riche ornamentys, þat is to seye aH þe ornamentis þat Ali-saundre *Philippi* Macedo<sup>2</sup> lefte in Ynde and in Caldee

[<sup>1</sup> See MS. Cbr.  
p. 72]

*Nota de preciosis  
focal. que isti  
Reges secum  
portauerunt.*

[<sup>2</sup> MS. *marcedo*]

that same daye þat þes .iiij. kyngis souzten god and worscheppid hym with ziftes in bethleem, oure lerd ihesu crist was þat tyme in his manhede a litil childe of .xiiij. dayes age, and he 12 was sumdele fatte; and he laye wrapped in poure clothis and in his modir lappe.<sup>1</sup> [Also oure lady, seynt Marye, hys moder],<sup>2</sup> as hit is write in diuers bokys, sche was in persone flesshy and sumdele 16 broune; and in þe presence of [these] .iiij. kyngis sche was couered with a white<sup>3</sup> & <sup>4</sup>a poure ManteH, and þat ManteH sche helde cloos tofore her with her lift hande; & her heede was helied aH-togedir, saue þe 20 face, with a lynnyn clothe; and sche sat vpon þe manger and with her riht hande sche helde vp god almyzty hede. so afterward þat þes .iiij. kyngis had worschipped god and kyssed his hande deuoutlich, and<sup>5</sup> 24 leyde her ziftes byside þe childes hede: what<sup>6</sup> was do with þes ziftes, 3e schul here afterward.

The person of Christ, of Mary,

[<sup>1</sup> Tit. and he lay wrappid in poure Clothis and in heye in the Maunger vp to the armes]

[<sup>2</sup> added from Tit.]

[<sup>3</sup> Lat. blaveo (C. C. blanco)]

[<sup>4</sup> leaf 116]

[<sup>5</sup> r. þei]

[<sup>6</sup> r. and what]

#### Capitulum xxj<sup>m</sup>

and of the 3 Kings.

**M**Elchior, þat was kyng<sup>t</sup> of Nubye and of arabie, 32 þat offrid gold to god, he was leest of stature and of persone.

Balthazar, þat was kyng<sup>t</sup> of Godolye and of 36

and Perse, and many oþir Iewels, boþe gold and siluer,  
 and aH þe ornamentis þat Quene Saba fond in Salamons  
 temple, as diuers vessellis þat was of þe kyngis hows  
 4 and of þe temple of god in Ierusalem, þe which in þe  
 tyme of þe destruccioun of Ierusalem were bore in to  
 her contreys & londys by hem of Perse and of Caldee,  
 wiþ many oþer preciouze Iewels and stonys: and aH  
 8 þes þinges weren brouzt wiþ hem to offre to god. And  
 whhan þei were come to þe entre of þis litil hows, as hit  
 is afore-seyde, þes .iij. kyngis lyzt doun of her hors.  
 And 3e schul vndirstonde þat oure lord Ihesus was þat  
 12 tyme as in hys manhede a litil childe of .xiiij. dayes olde,  
 and he was sumdel fatte; and he lay wrapped in poure  
 cloþes and in heyze in a manger vppe to þe armes. And  
 oure lady seynt Marye hys modir, as hit is write in  
 16 dyuerse bokys, sche was in persone flesschy and sumdel  
 broune; and in þe presence of þes .iij. kynges sche was  
 couered wiþ a whyte mantel, and þat mantel sche helde  
 cloos to-fore hir wiþ hir lifte hande;

Nota de persona  
 beate Marie & de  
 vestura eiusdem  
 in oblatione istor-  
 um regum.

20 and her heede was  
 heeled also aH, safe þe visage, with [a] lynnene clooþ; and  
 sche sat vppon þe manger and wiþ her riȝt hand sche  
 lift vp god almyȝthy hede. And whan þes .iij. kynges  
 24 were come in to þis litiH hows and fonden oure lady  
 and oure lord Ihesu in þis poure aray, as hit is afore-  
 seyde, and þe sterre had 3eue so gret liȝt in aH þe plaas  
 þer Cryst was, þat hit semyd to hem as þouȝ þei had  
 28 stonde in a fourneys of fyre: þan þei were so agast þat  
 of aH þe Ryche Iewels and ornamentis þat þei brouzte  
 with hem, whan her tresores were openyd, þei toke no  
 þing but þat þing þat þei happyde first to take wiþ her  
 32 handes. // As Melchior, kyng of Nubye & of Arabum,  
 þe which was leest of stature of body, toke out of hys  
 tresory a rounde appil of gold, þe which was as moche  
 [as] a man myȝt eselich close in his hande, and .xxx. gilt  
 36 penyes: and þes he offryd to god. // Balthasar, kyng

Nota de timore is-  
 torum III regum.

Melchior primus  
 obtulit aurum  
 domino.

Saba, þat offrid encense to god, he was of a mene stature  
in his *persone*.

Jaspar was the  
tallest,  
and an Ethiop,  
after the prophicy  
of David.

All men in the  
East are smaller  
than in our  
climate,

[<sup>1</sup> Tit. hotter and  
better; Harl.  
better and hotter  
and all maner of  
spices be better]  
but beests are  
larger, and ser-  
pents more  
venomous.

[<sup>2</sup> r. schulle]

Though the 3  
Kings had with  
them many valu-  
ables, as the orna-  
ments left by  
Alexander,  
the offerings of  
the Queen of Saba,  
and diuers vessels  
from the temple  
and the palace in  
Jerusalem,

and Iaspar, þat was kyng<sup>4</sup> of thaars  
and of þe yle of EgriswiH, þat offrid Mirre, he was  
moost of *persone*; and he was a blak<sup>1</sup> Ethiop—where-  
of is no doute: ffor among<sup>1</sup> all oper þe prophet seiþ  
**Coram illo procident Ethiopes & inimici eius terram** 8  
**lingent, Venient ad te qui detrahebant tibi, & adora-**  
**bunt vestigia &c.**, ¶ That is to seye: tofore hym  
schulle fal doune Ethiops, and his Enimyees schul likke  
þe erþe; þei schul come to þe þat detrayed þe, and þei 12  
schul worschippe þe stappys of þi feet. ¶ fferthermore  
þes .iiij. kyngis and her oost, hauyng<sup>1</sup> rewarde to þe stature  
þat men were of þat tyme, þey were riht litil of *persone*,  
In so mochel þat all maner of pepil merueiled mochel of 16  
hem. and þat schewed welle þat þey were come fro  
ferre contrey oute of þe eest: ffor þe nerrer toward þe  
eest and þe nerrer þe vpperisyng<sup>1</sup> of þe sunne þat men  
be bore, þe lasse þei be of stature and þe feblere and þe 20  
more tendre. ¶ But herbes be hottor,<sup>1</sup> and serpentis  
and swich opir perlous beestis be gretter and more  
venomus, and alle maner of beestis and fowlys þe  
nerre þe sunne þei be, þe more and þe gretter þei 24  
be.—Also 3e schulde<sup>2</sup> vndirstonde þat þes .iiij. kyngis  
euerych of hem brouzt oute of her londys many riche  
ziftes and riche ornamentis þat Alizandre left in ynde  
and in Chaldee and in perse, and all þe ornamentis 28  
þat Quene Saba fonde in Salemons tempil, and diuers  
vessels þat were of þe kyngis hows and of þe tempil of  
god in Ierusalem, þe wich in þe tyme of þe destruccioun  
of Ierusalem were bore in to her contreys and londis by 32  
hem of perse and of Chaldee; and many oper Iwelis,  
boþe golde and siluer and opir preciouise stonys þes  
kyngis brouzt with hem to offre to godd. // But whan  
þei foundyn oure lord ihesu crist leyde in heiþe in þe 36

of Godolie and of Saba, he was of a mene stature in hys persone : and he toke out of hys tresory ensense, as hit com first to hys hande, and þat he offrid to god. //

Baltazar secundus  
obtulit thus  
domino.

4 Iaspar, kyng of Thaars and of þe yle of EgrysweH, he was moost in persone ; and he was blak Ethiop, wherof is no doute—

Iaspar tertius  
obtulit mirram  
domino.

wherof þe prophete seiþe : ¶ Coram illo

8 procident Ethiopes & inimici eius terram lingent,  
Venient ad te qui detrahebant tibi, & adorabunt  
vestigia pedum tuorum, / This is to seye : tofore hym  
schul falle down Ethiops, and hys enemyes schul lik  
12 þe erþe ; They schul come to þe þat detrayed þe, and  
þei schul worschipe þe steppis of þi feet.

yet they were so  
afraid, seeing  
Christ in so poor  
array, and the  
light, that of all  
things they had  
brought with  
them, they only  
offered what came  
first to their  
hands,

[<sup>1</sup> MS. hers]  
na Melchior  
a round apple of  
gold and 30 gilt  
penies,

[<sup>2</sup> MS. unde]  
[<sup>3</sup> leaf 12a]

Balthazar incense,

and Jaspar  
myrrh;

and of all the  
words that Mary  
said to them they  
only heard Deo  
gracias.

[<sup>4</sup> Harl. adds: or  
thanked be god]

The apple of gold  
had belonged to  
King Alexander,  
and was composed  
of small particles  
from the tributes  
of all nations;  
it was left in India  
when he came  
back from Para-  
dise.

manger and in poure clothis, as hit is aforseyde, and  
þe sterre had 3ove so gret liȝt in aȝ þe place þere crist  
was, þat hit semyd as thou þei had stonde in a fourneys  
of fuyre: þan þes .iiij. kyngis were so sore aferde þat of 4  
aȝ þe riche Iwels and ornamentys þat þei brouȝt with  
hem, whan her tresori was openyd, þei toke no thyng<sup>t</sup>  
but þat com first to her<sup>1</sup> handys. as Melchior, þe kyng<sup>t</sup>  
of Nubie and of arabie, toke oute of his tresorie [a 8  
rounde]<sup>2</sup> <sup>3</sup>appil of gold, as mochel as a man myȝt holde  
in his hande, and .xxx. gilt penyes: and þat he offrid  
to god. Balthazar, þe kyng<sup>t</sup> of Godolie and of Saba,  
he toke oute of his tresorie encense, as hit come first to 12  
his honde: and þat he offrid to god. Than Iaspar toke  
oute of his tresory Mirre: and þat he offrid to god,  
with wepyng<sup>t</sup> terys. and so þes .iiij. worschippful  
kyngis were so agast, and also so deuoute and so 16  
feruent in her oblacioun, þat of aȝ þe woordis þat oure  
lady seyde þat tyme [þey] toke but litil consideracioun,  
save onlich þat to euery kyng<sup>t</sup> as þey offrid to god  
sche bowed downe with her hede mekelich and seyde 20  
deo gracias, þat is to seye: y thank god.<sup>4</sup>—

þe appil of 24  
gold þat Melchior kyng<sup>t</sup> offrid with þe .xxx. gilt penyes,  
was sumtyme kyng<sup>t</sup> Alizaundes þe grete: and þat appil  
he dide make of smale parties of gold<sup>t</sup> þe wich he had  
gadrid of þe tribute of aȝ þe worlde; and þat [appil] 28  
he bare aȝwey in his hande. and þis appil was left  
in yude whan he was come fro paradis terrestre, with  
many oþer riche ornamentys.



And þis

Iaspar toke oute of hys Tresory Mirre, and þat he  
 offrīde *wīth* wepyng teres to god. And so þes .iiij.  
 16 worschipful kyngis were so agast, and so deuoute and  
 so feruent in her oblacyoun, þat of aȝ þe woordys þat  
 oure lady seyde þat tyme þei toke but litil kepe, safe  
 onlych þat to enery kyng as þei offrid sche bowed doun  
 20 mekelich *wīth* her heede and seyde **Deo gracias**, þat  
 is to seye: I thank god, or thankyng be to god. And  
 whan þes kynges had worschipped god, [what was  
 done] *wīth* her ȝiftes, aftirward ȝe schul here. / But  
 24 ȝe schul vndirstonde þat þe appil of gold þat Melchior  
 kyng offrid *wīth* .xxx. gilt penyes, was sumtyme kyng  
 Alysaudres þe grete: and þat appil he did make of  
 smale parties of golde þe which he had gadrid of  
 28 tribute of aȝ þe worlde; and þat appil of golde he  
 bare alweye in hys hande. And þis appil was lefte in  
 Ynde whan he was come fro *paradys terrestre*, wīþ  
 many opir ryche ornamentis. // <sup>1</sup>Also ȝe schul vndir-  
 32 stonde þat þes .iiij. kyngis and aȝ her men, hauyng  
 reward to þe stature þat men were of þat tyme, þei were  
 riȝt litil of persone, in so moche þat aȝ maner of pepil  
 merueyled mochel of hem. And þat schewed weȝ þat  
 36 þei were come of fer contrey out of þe eest: ffor þe

Nota timorem  
 istorum III  
 Regum in  
 oblacione eorum  
 munerum.

Verba Marie  
 virginis in  
 oblacione istorum  
 Regum.

De pomo aureo  
 rotundo quod  
 Rex Melchior  
 obtulit.

[<sup>1</sup> See MS. Cbr.  
 p. 72]

Nota de statura  
 III regum.

In token of obedience, people in the East, when the Sultan enters a city, burn incense and myrrh before their houses;

and martyrs were forced to offer incense to the idols,

[<sup>1</sup> MS. to do]

as the Saracens still require from the Christians in their power.

more-ouer hit is þe maner in 20  
 aH þe contrey of þe eest þat, whan þe sowdan or a  
 kyng<sup>t</sup> passeþ þorwe a cite, þan enery man, after þat his  
 power is, tofore his owne dore he schal cast encense  
 and Mirre in a fuyre; and what man þat doþ hit nozt, 24  
 he schal be holde as for a rebeH azens þe sowdan or  
 azeysn þe kyng<sup>t</sup>—for þerto is take grete kepe. and þis  
 vsage bitokeneth in aH þe eest trewe subieccioun & dewe  
 obedience, bothe to god or to a Mawmet or to a kyng<sup>t</sup> 28  
 wether hit is do to.<sup>1</sup> // fferthermore in olde tyme Martires  
 were nozt onlich constreyned to worschippe Mawmetys,  
 but also to worschippe hem *wit*h encense and fuyre.  
 and þis maner þe sarzyns aHwey aske of cristen men 32  
 þat be in her prisoun: for to come in to her tempil and  
 of þe saryzns cost willefullich to do sacrifice *wit*h fuyre  
 and encense.

nerrer toward þe eest and þe nerre þe vprisyng of þe sunne þat men be bore, þe lasse þei be of stature of body and þe febler and þe more tendre. But herbes  
 4 be þe hotter and better, and aȝ maner spyces þe better, and serpentis and opir wylde beestys be more venemous, and more stronger and gretter. And men þat come out of þe eest in to Ierusalem and in to oþer contreys  
 8 aboute bycause of desport and for marchaundyse, þei seyze þat in þe londes of þes .iiij. kynges þe sonne aryseþ in þe spryng of þe day wiþ so gret noyse and so horrible sowne þat þer may noman suffre hit but þei  
 12 þat be woned þer-to./ And men þat be bore bizende þat londis, be wondir lital, and for þe gret sown of þe firmament þei be defe, and so þei bye & selle and wirken aȝ by tokenes and by sygnes. And þes men  
 16 be riche Marchaundes, & ofte-tyme come in to þe londes of Ynde, Sirye and Egypt./ Of þes 3iftes þat þus were offred to god, diuers bokys and scriptures speken dyuerselich. For summe bokys seye þat gold was  
 20 offrid to helpe oure lady and her sone. And hit is þe maner in aȝ þe contrey of þe eest þat, whan þe sowdan or a kyng passeþ þorow a cyte, þan euery man, after þat hys power is, tofore hys owne dore he schal caste  
 24 ensense and Mirre in þe fyre; and what man þat doþe it nat, he schal be holde as for a rebelle azens þe sowdan or þe kyng. And þis vsage bitokeneþ in aȝ þe eest trewe subieccioun and dewe obedience, boþe to god or  
 28 to a Mawmet or to þe kyng wheþer þat it is do to.

Nota de ortu solis  
 ibidem.

Diuerse opyniones  
 de muneribus  
 istorum III  
 regum.

Christ, though  
poor, had no need  
of these gifts:

Capitulum xxij<sup>m</sup>

**T**how aHmyȝty god lowed and meked hym-self<sup>e</sup> and  
bycam man for oure sauaciounz and was bore of his  
blessed moder Marie, as hit is aforseyde, ȝit he had no 26

¶ <sup>1</sup> By þese .iiij. glorious ziftes, þat is to seye Gold, En-  
 sence, and Mirre, is schewed [in] one lord Crist diuine  
 Mageste, kyngis powste, and mannys mortalite. Ensense  
 4 perteyneþ to sacrifice, Gold perteyneþ to Tribute, and  
 Mirre perteyneþ to sepulture of dede men. Ah þes ziftes  
 oure feiþ and oure bileue offreþ to god while we byleue  
 hym verrey god, verrey kyng, and verrey man. <sup>2</sup>In  
 8 offryng of ensense is þe Maniche (!)<sup>3</sup> confuse or reprovud,  
 þe which wil nat bileue þat Cryst dyed for mannys  
 helþe. In offryng of gold be boþe reprovud þe Maniche  
 and þe Arrian : ffor þe Maniche wil nat bileue god verrey  
 12 kyng born and incarnat of þe kyn of kyng Dauid ; þe  
 Arrian he forsakeþ (nat)<sup>4</sup> in goddis [sonc] Crist Ihesu  
 kyndelich subieccioun. And herfore neiþer of þes .iiij.,  
 Maniche and Arrian, schal fele þe kyng by wham he  
 16 schal be rewled in trewe feiþ & byleue, but boþe þes .iiij.  
 schal fele and knowe hym for a kyng of whom þei schul be  
 punysshed and dampnyde for her fals feiþ and byleue ;  
 ffor þe one, as þe Arrian, forsakeþ þe godhede, and þe  
 20 oþir, as þe Maniche, denyeþ þ[e] manhede. In þes  
 same ziftis þe þrid heretyk, Nestoryn, is confoundid,  
 þat is aboute to diuide Cryst in to twey persones, for<sup>5</sup>  
 as moche as he kan naȝt see ne naȝt vndirstondeþ þes  
 24 .iiij. kyngis in one wyse offre þes .iiij. ziftys, Gold,  
 ensence, and Mirre, to Cryst as to god and to Cryst  
 as to man, and in an oþir wyse þes .iiij. ziftys to Cryst  
 as to man (!) ; wherfore Cryst schal not be departyd in  
 28 .iiij. persones, as he was nat departyd in ziftis. And  
 þerfore þis lord Cryst is worschippyd as god in þes .iiij.  
 ziftis, þat by þe same ziftis he be knowe and knowleched  
 god and man.

32 **D**Euoutelyche ȝe schul here vndirstonde þat, þouȝ  
 god almyȝty lowed and meked hym-self & bicom man  
 for oure saluacioun and was bore of hys blessyd modir  
 33 Marye, as hit is seyde afore, ȝit he had no nede of þes

Expositio de istis  
 tribus muneribus  
 III regum

[<sup>1</sup> See the Lat.  
 text Cap. 20]

[<sup>2</sup> See the Lat.  
 text Cap. 41]  
 [<sup>3</sup> a mistake,  
 owing to a gap in  
 the Lat. text of  
 MS. Corp. Chr.]

[<sup>4</sup> Lat.: Arrianus  
 deo vnigenito  
 naturalem nititur  
 (dare) servitutum]

[<sup>5</sup> C. C. cum videat  
 imagos non alia  
 deo et alia homini,  
 sed vni deo  
 homini eadem  
 munera obtulisse]

this was proved  
by the apple of  
gold, when offered  
to Christ, dissolv-  
ing into powder,

[<sup>1</sup> om. and]

like the statue  
seen by Nabu-  
chodonosor.

[<sup>2</sup> leaf 126]

nede of þes ziftes of þes .iiij. worschippful kyngis: for  
he made aH þe worlde of nouzt, and aH þat is in  
heuene and in erþe is in his power and at his wille.  
Neþerles 3e schulde vndirstonde þat þe rounde appil of 4  
gold þat þe kyng<sup>1</sup> Alesaundre dide make as hit is afor-  
seyde, þe wiche appil Melchior þe kyng<sup>1</sup> offrid to oure  
lord: and<sup>1</sup> whan he had offrid þat appil, hit was in a  
moment aH to-broke in to dust. and so by þis we 8  
schulle vnderstonde in figure: // As þe stone þat was in  
þe hiH was kit oute of þe hiH withoute mannys honde  
or any toole and brak an horrible Mawmet in to  
dust and powdre, þe wiche kyng<sup>2</sup> Nabugodonosor siz 12  
in his slepe: riht so þat stone þat is to seyze oure lord  
ihesu crist þat withoute any corrupcioun of synne was  
bore in to þis worlde, þe appil þat bytokeneth þe  
worlde, þorwe his mekenes and his vertue and þe 16  
strengthe of his godhede in a moment he aH to-brak  
in to nouzt.—and what was do with þes ziftis, 3e schulle  
here afterward.

[Cap. xxiii.]

20

**W**han þes .iiij. kynges had þus perfourmed her wey  
and her wiH and had offrid and do aH þing<sup>1</sup> þat þei  
come fore, þan, as mankynde askeþ and wolde, þe .iiij.  
kyngis and aH her men and hors and oþir beestys 24  
guzne etc and drinke and slepe, and toke hem to her  
rest and desport aH þat day after in bethleem; ¶ ffor,  
as hit is tolde tofore, þei had neþer etc ne drunke  
tofore in þat .xiiij. daies. and than þe[i] tolde mekelich 28  
to alle men in þat cite of bethleem and of þe contrey  
aboute, how wondirfullich þe sterre had brouzt hem  
þider from þe ferþest partye of þe worlde.

After that the  
3 Kings, who had  
eaten nothing for  
13 days, took rest  
and food,

and told openly  
how wonderfully  
the star had led  
them;

then they went  
back by another  
way (Matth. II.  
12),

fferther-  
more, as þe Euangelist seith: ¶ **Et responso accepto  
in sompnis ne recirent ad Herodem, per aliam viam  
reuersi sunt in regionem suam,** ¶ That is to seye: a 36

giftes of þes .iiij. worschipful kyngis : ffor he made aH  
þe world of nouzt, and aH þat is in heuene & in erþe is  
in his power and at hys wille.

De pomo aureo in  
puluerem redacto.

4 Neþerles 3e schul vndir-  
stonde þat þe rounde appil of gold þat kyng Alisaundre  
did make as hit is aforeseyde, þe which appil Melchior  
kyng offrid to god : whan he had offrid þat appil, hit  
8 was in a moment aH to-broke in to dust. Wherby 3e  
schul vndirstonde þat, as þe stone þat was in þe hille  
de lapide absciso &c., was kitte out of þe hille with-  
oute mannys honde or any opir toole and brak a horrible  
12 Mawmet in to dust and powder, þe which Nabugodono-  
sor sije in a visiou : Ryztso þe stone þat is to seye oure  
lord Ihesu Cryst, wiþ-oute any corrupcioun of synne was  
bore in to þis world þorw hys mekenesse and þorwe þe  
16 vertue of hys mageste and his godhede in a moment he  
aH to-brak in to nouzt & ouercom hit (!).

20 **E**vermore god is wondirful in hys werkys, and þat  
he schewyd weH to þes .iiij. worþi kyngis. For whan  
þei had perfourmed her weye and her wille and had  
offrid and do aH þing þat þei com fore, than first, as  
24 mankynde a-keþ, þes kyngis and aH her men and her  
beestis bygunne to ete and drynk & slepe, and toke  
her rest and desport aH þat day after in Bethleem ;  
ffor, as hit is seyde tofore, þei had neþer ete ne drunke  
28 to-fore in þat .xiiij. dayes. And þan þei tolde meke-  
lyche to aH maner of men in that Cite of Bethleem  
and of þe contrey aboute, how merueylouslyche þe sterr  
had brouzt hem þider from þe ferþest partye of þe  
32 worlde ; so þat [hit] is a greet confusioun to þe Iewes  
and a gret strengþe to oure byleue and oure saluacioun.  
Ferþermore, as þe Ewangelist seiþ : **Et accepto somp-  
nis responso ne redirent ad Herodem, per aliam viam**  
36 **reuersi sunt in regionem suam,** / That is to sey : A

Nota III Reges  
quando perfec-  
runt oblaciones  
suas, tunc primo  
ceperunt come-  
dere bibere &  
dormire, quod  
antea non fece-  
runt per XIII dies.

answere was take to þes .iiij. kyngis in her slepe þat  
 þei scholde nazt turne azen to herodes: and so by an  
 oþir wey þey zede home in to her kyngdoms. than þe  
 sterre þat tofore-tyme [zede] a-fore hem, hit aperid no 4  
 more aftir. and so þes .iiij. kyngis, þat sodeinlich  
 mettyn togedir at þe Mounte of caluarie, þei riden aH  
 .iiij. home togedir to her kyngdoms, with grete ioye and  
 honour, and toke her herboure by þe weye, as men 8  
 scholde do.

the same way  
 that Holofernes  
 had taken,

[<sup>1</sup> om. also]

so that men sup-  
 posed Holofernes  
 was come back;

and were respect-  
 fully received  
 everywhere,  
 and told all men  
 what they had  
 seen;

¶ Also þes .iiij. kyngis with alle her pepil  
 and her cariage riden þorw alle þe londys and pro- 12  
 uynces þat Olofernes of olde tyme had also<sup>1</sup> ride and  
 passed by with aH his cost; in so mochel [þat] þe  
 pepil supposid þat Olofernes had be come þider azene.  
 fferthermore, as þei [come] in to any towne or cite, þei 16  
 were mekelich and worscheppefullich resceyued of alle  
 þe pepil; and euermore þei preched and tolde to aH þe  
 pepil, as þei riden, alle þat þei had seyze, do and herde:  
 so þat in aH þe contrey, as þei riden, þei were so meke 20  
 and so gracious among<sup>t</sup> alle þe pepil, þat her name and  
 her loos neuer aftir was forzete.

and got home in  
 two years.

but þe wey þat þei  
 had riden tofore oute of her londys and of her kyng- 28  
 doms in .xiiij. daies þorwe ledyng<sup>t</sup> of þe sterre, þei myzt  
 nozt vnneþe go aftir ne ride home azene in .ij. zere;  
 and þat was do þat þei and aH oþir men scholde knowe  
 what difference is bitwix goddis werkyng<sup>t</sup> and mannys 32  
 werkyng<sup>t</sup>.

Herodes, inform-  
 ed of their return,

(Cap. xxiiii.) Whan herodes and aH þe scribis  
 and oþir pepil herd telle þat þes .iiij. kyngis were go home  
 azene and were nozt come to hym as he had bad hem, þan 36



answere was to þes .iij. kyngis in her slepe þat þei  
 scholde not turne aʒen to Herodes : and so by anoþer  
 weye þei ʒede home to her londes and her kyngdoms.  
 4 Than þe sterre þat to-fore þat tyme ʒede afore hem, hit  
 apperid nomore after. And so þes kyngis ʒede home to  
 her kyngdoms and toke her herborwe and her rest in  
 þe weye boþe by day and by nyʒt; and as þei were  
 8 come fro fer contrey and sodeynlich mette to-gyder as  
 hit is tolde afore, Riʒtso þei riden aH .iij. to-gyder  
 home to her kyngdoms, with gret ioye and solemnyte.  
 Ferþermore þes .iij. kyngis with aH her men and her  
 12 cariage riden þorwe aH þe londys, kyngdoms and pro-  
 uynces þat Olophernes of olde tyme hað ride & passyd  
 by with aH his oost; in so moche þat aH þe pepil sup-  
 posid þat Olophernes had be come aʒen. And euer-  
 16 more as þes .iij. kynges com in to townes or Citees, þei  
 prechid and tolde to aH þe peple aH þat þei had seyʒe,  
 herd and do in aH her wey; and in aH plaas þat þei  
 come, aH þe pepil worschipfullych reseceyued hem with  
 20 gret chere and humanite. And þei were so meke & so  
 gracious to aH þe pepil, þat her name and her loos  
 neuer was after forʒete. Also of aH þe necessaryes  
 and of aH maner thingis þat þei caried with hem in  
 24 her wey, þer lakkid ne peryssched no þing, but þei  
 hem-self and aH her meyne and hors and oþer beestis  
 aH þei come hom saf and hole in to her owne londy[s].  
 But þat weye þat þei had ride oute of her londys in  
 28 .xiiij. dayes þorow ledyng of þe sterre, þei myʒt not  
 vnneþe go after ne ryde home aʒene in .ij. ʒere;

Stella ultra non  
 apparuit.

Tres Reges pariter  
 relierunt ad  
 regna sua.

Isti III Reges pre-  
 dicabant populo  
 per ciuitates &  
 villas per quas  
 transierunt.

Nota quod isti III  
 Reges vix perue-  
 nerunt ad regna  
 sua in II annis  
 quod antea per-  
 fecerunt in XIII  
 diebus.

and þat

was do þat þei and aH oþer men schulde knowe & fele  
 32 what difference is bitwix goddis werkyng and mannys  
 werkyng.

¶ Whanne Herodes kyng and aH þe scribys  
 and oþir pepil herde telle þat þes .iij. kynges were go  
 36 home aʒene and were not come to hym as kyng Herodes

Rex Herodes  
 prosequatur  
 III Reges.

was very angry,  
the more so when  
he heard them  
praised by all.  
[<sup>1</sup> leaf 13a]

He pursued them,  
and destroyed the  
ships of Tharsis  
in Cilicia, where  
the 3 Kings had  
put to sea.

He pursued them,  
for he heard  
everywhere how  
wonderfully and  
easily they had  
come, and how  
laboriously they  
went back.

For their wonder-  
ful doings the  
Gentiles called  
them Magi,  
which name was  
confirmed by the  
false Jews,  
and still remains,  
[<sup>2</sup> MS. places]

though they were  
real kings.

of grete enuye and malice he pursued aftir hem a grete weye. and alle-wey as he rode aftir þes kyngis, he fonde alle þe pepil blesse hem and preyse hem & <sup>1</sup>teH of her grete nobley. 4

wherfore þis herodes of grete anger brent and destroyed alle þe londe þat was vnder his power þat þes .iiij. kyngis had ride by, & specialich hem of Thaars and of cecile, for he putte vpon hem þat þey 8 had suffrid hem priuelich to passe ouer þe see in her scheppys: and þerfore he brent alle her schippis and alle her gode. ¶ Also kyng herodes and þes scribys pursued þes .iiij. kyngis of grete envie, ffor þei had 12 herde how mervelouslich þei were come oute of her londys & kyngdoms in xiiij. daies þorw ledyng of þe sterre and howe aftirwarde þei zede home azenē with- oute any sterre þorwe guydes and interpretoours—ffor 16 alle maner of men þat þes .iiij. kyngis passed by, suffised nozt to telle howe wonderlich þei passed nyzt and daye by hem. and þerof Iewes þat dwellyd aboute in diuers londys and placys, bare wittnesse herof to herodes 20 and to alle þe scribys and to oþir Iewes. and so for þis wondirful doying þe paynmys, þat had no knowleche of holy writ ne of þe berþe of crist, cleped þes .iiij. kyngis *Magos*, þat is to seye wicchis; and þe Iwys, þat knewen 24 þe scripturys and þe berþe of crist and þe place,<sup>2</sup> of envie and of falsnesse excited þe paynmys alle aboute to calle hem wicchis—and so hit was brouzte in to a vsage þat þei be cleped so zit in to þis daye. of þis 28 name diuerse bokes and exposiciouns telle, þe wich is nozt nede to telle here. // But withoute dowte, þei were glorious kyngis, and of þat londys and kyngdoms in þe eest moost worschippiful and myzty, as cristen 32 men þat dwel þere bere wittnesse. and þerfore, to do aweye alle maner of dowte of alle þat is aforseyde, and in repreuyng of þe falsnesse of þe Iwes, aHmyztē god, þat is euer wondirful in his werkys and glorious 35

had charged hem, þan of gret enuye and malice he pursued after hem a gret weye. And aH-weye as he pursued after þes .iiij. kyngis, he fonde aH þe pepil  
 4 blesse hem and preyse hem, and tolde of her gret nobley and araye. Wherefore þis Herodes of gret anger brent and destroyed aH þe lond þat was vnder hys power þat þes .iiij. kynges hadde ride by, and specialyche hem of  
 8 Cizile, ffor he putt vpon hem þat þei had suffride hem priuelich to passe ouer þe see in her schippes: and perfore he did brenne aH her schippes and aH her gode. Also kyng Herod and þes scribys pursued þes .iiij.  
 12 kynges of gret envye, for þei had herd how merueylouslyche þei were comè oute of her londys and kyngdoms in .xiiij. dayes þorow ledyng of þe sterre and how aftirward þei þede home aþene with-oute any sterre þorow  
 16 helpe of guydes and interpretoures—ffor aH maner of men þat þes .iiij. kynges ridyn by, suffysed not to telle how wondirlich þei passyd nyzt and day forþ by hem. þerof Iewes þat dwellid aboute in dyuers contreys and  
 20 diuers plaas, bare witness her-of to Herodes and to þe scribes. And for þis wondirful doynge þe paynmys<sup>1</sup> þat haddyn no knowleche of holy writte ne of þe birþe of Crist, cleped þes .iiij. kynges Magos;

Rex Herodes destruxit ciuitates & villas per quas isti Reges transierunt in dominio suo.

24 and þe Iewes þat knewe þe scriptures and þe berþe of Crist and þe plaas, of enuye and of falsenesse excited þe paynmys aH aboute to calle hem Magos—and so hit was brouzt  
 28 in to vse, and aHwey contynueþ in to þis day

[ MS. paynmys ]  
 Quomodo Iudei ex malicia vocabant istos III Reges Magos.

But with-oute doute þei were glorious and worschipful  
 32 kyngis, and of aH þat londys and kyngdoms most myzty, as cristen men þat dwellen þere bere witnesse.

in his seyntyng, wolde haue þe priuete of his berþe to be knowe to aȝ þe pepil, so þat his glorious name, þat first was onlich hid in þe londe of Iury in to his berþe, þat same name alle maner of pepil and alle maner naciouns 4 fro þe first partie of þe worlde in to þe last scholde worschippe and preyse.

When the 3 Kings came to the hill of Vaus, they made a fine chapel there in honour of the child Jesus,

[<sup>1</sup> om. þat is]

and agreed to meet there ouce a year,

and ordained their burial there.

And there they were met by the lords of their kingdoms,

[<sup>2</sup> leaf 135]

[<sup>3</sup> MS. love] and took leave of each other, and got home.

There they preached what they had seen, and set up in their temples a star with the figure of a child and a cross: and many Gentiles worshipped the child.

(Cap. xxv.) After þat þes .iiij. kyngis were come wit grete trauaile to þe hill of Vaus þat is<sup>1</sup> aforseyde, þan 8 þei made þere a feire chapel in worschippe of þe childe þat þei hadde souȝte. //

Also þei made þere couenaunt to mete togedir aȝ .iiij. at þat same place onys in þe 12 zere; and at þat same place þei ordeyned her sepulture. Than a litil wile after aȝ þe princys and lordys and worschippful knyȝtes of her londys and kyngdoms, heryng<sup>t</sup> of þe comyng<sup>t</sup> of þes .iiij. kyngis, anon þei 16 riden to hem, with grete solempnite and grete worschipp, and met with hem at þe place aforseyde, and with grete mekenes and humilite resecyued hem. and whan þey herde<sup>2</sup> how wondirlich god had wrouȝt by 20 þes .iiij. kyngis, þan þei had hem in more reuerence, love and drede euermore aftir. so whan .þes .iiij. kyngis had ordeyned her testamentys and do what þei wolde, þan þei toke her leve<sup>3</sup> euerych of oþir, and euery kyng<sup>t</sup> 24 with his pepil rode home in to his owne londe and kyngdome þat he come fro, with gret Ioye and solempnite; and þus euery kyng<sup>t</sup> departed from oþer in her bodilich personys, but neuer in her hertys, as for þat 28 tyme. ¶ And whan þei were come home in to her owne londys, þan þei tolde and prechid to alle þe pepil alle þat þei had seiȝe, herde and do in alle her wey; also þei did make in aȝ her templis a sterre aftir þe 32 same forme and þe same liknesse as hit aperid to hem. wherfore many paynims left her errours and her mawmettis, and worschipped þe childe þat þes .iiij. kynges had souȝt.

SO whan þes .iiij. kyngis *with* aH her men were come  
 8 wiþ gret trauayle to þe hille of Vaws aforseyde, þan  
 þei made þere a fayre Chapel in worschip of þe childe  
 þat þei hadde souzt. And in þat Cyte þat was vndir  
 þe hille, þer þei restid; and þere þei chose her sepulture  
 12 of one assent. And þer þei made couenaunt to-gyder  
 þat þei schulde aH .iiij. euery zere mete at þat plaas  
 to-gyder, wiþ oþir lordys and princys. Than a lital  
 whyle aftir aH þe princys and lordis and knyztis of  
 16 her londys and kyngdoms, heryng of þe comyng of þes  
 .iiij. kyngis, anoon þei ryden to hem, wit gret solempnite  
 and gret worschippe, and mette *with* hem at þe plaas  
 aforeseyde. And whan þei herde how wondirfullich  
 20 god had wrouzt by þes þre kynges, þan þei had hem in  
 more reuerence, loue and drede aH-weye aftir. So  
 whan þes kyngis had ordeyned her *testamentis* and do  
 what þei wolde at þat tyme, þan þei toke her leue  
 24 eueryche of oþir, and euery kyng *with* his pepil rode  
 home aþene in to hys owne londe and kyndom þat he  
 com fro, *with* gret ioye and worschippe; and þus þei  
 departed euerych from oþer in her bodily persones, but  
 28 neuer in her hertys.

And whan þei were come hom in  
 to her owne londys, þan þei preched and tolde to aH  
 þe pepil aH þat þei had seyze, herde and do in aH her  
 32 weye; and þei did make in aH her templis a sterre  
 after þe same fourme and þe same liknesse as hit ap-  
 perid to hem. Wher-þorw many paynmys leften her  
 errors and her mawmettis, and worschippid þe childe  
 36 þat þes .iiij. kynges had souzt and worschipped. Also

Isti III Reges  
 laboriose venerunt  
 ad montem Vaws  
 & ibidem con-  
 struxerunt ca-  
 pellam.

Tres Reges elegerunt  
 sepulcrum  
 apud montem  
 Vaws.

Nota quomodo III  
 Reges predicabant  
 de stella, & de  
 forma stelle facte  
 in eorum capellis  
 & templis in  
 eorum regnis.

and þus þes .iij. worschepeful kyngis þei dwelled in her londys and kyngdoms in worschepeful 4 and honest conuersacioun til þe ascencioun of crist and þe comyng<sup>t</sup> of seynt Thomas þe apostel.

(Cap. xxvj.)

After the return  
of the 3 Kings,

Mary, for fear,  
repaired to  
another cave,  
where she re-  
mained to the  
time of her  
purification;

and many people  
loved her, and  
supplied her with  
food.

[<sup>1</sup> r. nedeful]

Afterwards a  
chapel was made  
there, in which is  
still seen the  
stone on which  
she used to sit  
and nurse her  
child,

and even some  
drops of her milk,  
which cannot be  
erased.

[<sup>2</sup> r. þis]

Leaving the little  
house, she had  
forgotten her  
smock and the  
clothes of her  
child, which  
remained there to  
the time of St.  
Helena,

[<sup>3</sup> added from  
MS. Tit.]

After þe tyme þat þes .iij. kyngis were go fro beth- 8  
leem forþ in to her contrey, than þer bygan to wex a  
grete fame of oure lady and of her childe and of þes  
.iij. kyngis alle aboute. wherfore oure lady for drede  
of þe Iwes fledde oute of þat litil hows þat crist was 12  
bore in, and went in to an opir derke Cave vndir erþe :  
and þere sche abode with her childe til þe tyme of her  
Purificacioun. and, as goddis wiH was, diuers men and  
women lovid oure lady seynt Marie and her soone, 16  
and myn[i]strid to hem aH maner of necessaries þat  
were nede<sup>1</sup> to hem. and afterward, whan þe feiþ bigan  
to wexe & encrease, þan þere was made a chapel in þe  
same cave in þe worschippe of þe .iij. kyngis and of 20  
seynt Nicholas. and in þis Chapel is a stone vppe þe  
wich oure lady seynt Marie was wonte to sitte whan  
sche 3af her childe sowke. ¶ And on a tyme as sche  
sat on þis stone and 3af her sone sowke, þer fiH adowne 24  
from her tete a litil melk<sup>t</sup> on þe same stone: þe wich  
melk is sei3e þere 3it in to þis day, and þe more hit is  
scraped with knyfes þe more hit wexeþ; and þis melk  
is bore in to diuerss places of pilgrimes. also whan 28  
oure lady was go oute of þe litil hows and come in to  
þe<sup>2</sup> cave, sche hed for3ete byhynde her her smok [and  
the clothis þat crist was wrappyd Inne, I-folde all-to-  
gidre and leide]<sup>3</sup> in þe hei3e in þe manger: and so þere 32  
þei were hoole and fresshe in þe same place in to þe tyme  
þat seint Elene, þe worschepeful Quene, þat was modir  
to þe kyng<sup>t</sup> Constantyn, com þedir in to þe same place. //

þe chapel þat was made on þe hiß of Vaws aforseyde,  
was visited of diuers pepil of fer contreys and of diuers  
naciouns for gret deuocioun. And þus þes .iiij. wor-  
4 schippful kyngis þei dwellid in her londys and kyngdoms  
in worþi and honest conuersacioun til þe ascencioun of  
Cryst and þe comyng of seynt Thomas þe apostil, as þe  
schul here after.

**T**han whan al þis was do and þe .iiij. kyngis were go  
8 home aþene in to her londys, as hit is aforeseyde, þere  
bygan to wex a gret loos of oure lady seynt Marye and  
of her childe and of þes .iiij. kyngis. Wherefore oure  
12 lady for drede of þe Iewes fledde out of þat litil hows  
þat Crist was bore in, and went in to a noþer derke cave  
vndir erþe: and þere sche abode wiþ hir childe til þe  
tyme of her purificacioun. And, as goddis wille was,  
16 diuers men and wymmen louyde oure lady seynt Marye  
and her child, and mynystred to hem all maner of  
necessaries þat were nedeful to hem. And long tyme  
aftir, whan cristen feiþ wexe, þan þer was mad a Chapel  
20 in þe same caue in þe worschiþe of þe .iiij. kyngis and of  
seynt Nicholas. And in þis chapel is a stone on þe  
whiche oure lady seynt Marye was wont to sitte on  
whan sche þoue hir childe soke. And on a tyme as  
24 sche sat on þis stone and þaf her sone souke, þer fil  
downe out of her teete a litil mylk on þe same stone:  
þe whiche mylk is seiþe þer zit in to þis day, and þe  
more þat hit is scraped with knyfes, þe more hit wexþ;  
28 and þis mylk is bore aboute in to diuers plaas of pil-  
grymes. ¶ Whan oure lady was go oute of þe litil  
how[s] and was come in to þis Caue, sche had forþete  
bihynde hir her smok' and þe cloþis þat Cryst was  
32 wounde in, folde al to-gedir and leyde in þe heiþe in þe  
manger: and so þei were hole and clene in þe same  
plaas in to þe tyme þat seint Elene, þe worschippful  
quene, þat was modir to kyng Constantyne, come þider

Beata Maria fugit  
ab eo loco in quo  
fuit Christus  
natus in alium  
locum propter me-  
tum Iudeorum.

Nota de petra  
super quam beata  
virgo sedebat  
quando lactabat  
filium; & de lacte  
eiusdem.

Camisia beate  
Marie cum aliis  
vestimentis  
Christi obliti  
fuerunt in domo  
in quo Christus  
nascetur veque  
ad aduentum  
beate Elene.

for nobody dared  
to enter there.

[<sup>1</sup> MS. þat]

ffor þe Iwes of envie heelde þat place þer<sup>1</sup> crist was bore  
a fowle and a cursed place,

[<sup>2</sup> leaf 14a]

In so mochel [þat] þei  
wolde <sup>2</sup>nozt suffre man ne womman, childe ne beest to 4  
go in to þe place.

The fame of Mary  
and her child still  
increasing by the  
prophecy of  
Simeon after her  
purification,

fferthermore whan oure lady was  
come in to þe tempil and offrid her childe with turtlis  
or dowses after Moyses lawe, as holy writ telleþ, and 8  
Symeon toke hym in his armes and seyde, **Nunc dimit-  
tis seruum tuum, &c.**, ¶ That is to seye: Now lorde,  
lat þi seruant be in pees aftir þi worde: The same tyme  
Symeon and anne, þe olde womman, in presence of þe 12  
scribys and þe pharisees prophecied many thyngis of  
oure lord ihesu crist, as holy writ telleþ.

they fled into  
Egypt (Matt. ii.  
13).

and so grete  
a name was aryse of oure lady and of her soone among<sup>t</sup> 16  
þe Iwes þat sche myzt nozt ne also durst nozt abide no  
lenger in þat place for drede of kyng<sup>t</sup> herodes and of þe  
Iwes. and, as þe gospel seiþ: **Angelus domini ap-  
paruit in sompnis Ioseph dicens surge accipe puerum,** 20  
&c., ¶ That is to seye: a aungeh of godd aperid to  
Ioseph in his slepe and seyde: “aryse and take þe childe  
and his modir and fle in to Egipte and be þere til y  
telle þe; ffor hit is to come þat herodes schal seke þe 24  
childe to lese<sup>3</sup> hym.” than Ioseph arose and toke þe  
childe and his modir and zede in to Egipt in þe nyzt;  
and þere he was til herodes was dede.

[<sup>3</sup> Tit. and Harl.  
slee]

and 3e schul 28  
vndirstonde þat oure lady seynt Marie and her soone  
dwellid in Egipt. vij. 3ere. and Egipt is fro Bethlcem  
.xij. dayes iourney. ¶ And in þis wey þat oure lady  
seynt Marie zede in to Egipt, and in þe weye þat sche 32  
come azene, growe drye roses þe wich be cleped þe  
roses of Ierico, and þes roses growe in no place of aH  
þe contrey but onlich in þe same weye. and þes rosus

In the way they  
took, still grow  
the roses of  
Jericho,



in to þe same plaas. For þe Iewes of envie þei heelde  
 þat plaas þer Cryst was bore a fowle and a cursed plaas,  
 In so moche þat þei wolde nat suffre man ne womman,  
 4 childe neþer beest, to go in to þat plaas; ffor þe fals  
 Iewes helde euery man þat 3ede in to þat plaas a cursed  
 man. Forþermore whan oure lady was come in to þe  
 temple and offride her childe *with* turtlis or douves  
 8 after Moyses lawe, as seint scripture<sup>1</sup> telliþ, and seint  
 Symeon toke hym in armys and seyde **Nunc dimittis**  
**domine seruum tuum in pace**, þat is to seye: Now  
 suffre, lord, þi seruant after þi worde in pees: That  
 12 same tyme Symeon and Anne, þe olde womman, in  
 presence of þe scribys and of þe pharisees prophycyed  
 many pinges of oure lord Ihesu Crist, as holy writte  
 witnessiþ. And so aftirward þorwe relacioun of þe  
 16 Iewes þat were þat tyme in þe Temple, so gret a fame  
 and a loos was come vp among þe Iewes of oure lady and  
 of her childe þat sche durst no lenger abyde in þat plaas  
 for drede of Herodes and of þe Iewes. And as seynt  
 20 Math.<sup>2</sup> seiþ in þe gospeþ, **Angelus domini apparuit in**  
**sompnis Ioseph dicens &c.**, þat is to seye: A aungeþ  
 apperid to Ioseph in hys slepe & seiþe: "arise and take  
 þe childe and hys modir and fle in to Egypt and be þere  
 24 til I telle þe; ffor hit is to come þat Herodes schal seke  
 þe childe and hys modir to lese<sup>3</sup> hym." Than Ioseph  
 aroos and toke þe childe and his modir and 3ede in to  
 Egypt in þe ny3t; and þer he was in to þe tyme þat  
 28 Herodes was dede. And 3e schul vndirstonde þat oure  
 lady seint Mary and hir childe dwellyd in Egipt .vij.  
 3ere. And Egipt is fro Bethleem .xij. dayes iorney.  
 And in þe weye bitwix þes .ij. plaas growe Rosys þe  
 32 which be cleped Rosys of Iericho, and þes Rosys growe  
 in no plaas but oneliche in þat same weye þere oure  
 lady seint Marye 3ede, bitwix Bethleem and Egipt.

Indei reputane-  
 runt locum Nat.  
 Christi maledic-  
 tum et contami-  
 natum.

[3 r. slee]

Sancta Maria mo-  
 rabatur cum filio  
 suo in Egipto VII  
 annis. Rose de  
 Iericho.

<sup>1</sup> Scripture is added later; space was left for it.

<sup>2</sup> Math. is afterwards added.

which are gathered and sold by shepherds.

[<sup>1</sup> Here is a fol. missing in Harl.]

The place where Mary dwelled in Egypt is now a garden of balm,

[<sup>2</sup> MS. as]

[<sup>3</sup> MS. weh]

and in it are seven Fountains, in which Mary used to wash her son and their clothes.

This balm drops from bushes,

each of which is kept by a Christian from among the Sultan's prisoners.

[<sup>4</sup> leaf 14b]

[<sup>3</sup> MS. Marthe]

In March, in presence of the Sultan, the rods are cut, and it drops into dishes of silver, which are poured out into a large pot.

[<sup>6</sup> Tit. kutynges]

This first balm belongs to the Sultan, who sometimes gives small vials of it to foreign ambassadors.

scheperdis of þe contrey þat go aboute *with* her schepe, þei gadir hem *in* tyme of 3ere and selle hem for brede to pilgrimes and to opir men of þe contrey aboute;<sup>1</sup> and so þei be bore in to diuers londis aboute. ¶ fferther- 4 more in þe same place þere oure lady dwellid *with* her soone, is now a gardyn in þe wich groweþ bawme; and þis gardyn is<sup>2</sup> nozt fullich as longe and as brode as a man may cast a stone. ¶ And þer be also in þis 8 gardeyn .vij. wellis<sup>3</sup> of water, in þe wich oure lady seynt Mary washed her soone and bathed hym, and vysshe her clothis and her sonys clothis. and 3e schulle vndir- stonde þat in þis gardyn be many busshis of bawme, 12 and þei be mochel liche to busshes of rosys; and þes busshes be litil hizer þan a fathome of lengþe, and þe lenys be liche treyfoyles. and to euery busshe a cristyn man, of þe sowdañs prisoners, is assigned, to kepe hit 16 and to make hit clene. and þere is a grete merveyle and a grete miracle of þes busshes of bawme: ffor þer may no man kepe hem and dizt hem but he be a cristen man—and þat haþ of-time be preuid: ffor whan a Iwe 20 or a paynym kepeþ hem, anoon þe <sup>4</sup>busshes wexen drye and growe nomore. and in þe monthe of Marche<sup>5</sup> þe sowdan is allewey abydyng<sup>t</sup> in þis gardyn: and than þe roddys be kytte as a wyne, and whan þei be 24 kitte, þei be bounde aboute *with* cotoun, and vndir þe kitting<sup>t</sup> of þe roddys and þe cotoun be sette disshes of syluer. and so the bawme renneþ downe in to þes vessels oute of [þe] kitting<sup>t</sup><sup>6</sup> and þorwe [þe] cotoun, as 28 water renneþ oute atte þe vyne. and oute of þes disshes þe bawme is put in to a grete potte of syluer, and þat potte is more þan .vj. galouns. // And þan þe sowdan takeþ alle þis bawme in to his owne kepyng<sup>t</sup> specialich; 32 but whan any messenger is sent from any kyng<sup>t</sup> for bawme, þan þe sowdan 3if hym a litil viol ful of bawme. and whan þe bawme is aht gadrid and dropped oute of þe roddys, þan þe sowdan goþ home: and þan 36

And scheperdys of þe same contrey gadir þes Rosys in tyme of 3ere & selleþ hem to pilgrymes. //

4 Ferþermore  
in þe same plaas þer oure lady dwellyd with her sone,  
is now a gardyn in þe which groweþ bawme; and þis  
gardyn is ri3t<sup>1</sup> large.

[1 r. no3t]

8 And in þis same gardyn be .vij.  
wellis of water, in þe which oure lady wassched her  
sone and baped hym, and wyssche her cloþes and her  
sones cloþes also. And in þis gardyn be many bussches  
12 of Bawme, and þei be moche lyke to Roseers;

De gardino & VII  
fontibus & de  
balsamo in eodem  
gardino crescente.

and þes  
bussches be litil hi3er þan a fathome of lenge, and þe  
lefys be lyche to Trefoyles. And to euery bussche a  
16 Cristen man is assigned, to kepe it and to make it  
clene. And þer is a gret merveyle and a greet myracle  
of þe kepyng of þis bawme and of þes bussches: ffor  
þer may no man kepe þes bussches but he be a cristen  
20 man—and þat haþ ofte-tyme be preuyde: ffor whan a  
Iew or a paynym kepeþ hem, anoon þei wex drye and  
growe nomore. And in þe moneþ of Marche þe sowdan  
is aHweye for þe most partye abidyng in þis gardyn:  
24 and þan þe roddys be kytte<sup>2</sup> after þe maner as a vyne  
is kitte, and whan þei be kitte, þei be bounde abouto  
wip a litil cotoun.

Cristiani custo-  
diunt rubus bal-  
sami in dicto  
gardino & nullus  
paganus, Iudeus  
vel sarazenus  
potest custodire  
istnd gard.  
balsami.

[2 MS. knytte]

And so þis bawme renneþ out of  
28 þe roddys and þorwe þe cotoun downe in to dissches of  
syluer þe whych be sett vndir þes roddys; and oute  
of þes dissches þe bawme is put in [a] gret siluer pot, þe  
which pot is of .vj. or .vij. galounz. And þis pot with  
32 þe bawme þe sowdan haþ in hys owne kepyng specialich;  
but whan any Messanger is sent from any kyng for  
bawme, þan þe sowdan 3eueþ hym a litil viole full of  
bawme. And so whan þis bawme is aH gadrid and  
36 dropped out of þes roddys, þan goþe þe sowdan home:

Nota quomodo  
balsamum colligi-  
tur.

Then the keepers, by boiling the rods in water, get a second quality, which is sold to pilgrims and is good for bruises, but not so strong as the first "raw" balm,

euery cristenman þat haþ a busshe to kepe, he takeþ þe roddes þat be kitte, and seeþ hem in water in a clene potte : and þe bawme swymmeþ aboue þe water as hit were fatnesse of flesshe :

4

and þis bawme is goode for alle maner of brusours, and 3if a man be woundid, hit wil make hym hoole a-noone. and þis bawme is solde to pylgrymes of diuers 8 contreys, and so hit is bore þorwe diuers londys aboute.

¶ But þis bawme is no-thing so vertuous ne so goode as þe bawme þat droppeþ oute of þe roddys whan þey be kitte. ffor, an a man take a drope of þis<sup>1</sup> bawme and 12 ley hit on a mannys<sup>2</sup> honde, anoon hit renneþ þorwe-oute on þat oþer syde, and þat place schal neuer be corrupt ne rote aftir. and þis bawme is [as þou3 it were thynne grene wyne, a litil troublid. and this bawme is]<sup>3</sup> cleped 16 rawe bawme [and the toþer is callid soden bawme.

Manye moo vertues beñ of this bawme],<sup>3</sup> þe wich were longe to telle here. but aH þe men in þe eest byleve trewlich þat þis place haþ swich a vertue of growyng of 20 bawme bycause oure lady dwelled in þe same place .vij. 3ere and, as hit is aforseyde, sche wisshe and bathed her sone in þe same wellys and also visshe his clothis and her owne in þe same water. // fferthermore 3e schul 24 vndirstonde, as hit is aforseyde, þat Melchior, kyng<sup>4</sup> of Nubye and of arabie, offrid to godd a rounde appil of gold and .xxx. gilt penyes. of þes .xxx. gilt penyes 3e schul here þe first bygynnyng<sup>4</sup> and þe last ende. // 28 Thara, þat was fadir to abraham, did make þes .xxx. gilt penyes in þe name of þe kyng<sup>4</sup> of Mesopotamye þe wich was cleped Nynus. and þus<sup>4</sup> abraham, whan he 3ede a pilgrymage oute of þe londe of Chaldee in to Ebron, þat in 32 þat tyme was cleped arabie, he bare þes .xxx. gilt penyes with hym and bouzte with hem a place for his sepulture [and for his wyf]<sup>5</sup> and for his childryn, ysaac and Iacob.

[<sup>1</sup> MS. þe]  
[<sup>2</sup> Tit. on his]  
a drop of which pierces through the hand.

[<sup>3</sup> added from Tit.]

This virtue of the place people in the East date from the time when Mary lived there for seven years, and washed her son in the fountains.

History of the 30 gilt pennies: Thara made them in the name of Ninus, Abraham took them with him to Ebron, and bought a burial-place with them.

[<sup>4</sup> r. þie]

[<sup>5</sup> added from Tit.]

and þe cristen men þe which be keperes of þes bussches  
of bawme, þei take aH þe roddys þat be kitte, and seþe  
hem in faire water in a clene vessel: and þe bawme of  
4 þes roddys swymmeþ aboute þe water as it were fatnesse  
of ffeische: and þis bawme is þikke and coloured liche  
Brasyle,<sup>1</sup> and þis bawme is good for aH brusours &  
woundes;

8 and þis bawme is sold to dyuers pilgrymes,  
and so it is bore forþ in to þe world. But þis bawme  
is no-þing so vertuous ne so gode as þe bawme þat  
droppeþ oute of þe roddys whan þei be kitte: for, and  
12 a man take a drope of þis bawme and leye it on hys  
hande, anoon it renneþ þorwe-out on þat oþer syde,  
and þat plaas schal neuer rote ne be corrupt. And þis  
bawme is as<sup>2</sup> it were thynne wyne and grene and also  
16 sumwhat trouble: and þis is cleped rawe bawme, and  
þat oþir is clepyd sode bawme.

[<sup>2</sup> MS. at]Balsamum cra-  
dum & balsamum  
coctum.

And aH men in þe  
20 eest byleue tewelich þat þis plaas haþ swich a vertue of  
growyng of bawme bycause oure lady dwellyd in þe  
same plaas .vij. 3ere, as it is aforeseyde.

**R**Edilich schul 3e now heere how þes .xxx. gilt  
penyes þe which Melchior þe kyng offridd to god as it is  
afore-seyde, were first made, and how longe þei endurid  
28 and [how] þei were dispendyd. // Thara, þat was fadir  
of Abraham, dide make þes .xxx. gilt penyes in þe  
name of þe kyng of Mesopotanye þe which was clepid  
Nynus. And þis Abraham, whan he 3ede a pilgrimache  
32 out of þe londe of Calde in to Ebron, þat in þat tyme  
was clepyd Arabye, he bare þes same .xxx. gilt penyes  
with hym and bou3t with hem a plaas for his sepul-  
ture and for hys wyfe and also for his Children, Isaak

Nota de XXX  
denariis oblatiis  
Christo in Beth-  
leem.<sup>1</sup> Brasyle has been written later.

Jacob was sold for them by his brothers (who paid them back to him for corn). At his death they were sent to Saba to buy spices for his burial.

[<sup>1</sup> added from Tit.]

[<sup>2</sup> leaf 15a]

The Queen of Saba brought them to Jerusalem, from where they were carried to Arabia in Roboam's time, when Jerusalem was taken (by the Egyptians).

[<sup>3</sup> MS. ij]

afterward Ioseph was solde of his breþer in in to Egipt to Marchauntys þat were of hismahely for þes same .xxx. gilt penyes. [Afterward whanne Iacob was dede, thanne were thes xxx gilt penyes]<sup>1</sup> sent to þe londe of 4 Saba for diuers spycys and oynementys for þe sepulture of Iacob: and so þei were putte in to þe kyngis<sup>2</sup> tresory. þan by processe of tyme in kyng<sup>1</sup> Salemons tyme þe quene of Saba offrid þes .xxx.<sup>3</sup> gilt penyes, with many 8 opir riche Iewels, in þe tempil of godd in Ierusalem. so afterward, in þe tyme of Roboam, þat was kyng<sup>1</sup> Salemons soone, whan Ierusalem was destroyed and þe tempil of godd despoiled, þan þes .xxx. gilt penyes were brouzt 12 to þe kyng<sup>1</sup> of arabie: and so þei were put in to his tresory, with many oper riche ornamentys þat were brouzt oute of þe tempil of god.

16

Melchior offered them to Christ.

Than afterward, whan crist was bore in bethleem, þan Melchior, þat was kyng<sup>1</sup> of Nubye and of arabie, toke þes .xxx. gilt penyes, and many oper riche ornamentys and Iewels, with hym, by- 20 cause hit was þe fynest gold and þe best þat he had in his tresory; þerfore he toke þes same with hym and offrid hem to godd in bethleem þer as he was bore. ¶ Than afterward, whan oure lady seynt Marye zede 24 oute of bethleem in to Egipte for drede of kyng<sup>1</sup> herodes,

Mary lost them on her way to Egypt, with the myrrh and incense,

þan sche lost all þes ziftes þat were offrid in þe weye, and þei were all bounde in a clothe togedir. [so] 28

so

afterward hit happed, þer was a scheperde in þat contrey þat kept schepe; þe wich had so grete infirmite and so grete dissesse þat þer myzt no leche hele hym, 32 and all þe goode þat he hadde he zaf to diuers lechys to be hole, and hit myzt nozt be. ¶ Than on a tyme as he zede in þe felde with his schepe now in o place now in an opir, he fonde þes .xxx. gilt penyes, with encense 33

but a shepherd found them,

and Iacob. Than aftirward Ioseph was solde of hys  
 breþeren in to Egipt to Marchaundes þat were of  
 Ismaely for þes same .xxx. gilt penyes. And whan  
 4 Iacob deyde, þan were þes .xxx. gilt penyes sent in to  
 þe lond of Saba, to bigge diuers spyces and oynementys  
 for þe sepulchre of Iacob: and so þei were put in to þe  
 kyngis tresory. Than aftirward bi processe of tyme in  
 8 þe tyme of kyng Salamon þe quene of þe lond of Saba  
 offrid þes .xxx. gilt penyes, and oper many riche  
 Iewels, in to þe temple of god in Ierusalem. And in  
 þe tyme of Roboam, þat was kyng Salomones sone,  
 12 whan Ierusalem was destroyed and þe Temple of god  
 aH despoyled and robbed, þan þes .xxx. gilt penyes  
 with oper ryche ornamentis and Iewels þat were founde  
 in þe Temple were brouzt in to þe lond of Arabye—of þe  
 16 which lond Melchior þat tyme was kyng whan Crist  
 was bore<sup>1</sup>—and þere þei were put in to þe kyngis tresory.  
 And aftirward, whan Cryst was bore in Bethleem, þan  
 Melchior, þat þan was kyng of Arabye, as it is afor-  
 20 seyde, and also of Nubye, toke þes .xxx. gilt penyes,  
 and many oper riche ornamentys and Iewels, with hym,  
 by-cawse it was þe fynest gold and þe beste þat he had  
 in hys tresory; þerfore he toke þes same .xxx. gilt  
 24 penyes with hym and offrid hem to god almyzty in  
 Bethleem, as it is aforesyd. And whan oure lady zede  
 oute of Bethleem in to Egipt for drede of Herodes þe  
 kyng, sche toke aH þes ziftis þat were offrid to god,  
 28 and bond hem in a cloute, and bare hem with her; and  
 in þis weye bitwix Bethleem and Egipt oure lady lost  
 hem. So aftirward þer was a scheparde in þat contrey  
 þat kept schepe; þe whiche schepherd had so greet  
 32 infirmite and so gret disese in hys body þat þer cowde  
 no leche hele hym.

Nota Ioseph ven-  
 debatur in Egiptum  
 pro istis XXX  
 denariis.

[<sup>1</sup> ou. of þe  
 which—bore]

Bena Maria per-  
 didit istos XXX  
 denarios cum  
 Mirra & Thure.

And on a tyme [as] he walked in  
 þe felde with his schepe now in one plaas now in an  
 36 opir, he fond þes .xxx. gilt penyes, with ensense and

Quidam pastor  
 ouium inuenit  
 dictos XXX de-  
 narios cum mirra  
 & thure.

and Mirre, bounde alle in a clowte togedir. and whan he had founde þes 3iftes, he kept hem priuelich to hym-self, til a litil afore azens<sup>1</sup> þe tyme þat god 3ede to his passyoun. and whan þis scheperde herde speke of 4 swich a holy prophete þat helid aȝ men of her infirmities with a worde, þan he com to god and preide hym of grace and of help : and þan god aȝmyȝty anoon helid hym, and enfourmed hym of þe feip. 8

who afterwards, being cured by Christ, offered them to Christ;

þan þe scheperde offerid to god with goode deuocioun þes .xxx. penyes, with encense and Mirre, as þei were aȝ bounde togedir in a clowte. and whan god sayȝe þes .xxx. gilt penyes, 12 with encense and Mirre, he knewe hem wel, and bad þe scheperde þat he scholde go in to þe tempil and offere aȝ þes thynges vppon þe autere. and so þe scheperde did, aftir þe commandement of god, and offryd vppon 16 þe autere in þe tempil þes .xxx. gilt penyes, with encense and mirre, with grete deuocioun. // And whan þe preest þat in þat tyme kept þe tempil sayȝe swich oblacions<sup>2</sup> offrid on þe autere, in þe worschep of þis 20 oblacions<sup>2</sup> he was reuusted and ensensed þe autere; and bycause þat oblacions were seelde seye in þe tempil, þe preest of þe tempil tok aȝ þes .iiij. pingis and put hem in to her comune tresory. and a litil while 24 aftir, þat is to seye þe thrid daye tofore cristes passyoun, Iudas Skariot com in to þe temple to þe princys of þe lawe and to þe Iwys, and made couenaunt with hem to betraye his maister god aȝmyȝty : & <sup>3</sup>for his 28 trauayle þe princys of þe Iwys toke oute of her tresory þes .xxx. gilt penyes and ȝaf hem to Iudas Skariot, and so þis Iudas sold godd almyȝty his maister for þes .xxx. gilt penyes. than whan aȝ þis was do and crist, 32 goddis sone of heuen, was betrayed þorwe his discipil and scholde be dede for aȝ mankynde, as his wiȝf was : þan þis Iudas repent hym and was sory for his mysdede, and ȝede in to þe tempil azene to þe princys of þe Iwys 36

but he ordered him to offer them in the temple,

[<sup>2</sup> r. oblacoun]

where they were deposited, and the incense burnt.

[<sup>3</sup> leaf 15<sup>b</sup>]

They were paid to Judas for betraying Christ,



Mirre, bounde aH to-gedir in a cloute ; and he kept aH  
 þes þingis pryuelich to hym-self, til a litil afore þe tyme  
 þat god ʒede to his passioun.

Dictus pastor  
 ouium curabatur  
 a domino & pastor  
 optulit ei tria  
 munera predicta.

4 And whan þe schepherd  
 herd speke of suche a holy prophete þat helyd aH men  
 with a worde, þan he come to god and preyde hym of  
 grace and of helpe : and so þorow þe grete feiþ þat he  
 8 had in god he was hole. And whan he was hole, and  
 god almyzty had enfourmed hym of þe feiþ, þan þe  
 schepherde offrid to god aHmyzty þes .xxx. gilt penyes,  
 with ense[use] and mirre, as þei were bounde to-gedir  
 12 in þe cloute. And whan god saye þes .xxx. gilt penyes,  
 wiþ ensense and Mirre, he knewe hem weH, and bad þe  
 scheperde þat he schulde go in to þe temple and offre  
 aH þes þinges on þe autere. And so þe schepherde  
 16 did, after þe comaundement of god, & offrid vp þes  
 .xxx. gilt penyes, with ensense and Mirre, on þe autere,  
 with gret deuocioun. And whan þe preest þat in þat  
 tyme kept þe temple saye swyche oblacioun offrid vp  
 20 on þe autere, in worschipe of þis oblacioun he was  
 reuested and ensensed þe auter ; and by-cawse þat  
 oblaciouns were selden seiþe in þe temple, þe preest of  
 þe temple toke aH þes þingis and put hem in to her  
 24 comune tresory. And a litiH whyle after, þat is to seye  
 þe þridde day to-fore Crystes passioun, Iudas Scariot  
 cam in to þe temple to þe princes of preestis and to þe  
 Iewes, and made couenaunt with hem to bitraye god  
 28 almyzty, hys mayster. And for his traueyle þe princes  
 of þe Iewes toke out of her comune tresory þes .xxx.  
 gilt penyes and ʒaf hem to Iudas Scariot, and so  
 Crist was solde to þe Iewes of þis fals Iudas for þes  
 32 .xxx. gilt penyes. Than whan þis was do and oure  
 lord Cryst was þus bitrayede þorow hys disciple and  
 schulde suffre þe deef for redempcioun of aH mankynde,  
 as hys wiH was : þan þis fals Iudas was sory of hys  
 36 mysdede, and ʒede in to þe temple aʒene to þe princes of

Precepto domini  
 nostri Ihesu  
 Christi dictus  
 pastor optulit  
 dictos XXX dena-  
 rios cum Mirra  
 & thure in  
 tempio.

Iudas tradidit  
 Christum pro istis  
 XXX denariis.

Iudas iterum  
 proiecit XXX  
 denarios Iudeis.

but he returned them and banged himself.

[<sup>1</sup> Tit. and Harl. and, instead of Than—done]

Then the Jews bought a burial-place for 15 of them, and the other 15 they gave to the knights who kept watch before Christ's tomb.

[<sup>2</sup> MS. and with þe]

[<sup>3</sup> Tit. and Harl. was]

They are called silver in the gospel, for all coin is called so in the East.

Their stamp

[<sup>4</sup> r. on]

[<sup>5</sup> MS. corr. now rede] and value.

At the bidding of the angel Mary returned to Nazareth (Matt. ii. 23).

and cast downe to hem þese .xxx. gilt penyis. ¶ Than whan aH þes was done,<sup>1</sup> as þe gospeH seiþ, he 3ede & henge hym-self. so þan þe Iwys bouzte with .xv. of þes gilt penyes a feelde for sepulture of pilgrymes, as <sup>4</sup> þe gospeH telleþ, and þe<sup>2</sup> oþir .xv. penyes þe Iwys 3af to þe knyztys þat kept þe sepulcre of crist.

¶ Also 3e 8

schulle vndirstonde þat þe liknesse of þes .xxx. gilt penyes were<sup>3</sup> vsed in aH þat contrey boþe in name and in money from abrahams tyme in to [þe] destruccioun of Ierusalem, þe wich was do by Tytus and Vaspasianus. <sup>12</sup> But from þe tyme of abraham in to cristys passyon þes .xxx. gilt penyes were neuer desseueryd ne departed, but euermore þei were bore hoole togedir; and whan crist was solde for hem, þan anoon þei were disseueryd <sup>16</sup> and departed aboute in diuers placys. fferthermore þe cause why þes .xxx. gilt penyes were cleped syluer in þe godspeH, noztwithstondyng<sup>4</sup> þei were fyne gold, is þis: ffor hit is þe comune name and þe comune vsage <sup>20</sup> in aH þat contrey so for to clepe hem, as men clepe in þis contrey gold of bizende þe see Scutys, Motouns or floryns. ¶ And 3it in þe eest þe same preent is made, boþe in gold and in siluer and in copir, and kept among<sup>5</sup> <sup>24</sup> grete lordys of þe contrey. and þe preent of one of þes .xxx. gilt penyes is þis: on þat o side is a kyngis hed corouned, and in<sup>4</sup> þat oþer side he write lettres of Chaldee, þe wich men kunne nozt rede now.<sup>5</sup> and one <sup>28</sup> of hem is a[s] mochel worþ in weight and in valwe as. iij. floreyns. and many merueiles be tolde of þes .xxx. gilt penyes, þe wich were longe to telle.—¶ Also whan <sup>32</sup> oure lady and Ioseph were warned to come oute of egipt by a aungeH, as þe gospeH telleþ, þan þei were bode go in to galilee: and þere þei dwelled in a cite þat is cleped Nazareth—and so þe prophecie was fulfilled **quoniam Nazareus vocabitur**, þat is to seye: he schal <sup>36</sup>

þe Iewes and cast doune azene to hem þes .xxx. gilt<sup>1</sup> [1 MS. gilt] penyes.

And þe Iewes of comune assent bouzt with  
 4 .xv. of þes penyes a feelde for sepulture of pilgrymes,  
 as þe gospel seip: **Et consilio mutuo emerunt agrum  
 figuli in sepulturam peregrinorum;** and with þe oþir  
 .xv. penyes þe Iewes soudid þe knyztis þat kept þe  
 8 sepulcre of Cryst. // Ferþermore 3e schul vndirstonde  
 þat þe liknesse of þe same money was alweye vsed in  
 12 which was do by Titus and Vaspasianus. But fro þe  
 tyme of Abraham in to þe passioun of Cryst þes .xxx.  
 gilt penyes were neuer disseuered ne departed, but  
 euermore were bore to-gedir; and whan Crist was solde  
 16 for hem, þan anoon þei were desseuered and departed  
 aboute in diuers plasys. The cause why þes .xxx.  
 penyes gilt were clepid syluer in þe godspek, not-wiþ-  
 standyng þat þei were fyne gold, is þis: ffor hit is  
 20 þe comune name and þe comune vsage in all þat con-  
 trey so to clepe hem, as men clepe in þis contrey gold  
 of byzende þe see scutys, motouns or floryns. And 3it  
 in þe eest þe same preent is made, boþe in gold and in  
 24 copyr, and kept among þe grete lordys of þe contrey.  
 And þe preent of oon of þes .xxx. gilt penyes is þis:  
 On þat one syde is a kyng's heede crowned, and on þat  
 oþer syde be write letteres of Chaldee, þe which men  
 28 kunne not rede now. And one of hem is as moche  
 worþ in weiþt and in valewe as .iij. floreyns.—

Cum XV de istis  
 XXX denariis  
 emerunt agrum  
 propter sepultu-  
 ram peregrino-  
 rum.  
 Et reliquos XV  
 den. dederunt  
 Militibus custodi-  
 entibus sepul-  
 crum (Christi)

A tempore Abra-  
 ham usque ad  
 passionem Christi  
 isti XXX denarii  
 nunquam fuerunt  
 separati.

Causa quare isti  
 XXX den. voca-  
 bantur argentei.

Nota formam et  
 ymaginem isto-  
 rum denariorum.

Nota valorem  
 vnus denarii de  
 numero istorum  
 XXX denariorum.

And  
 32 whan oure lady and Ioseph were warned to come out  
 of Egipt by a aungeh, as seynt Math. telleþ, þan þei  
 were bode go in to Galilee: and þere þei dwellyd in a  
 Cytee þat is clepyd Nazareth, wherof spekeþ þe pro-  
 36 phete and seip / **Quoniam nazareus vocabitur,** / þat is

be cleped a man of Nazareth. and what crist wrouȝt  
and did in erþe fro þis tyme to his passioun, þe euan-  
gelistys declaryn openlich in þe gospeH.

**W** Capitulum xxvij<sup>m</sup> 4  
han cure lord ihesu crist was styed vp in to  
heuen,

After his ascen-  
sion Jesus Christ  
sent Thomas to  
India to preach  
the gospel,

þan he sent seynt Thomas, his apostil, in to 8  
ynde, to preche þere goddys worde; In þe wich Inde,  
as hit is aforseyde, þes .iiij. kyngis þat tyme regnyd  
and were lordys. ¶ And þow hit so were þat seynt  
Thomas <sup>1</sup>azens his wille ȝede in to þat londys,<sup>2</sup> ȝet ȝe 12  
schulle vndirstonde þat þis was do of þe grete prou-  
idence of god þat þis same appostil þat put his hande  
in to goddys syde to knowe þat he was werry god  
þat was aryse vp fro dethe to lyfe for saluacioun of aH 16  
mankynde,

[<sup>1</sup> leaf 16a]  
[<sup>2</sup> Tit. þoo londes]

he scholde go and preche þe passioun of  
crist, his resurreccioun and his ascencioun to þes .iiij.  
worschippful kyngis þat souȝten oure lord ihesu crist 20  
in bethleem in his Natiuite and þere with ȝiftys  
worschipped hym; and,<sup>3</sup> as seynt Gregory seiþ: **Id**  
**nobis omnibus profuit quod hij Reges & hee gentes**  
**eiusdem domini nostri Ihesu Christi infanciam que-** 24  
**sierunt & oculis viderunt et deuotissime muneribus**  
**adorauerunt & probauerunt,** ¶ This is to seye: this  
was to vs aH a profite þat þes worschepeful kyngis  
and her pepil souȝten þe childehode of crist and with 28  
her yȝen size hit and with ȝiftys worscheppefullich  
and deuotelich honoured hit and for soþe proued hit.  
fferthermore ȝe schul vndirstonde þat seynt barthole-  
mewe, Symon and Iudas, þat were cristys disciplis, 32  
were also sent in to ynde to preche þe feyȝ among  
aH þe pepil:

in other parts of  
which St. Bartho-  
lomew, Simon and  
Iudas were also  
preaching.

for þer be many parties of ynde, and  
o party of ynde is more þan aH þe party of þe worlde 36

to seye: he schal be cleped a man of Nazareth. And what oure lord Cryst wrouzt in erþe fro þis tyme to hys passyoun, þe Ewangelistis declare openlych and weH.

**A**llmyzty god whan he was ascendid in to heuen, aftir þe victorye and þe bataiH þat he had take azens þe deuyll for redempcioun and saluacioun of aH man-  
 8 kynde, þan he sent seynt Thomas, hys apostle, in to Ynde, þere to preche þe worde of god; in þe which Ynde, as it is aforeseyd, þes .iiij. worschifpuH kyngis þat tyme reigned and were lordys. And þou; it so  
 12 were þat saint Thomas azeins hys wille zede in to þat londe, zit we schul vndirstonde þat þis was do of þe greet prouydence and þe greet goodnesse of god þat þis same apostle þat put his hand in to þe syde and  
 16 þe wounde of god to knowe þat he was verrey god and Man þat was ryse fro deþ to lyfe for saluacioun of aH mankynde, scholde go and preche þe passyoun of Cryst and hys resurreccioun and hys ascensioun to þes .iiij.  
 20 worschippful kyngis þat souzt god allmyzty in Bethleem in hys Natiuyte, as it is afore-seyde—wherof seiþ seynt Gregory: *Id nobis omnibus profuit quod hij Reges & hee gentes eiusdem domini nostri Ihesu Christi infanciam quesierunt & oculis viderunt & deuotissime muneribus adorauerunt & probauerunt,*  
 24 This is to seye: Thys was to vs aH a gret profyt þat þes worschippful kyngis and her pepil souzt þe lord  
 28 Cryst in hys berþe and in hys childhode and with ziftis worschipped it and deuoutelych honoured it and forsoþe prouyd it. /

Scus Thomas apostolus missus fuit in Indiam.

Gregor.

Nota de longitudine et latitudine Yndie.

And here ze schul vndirstonde  
 32 þat seynt Bertholomew, Symon and Iudas, þe whiche were Cristis disciplis, were also sent in to Ynde to preche þere þe feiþ and þe worde of god among þe pepil . . . And, as diuers men wryten and han  
 36 præuyd, þat oon partye of Ynde is lenger and bredder

on þis half of þe see—ffor þis party of þe world on þis half of þe see, þer cristendom is, is nomore descried ne accounted in aH þe eest but a .C. dayes iourney.

Capitulum .xxviiij.

Aftir þat seynt Thomas þe appostil in þe kyngdoms of ynde had preched goddys worde and had go aboute aH þe yles and prouyncys & do many myraclys þorwe 8 þe signe of þe cros and of goddys worde :<sup>1</sup>

[<sup>1</sup> Harl. adds : as in heling of sike men of aH maner infirmitees & deliuering men that were traueyled or turmented with wilde sprites : þan]

While preaching there, he found in the temples a painted star with the figure of a child,

and being informed of the history of the star and of the 3 Kings,

[<sup>2</sup> MS. kyngis]

[<sup>3</sup> om. of]

he preached the after-life of Jesus Christ, and the true meaning of the star,

as he ȝede aboute in þe templys, he fonde a sterre in euerych tempil, peynted aftir þe sterre þat aperid to þe .iiij. 16 kyngis whan crist was bore ; In þe wich sterre was a signe of þe cros and a childe aboue. and whan seynt Thomas sayȝe þis sterre, he asked of þe bisshoppys of þe tempil[s] what hit was. and þe bisshoppys tolde 20 to seynt Thomas how þat swich a sterre of olde tyme apperid on þe hiht of Vaws in tokyn of a childe þat was bore and scholde be kyng<sup>2</sup> of Iwys, as hit was herde oute of þe same sterre, ¶ And for þis cause þe 24 .iiij. kyngis ȝede oute of her londys in to bethleem wondirfullich þorwe ledyng<sup>1</sup> of þe sterre and come in to bethleem in xiiij. dayes and þer offrid to þis childe þat was bore, but with grete trauayle aftirward<sup>2</sup> þei 28 comen home in to her londys and kyngdoms in .ij. ȝere ; and of<sup>3</sup> aH þat þes .iiij. kyngis had do, herde and seyȝe, þe bisshopes of þe tempil[s] tolde to seynt Thomas þe appostil. ¶ Than whan seynt Thomas 32 herde aH þis, he thanked god, and with grete ioie preched to þe bysshopys and to þe pepil þe childehode of god, his passioun, his resurreccioun and his ascencioun, and aH þe werkys of crist while he was in erþe ; 36

þan aH þe partye of þe worlde on þis half þe see—  
ffor þis partye of þe world on þis half of þe see, þere  
cristendom is, is nomore descried ne accounted in aH  
4 þe eest but a C dayes iorneye.

**N**ow 3e schul take hede: whan seint Thomas þe  
apostle had prechid þe worde of god in þe kyngdoms  
8 of Ynde and had do many myrales þorowe þe signe  
of þe Cros and of þe worde of god, as in helyng of  
syke men of aH maner infirmitees, boþe men þat had  
lost her heeryng and her sight and also men þat were  
12 trauayled wiþ wickyd spirites, and also in reisyng of  
men þat were dede to lyfe—and aH þes infirmitees he  
heelid with þe worde of god: þan, as he 3ede aboute  
in þe templis, he fonde a sterre in euery temple,  
16 peyntyd and fourmed aftir þe sterre þat apperid to þe  
.iiij. kyngis whan Cryst was bore; In þe which sterre  
was a signe of þe Cros and a childe aboue. And whan  
seynt Thomas saiþe þis sterre, he askyd of þe Biss-  
20 choppes of þe Temple[s] what it was. And þan þes  
Bisschoppes tolde to seynt Thomas how þat suche a  
sterre of olde tyme apperid on þe hille of Vaws in  
token of a childe þat was bore and schulde be kyng  
24 of Iewes, as it was herde oute of þe same sterre, and  
for þis cause þe .iiij. kyngis 3ede oute of her londys in  
to Bethleem wondirfullich þorowe ledyng of þat sterre  
and come in to Bethleem in .xiiij. dayes and þer offrid  
28 to þis Childe þat was bore, but wiþ greet trauayle  
aftirward þei com home a3ene in to her londes &  
kyngdoms in .ij. 3ere; and aH þat þes .iiij. kynges  
had do, herd and seiþe, þes bysschoppes of þe templis  
32 tolde to seint Thomas þe apostil. And whan seint  
Thomas had herd aH þis, he þankyd god, and with  
gret ioye prechyd to þe Bisschopes and to aH þe  
pepil þe childhode of god, hys passyoun, hys Resur-  
36 reccioun, and hys A3encioun, and aH þe werkys of

Scus Thomas  
apls informabatur  
per episcopos  
templi de stella.

Scus Thomas  
apls predicabat  
& conuertebat  
plurimos ad  
Christum.

[<sup>1</sup> leaf 16b]  
and so converted  
many.  
[<sup>2</sup> MS. folkiis]

[<sup>3</sup> r. þe]

wher-þorwe <sup>1</sup>þe bisshoppes of þe templys and many  
oper folk<sup>2</sup> were conuerted to crist and were cristened.  
¶ fferthermore seynt Thomas mekelich declarid and  
expowned to alle þe pepil þe vndirstondyng<sup>1</sup> of þis 4  
sterre and of þe cros and of þe childe, and he caste  
owte of her templys aH Mawmetys and halwed hem in  
þe worschip & þe name of þe childe þat was bore, as  
hit is aforseyde. and so swich a fame bygan to 8  
aryse in aH þis<sup>3</sup> contrey aboute of seynt Thomas for  
þe grete myraclys þat he wrouzt, þat aH maner of folk  
þat had any infirmittees or turmentyng<sup>1</sup> of wykked  
spirites, þei com to seynt Thomas, and he in þe name 12  
of god and þorwe þe signe of þe cros helid hem, and  
conuerted hem to þe cristen feizth and cristened hem.  
and þei þat were so conuerted to crist, did many  
myraclys þorwe signe of þe cros aftirward aboute in 16  
diuers placys þer-as seynt Thomas had nozt be.

### Capitulum xxix<sup>m</sup>

**W**han seynt Thomas had þus prechid and tauzte 20  
þe pepil as hit is aforseyde: þan he zede to þe  
kyngdoms of þes .iiij. kyngis:

At last St. Thomas  
came to the  
kingdoms of the  
3 Kings,

who were still liv-  
ing in expectation  
of baptism.

and he fonde hem hole  
of body and of a gret age. and as Symeon had an- 24  
swere of þe holy goost þat he scholde nozt deyze til  
he had seyze crist, goddis sone, and so abode hym  
tyl he was brouzt in to þe tempil, and þer toke hym  
in his armys: riht so þes .iiij. worschippful kyngis 28  
preyden to god þat þei scholde nozt deyze til þei were  
renewed with þe holy goost and with þe sacrament  
of baptisme. ¶ So whan þey herde þat a man þat  
was a disciple of crist was come in to her londys þe 32  
wich was cleped Thomas, þat prechid to þe pepil of þe  
childehode of godd & of his passioun and his resur-  
reccioun and also his ascencioun, and þe werkys þat  
crist wrouzt in þis worlde, and specialich þe sacrament 36



Cryst while he was in erþe. Wherfore þe Bisschopes of þe templis and all oþer pepil were conuertyd to Cryst and were cristenyd of seynt Thomas.

He cast

oute also of her Templis all Mawmettis and halewed þe Templis in þe name of þe Childe þat was bore, as it is aforeseyd. And a greet name bygan to aryse in all þe contrey aboute of seynt Thomas þe apostle for þe grete myraclis þat he wrouzt þorow þe worde of god and signe of þe cros.

Magna fama  
crescebat in India  
de s. Thoma.

For þe same men þat þus were conuertede to Cryst, dide many myraclis þorow signe of þe cros in diuers plasys aboute in þe contrey þere as seynt Thomas had not be.

20 **L**onge tyme whan seynt Thomas had þus prechyd and tauzt þe pepil as it is aforeseyd, and brouzt hem to þe cristen feiþ: þan he zede to þe kyngdoms of þes .iiij. worschipful kynges: And he fonde hem hole and 24 of a gret age. And as Symeon had a answer of þe holy goste þat he schulde not diþe til he hadde seiþe Crist, goddis sone, and so abode aftir Cryst til he was brouzt in to þe Temple, and þer toke hym in hys 28 armes: riztso þes .iiij. worschipful kyngis preyde to god þat þei schulde not deye til þei were renewed with þe holy goost and with þe sacrament of baptisme. And whan þei herde þat a man þat was a disciple of Cryst 32 was come in to her londys, þe which was clepid Thomas, and prechid to þe pepil

Scus Thomas  
iuit ad terras &  
regna istorum  
III Regum.

Nota desiderium  
istorum III  
Regum de bap-  
tismo.

Isti III Reges  
venerunt ad s.  
Thomam & ipse  
informabat eos de  
fide catholica.

þe werkys of Cryst,

36 and specialich þe sacrament of baptisme:

They went to  
him, and were  
baptized,

[<sup>1</sup> r. þer]

of baptisme: anoon, noȝtwithstondyng þat þei were  
of gret age and feble, ȝit þey araied hem and comyn  
alle .iiij. to seynt Thomas, with oþer<sup>1</sup> lordys and gret  
multitude of pepil. 4

and seynt Thomas with greet  
loye and reuerence reseceyued þes worschippful kyngis,  
and declared to hem aȝ þat crist tauȝt here in erþe  
to his disciplis, and his passioun þat he suffrid for alle 8  
mankynde, and how he arose fro dethe to lyfe þe  
thrid daye, and how he stized in to heuene, and also  
how he sent downe þe holy goost to his apostolis, and  
many oþer articlis of þe feiþ seynt Thomas declared 12  
and expouned to þes .iiij. kyngis; and specialich he  
tolde hem of þe sacrament of baptisme, withoute  
wich þer miȝ noman come in to þe kyngdom of  
heuene. and whan þei were þus enfourmed of þe 16  
cristen feiþ,

and preached the  
word of Christ,  
whom they had  
sought in Beth-  
lehem.

[<sup>2</sup> leaf 17a]

Then they went  
with St. Thomas  
to the hill of  
Vaws, where St.  
Thomas conse-  
crated the chapel  
made in honour  
of the Child,  
and preached the  
faith;

than seynt Thomas cristenyd þes .iiij. 20  
kyngis and aȝ þe pepil þat com with hem. and  
anoon þes .iiij. kyngis were fulfilled of þe holy goost  
and bygunne anoon to preche with seynt Thomas  
goddis worde, and also þei tolde <sup>2</sup>to þe pepil how þey 24  
had souȝte crist, goddis sone, in bethleem in his  
Natiuite, as hit is tolde afore. ¶ So whan alle þis  
was do, þan þes .iiij. kyngis with aȝ her pepil ȝede  
with seynt Thomas þe apostil to þe hiȝ of Vaws. and 28  
þer seynt Thomas halwed þe chapel þat was made on  
þat hiȝ by þes .iiij. kyngis; and þer seynt Thomas and  
þe[s] .iiij. kyngis preched aȝene to þe peple of þe cristen  
byleve and of þe sterre þat apperid to þe .iiij. kyngis. 32  
and swich a loye and gladnesse was amonge þe pepil,  
and also swich a loos and a name was aryse in alle  
þe londys aboute of seynt Thomas and of þes .iiij.  
kyngis, þat alle maner of pepil, boþe men and wymmen, 36

anoon, not-  
 wipstondyng þat þei were of greet age and febil, 3it  
 þei arayed hem and com aH .iiij. to seynt Thomas, wip  
 4 oþer lordys and princes and oþir multitude of pepil.  
 And seint Thomas with gret ioie and worschippe  
 reseceyued þes worþi kyngis, and declarid to hem aH  
 þat Cryst tauzt here in erþe to hys disciplis ; / also he  
 8 tolde to hem þe passyoun of Cryst, hys resurreccioun  
 and hys ascencioun,

and also how he sent downe to  
 hys blessyd modir Marye and to hys disciplis þe holy  
 12 goost ; he declarid to hem also þe prophecyes, and  
 many oþer articlis of þe feiþ ; and specialiche he  
 prechyd and enfourmed hem of þe sacrament of  
 baptisme, with-oute which baptisme no man may come  
 16 to þe kyngdom of heuene. And whan þei were þus  
 enfourmed as it is aforeseyde, and þe .iiij. kyngis had  
 also tolde to seynt Thomas how þei souzt god almyzty  
 in his childhod in Bethleem, as it is seyde afore : þan  
 20 seynt Thomas cristened þes .iiij. kynges and aH þe  
 pepil þat come with hem. And anon þes .iiij. kyngis  
 were fulfilled with þe holy goost and anoon þei bigan  
 to preche to þe pepil þe worde of god with seynt  
 24 Thomas.

Sens Thomas  
 apis baptizabat  
 III Reges.

And whan þis was do, þan þes .iiij. kyngis  
 with aH her pepil zede with seynt Thomas þe apostle  
 28 to þe hille of Vaws. þere seynt Thomas halwed þe  
 Chapel þat was made þere on þat same hille by þes  
 .iiij. kyngis ; and þere seynt Thomas and þes .iiij.  
 kynges prechide to þe peple of þe cristen feiþe and of  
 32 þe sterre þat apperyd to þe .iiij. kyngis. And þere was  
 so greet ioie among þe pepil, and swich a loos and a  
 name was ryse among þe pepil in aH þe londys aboute  
 of seynt Thomas and of þes .iiij. kyngis, þat aH maner  
 36 of men and wommen com fro diuers contreys for greet.

Tres Reges  
 venerunt cum s.  
 Thoma ad mon-  
 tem Vaws.

and there, for the great concourse of people, they founded a rich city, Seuwa,

[<sup>1</sup> MS. *concorus*]  
[<sup>2</sup> MS. *made*]

[<sup>3</sup> Lat. *Seuwa*  
(C.C. Suwella)]

which is now the residence of Prester John and of the Patriarch of India.

[<sup>4</sup> MS. *patriarkis*]

com fro diuers and fer contreys for grete deuocioun to visite þis chapeH þat was on þis hiH of Vaws. and for þe grete deuocioun of þe pepil and for þe grete concours<sup>1</sup> þat was made to þis chapeH, þe .iij. kyngis 4 did make<sup>2</sup> vndir þis hiH a grete and a riche cite. and þat cite is cleped þe cite of SewiH,<sup>3</sup> and þis cite is þe beste and þe richeste cite in alle þe contrey of ynde and in alle þe eest 3it in to þis daye. and in þis cite 8 is þe habitacioun of prester Iohñ, þat is cleped lord of ynde and, þere dwelliþ also þe patriark<sup>4</sup> of ynde þat is cleped Thomas. and why þe patriark<sup>1</sup> of ynde is cleped Thomas and whi þe lorde of ynde is cleped 12 prester Iohñ, 3e schul here aftirward.

### Capitulum xxx<sup>m</sup>

**W**han seynt Thomas þe apostel has þus preched and conuerted þe pepil to þe lawe of crist, þan he 16 sacrid<sup>5</sup> and ordeyned þes .iij. kyngis in to preestys, and aftirward in to Erchebisshoppes. ¶ And whan þei were put in þis degre, þan þei ordeyned vndir hem opir bisshoppes, preestys & clerkys, to serue god, and 20 þan þes .iij. worschippiful kyngis halwed alle þe templys in þe contrey aboute in þe worschip of oure lady and cast oute alle þe Mawmettys þat were in þe tempil[s] in þe contrey aboute. and to þis bisshoppes 24 and preestys and clerkys þes .iij. kyngis and Erchebisshoppes 3af many grete possessiouns, to mayntene and encresse goddis seruise. ¶ Also seynt Thomas tauzte þes .iij. kyngis and Erchebisshoppes, and oþer 28 bisshopes and preestys, the manere and þe fourme to sey a masse and enformed hem also of þe wordys þat crist seyde to his disciplys whan he made his soper þat nyzt þat he was betraied, þorwe wich 32 wordys he made<sup>6</sup> & ordeyned þe sacrament of þe autere; ¶ Also he tauzte hem þe pater noster and many oþer þingis; he tolde hem also þe fourme of

After that St. Thomas ordained them, and made them archbishops,  
[<sup>5</sup> MS. *sacrid hem*]

and taught them to say mass,

[<sup>6</sup> MS. he made he made]  
and the form of consecration, and the Paternoster, &c.

deuocioun, to visyte þis Chapel þat was on þis hille of Vaws.

And for þe greet deuocioun and þe greet con-  
4 cours of þe pepil þat com to þis Chapel, þes .iiij. kyngis  
dide ordeyne þere a faire Cytee and a ryche: þe which  
is clepyd þe Cytee of SewiH; and þis Cytee is þe  
best Cytee in aH þe Contrey of Inde 3it in to þis  
8 day. And in þis Cytee dwellij Prester Iohn, þe  
whych is clepyd lord of Inde. And þere dwellij also  
þe Patriark of Ynde, þe which is clepyd Thomas.  
And why þe lord of Ynde is clepyd Prester Iohn  
12 and why þe Patriark' is clepyd Thomas, 3e schul here  
aftirward.

**E**vermore god is wondirful in hys werkys: ffor,  
16 whan seynt Thomas had þus preched and conuerted  
þe pepil to þe cristen byleue, þan he ordeyned and  
sacrid þes .iiij. kyngis in to Erchebysschoppes. And  
whan þei were put in þis degre, þan þei ordeyned  
20 vndir hem oþir Bysschopis, preestis and Clerkys, to  
serue god. / And þes .iiij. kyngis and Erchebysschopes  
did halewe aH þe Templis in þe contrey aboute in þe  
worschip of oure lady, and cast oute aH þe mawmettis  
24 þat were in þe templis. And to þes Bischoppes,  
preestes and clerkys þe .iiij. kyngys 3af many posses-  
sions, to mayntene goddis seruyse.

S. Thomas apus  
ordinavit &  
sacrauit istos III  
Reges.

Also seynt  
28 Thomas tauzt þes .iiij. kyngis and Erchebisschopes,  
and oþer byschopes & preestis, þe maner and þe fourme  
to sei3e masse, and he enfourmed hem of þe wordys  
þat Crist seyde to hys disciples whan he made hys  
32 soper þat nyzt þat he was bitrayed, þorowe which  
woordis he made þe sacrament of þe auter; also he  
tauzt hem þe pater noster and many oþer þingis; he  
tolde hem also þe fourme of baptizyng, and specialyche

s. Thomas docebat  
III Reges pater  
noster & formam  
baptismi.

baptizyng<sup>t</sup>, and specialich he charged hem þat þei  
 scholde neuer forȝete þat. and whan seynt Thomas  
 had enformed hem thus of the cristen feiþ,

and then went to  
 Upper India,  
 and was martyred.

than 4

aftirward he toke martirdom for þe lawe of crist, as  
 hit is conteyned more fullich in þe boke þat is write  
 of his passioun, wher he (!)<sup>1</sup> telleþ wher<sup>2</sup> he was slayne  
 and in what place. But<sup>3</sup> ze schul vnderstonde þat in 8  
 alle þe contrey aboute þer seynt Thomas was slayn,  
 boþe men and wommen haue visages schaped after  
 howndes, but þei <sup>4</sup>be noȝt hery—and þat is ȝit in to  
 þis daye. 12

[<sup>1</sup> all MSS. he;  
 r. hit ?]

[<sup>2</sup> r. how]

[<sup>3</sup> r. and]

[<sup>4</sup> leaf 176]

Capitulum xxxj<sup>m</sup>

After his death  
 the 3 Kings,  
 having built  
 churches and  
 ordained bishops  
 and priests in all  
 parts of their  
 kingdoms, took  
 their residence in  
 Seuwa.

**A**ftter þe dethe of seynt Thomas, þan þes .iiij.  
 kyngis and Erchebisshoppes ȝede aboute citees, townes  
 and opir diuers placys and ordeyned many chirches 16  
 and put in hem bisshoppes, preestis and clerkys and  
 opir myn[i]stris of holy chirche, to do diuine seruice;  
 and þei ȝaf to hem many grete possessiouns and grete  
 Richesses. and þan þes .iiij. kyngis and Erche- 20  
 bisshoppes forsokyn þe vanite of þe worlde and or-  
 deyned hem to abyde in þe cite þat is cleped SewiH,  
 þe wich þei had do make. ¶ And þei assigned certeyn  
 lordys to gouerne and to rewle her kyngdoms and her 24  
 londys, bothe in spirituel degre and temporel; and  
 alle þe pepil of grete love and charite were obeysaunt  
 to hem as þe sone to þe fader. Than þe secounde  
 ȝere tofore her dethe, þes .iiij. kynges and Erche- 28  
 bisshoppes made a conuocacioun of alle þe pepiH, boþe  
 of temporel men and spirituel, and had hem alle in  
 to o certeyn place. and þan þei warned and counseiled  
 þe pepil þat þei scholde be perseueraunt in þe cristen 32  
 feiþ þat seynt Thomas had tauȝte hem.

The second year  
 before their death  
 they conuoked  
 their people,

he chargyde hem þat þei scholde neuer forȝete þat.  
 And whan seynt Thomas had enformed þus þes .iiij.  
 kyngis and aȝ þe oþer peple of þe feiþ, þan he ȝede  
 4 forþ in to oþer Cytees and Townes & prechyd, and  
 toke Martirdom for þe loue of Crist, as it is declared  
 openlich in þe book þat is made of hys passyoun,  
 where he telliþ how he was slayne and in what plaas.  
 8 And ȝe schul vndirstonde þat in þat contrey þer seynt  
 Thomas was slayne,

boþe men and wommen haue  
 visages liche howndes, but þei be not hery.

**A**fter þe deþe of seynt Thomas, þan þes .iiij. kyngis  
 and Erchebisshopes preched aboute to þe pepil goddis  
 16 word and dide mak in diuers Cytees and Townes  
 many Chirches and ordeyned bisshopes and preestis &  
 Clerkis

and ȝaue hem many possessiouns and grete  
 20 riches. And þan þes .iiij. kyngis and Erche-  
 bysschopes forsoke þe vanite of þe world and ordeyned  
 hem to abyde in þe Cite þat is cleped Sewiȝ, þe  
 which þei dide make as it is aforeseyde. And þei  
 24 assigned certeyn lordes to gouerne and to rewle her  
 kyngdoms and her londys, boþe in spirituel degre &  
 in temporel degre; and aȝ þe pepil aboute hem  
 worschipped and louyd. / The secounde ȝere tofore  
 28 þe deþe of þes .iiij. kyngis, þe same .iiij. kyngis, now  
 Erchebysschopes ordeyned as it is aforeseyde, dide  
 clepe to-gider in to one plaas aȝ þe kynges and  
 prynces and bysschopes and oþir ministres of holy  
 32 chirche þat were in þe londys aboute. And þei were  
 now in þe last age of her lyfe, and þei had no children  
 ne eyres, neþer þei had neuer no queenys or concu-  
 bynes as þe comune vsage is of aȝ þe contrey. But  
 36 it is founde in aȝ þe writyng and þe bokys in þe eest

Isti III Reges  
 & archiepiscopi  
 commiserunt cus-  
 todiam bonorum  
 suorum & terra-  
 rum tam tempo-  
 ralium quam  
 spiritualium  
 diuersis dominis  
 de regnis illorum.

and counselled  
them to choose  
in the place of  
St. Thomas a lord  
in spirituality,

who should be  
called Patriarch  
Thomas :

and so they did,  
and chose Jacob  
of Antiochia, who  
had come to India  
with St. Thomas,

and called him  
Thomas,

and were obedient  
to him as to their  
pope.

¶ fferther 12

more þei counseiled þe pepil þat þei scholde alle of on  
acorde and of o wiþh chese a man among<sup>t</sup> hem þat  
were abil and discret and þat had love and hertlich  
desire to mayntene þe cristen feiþ, þe wich man 16  
scholde be chefe tofor alle oþer men as in spiritualite  
in seynt Thomas stede, and to hym alle maner of men  
scholde obeyee as to her goostly fader; þe wiche man  
also in þe worschip of seynt Thomas þe apostil scholde 20  
be cleped þe patriark<sup>t</sup> Thomas for a euerlestyng<sup>t</sup>  
memorial; ¶ And whan þe patriark<sup>t</sup> were dede, þan  
þei scholde come togedir alle in o place and in his  
stede þei scholde chese an oþir, to whom, as hit is 24  
aforseyde, þey scholde obeize as to her goostly fader.  
Than whan þis matiere was þus spoke amonge þe  
pepil, þei assentyd þer-to, and of one acorde and of  
on wiþh alle þe bisshoppes, preestis and clerkis and 28  
oþir pepil anoon þei chesen a man þat was cleped  
Iacob, þe wich was com owte of antioche and had  
allewey folwed seynt Thomas þe appostil in to ynde.  
and þis Iacob þe pepil chese and toke for her patriark<sup>t</sup>, 32  
and chaunged his name and cleped hym Thomas—and  
þis man was þe first patriark<sup>t</sup> þat was in þat contrey.  
and so alle-wey þei of Ynde be obeysaunt to þe  
patriark<sup>t</sup> Thomas, as we be to þe pope, in to þis daye. 36



and fullych bileuyd of aH þe pepil in þat contrey  
of þe eest þat þei were maydenes aH her lyfe and  
so in virginyte deyeden—aH þouȝ þat German, þe  
4 croniculere of Cristis tyme, and Thophil, also a writere  
of Crystes dedys, seye þe contrary of Melchior þe  
kyng, þe which after her writyng had a wyfe, & by  
her a childe, as it is tolde afore.<sup>1</sup> And it is founde in  
8 writyngis þat þei were þe first of hem þat were no  
Iewes þe which offrid vp maydenys dignite, as in  
diuerse bookys diuers exposicionns of her ȝifty[s] þe  
write, as: Melchior offride gold in token of maydenes  
12 dignite, maydenes deuocoun<sup>2</sup> and maydenys chastite, /  
Baltiz̄ar offryde ensense in token of maydens deuocioun  
and maydenys preyere, and Iaspar offrid Mirre in  
token of dedyng<sup>3</sup> of fleische, þe which is azens kynde,  
16 as þe wyseman seiþ: / **In carne viuere preter carnem  
vita est angelica, non humana,** / þat is to seye: To  
lyue in body and not bodilich ne aftir þe fleische, is  
an aungeles lijf, and not manns lyfe. ¶ And whan  
20 aH þe peple were gaderid aH to-gidir, þes .iiij. kynges  
and Erchebisschopys with assent of þe pepil þei chose  
a man among hem þe which schulde be cheef tofore  
aH oþer men in sprituale in seynt Thomas steyde,  
24 and to hym aH manere of men schulde obeye as to her  
goostly fader; / þe which man also þei ordeyned þat  
he schulde be cleped þe Patriark Thomas—and þat  
was do in worschipe of seint Thomas þe apostle. /  
28 And þe first Patriark þat was þus chose by þe .iiij.  
kyngis and Erchebisschopes & oþer bisschopes and by  
aH þe pepil, was a man þe which hiȝt Iacob, and þis  
Iacob com with seint Thomas þe apostle out of Anti-  
32 oche in to Ynde: / And by-cause þat he was a good  
man & prechid þe word of god wiþ seint Thomas and  
conuerted moche pepil to þe cristen feiþ, / þerfore þei  
chose hym, & chonged hys name and clepid hym  
36 Patriark<sup>t</sup> Thomas, as it is tolde afore. And to þis

Isti III Reges  
virgines fuerunt,  
ut probatur per  
interpretacionem  
munerum eorum-  
dem & per omnes  
scripturas in  
oriēte.

[<sup>1</sup> cf. p. 47]

[<sup>2</sup> om. mayd. dev.]

[<sup>3</sup> Vesp. deying]

Tres Reges  
elegerunt patri-  
archam & impo-  
suerunt ei nomen  
Thome.

Causa quare  
vocatur patri-  
archa Thomas.

[<sup>1</sup> MS. hem ;  
Harl. yaff and  
assigned to hym]

¶ And to þis patriark<sup>t</sup> þe .iiij. kyngis 3af to hym<sup>1</sup> for  
euermore with assent of þe pepil þe tithes of alle  
her londys and kyngdoms. than whan alle þis was  
do and þe patriark<sup>t</sup> Thomas was chose as hit is 4  
aforseyde, to be lorde aboue þe pepil in spiritualite :  
þan þes .iiij. worschippful kyngis and Erchebisshopes  
of comune assent of alle þe pepil chosen and ordeyned  
a wo[r]schippful man<sup>2</sup> þat scholde be lorde and chefe 8  
gouernour among<sup>t</sup> þe pepil in temporalte—and for þis  
cause : 3if any man wolde aryse or attempt azens þe  
patria[r]k<sup>t</sup> Thomas or<sup>3</sup> 4azens þe lawe of god and hit  
so were þat þe patriark<sup>t</sup> Thomas myzt nozt rewle hem 12  
by þe spiritual lawe, þan scholde þis lorde chastyse  
hym<sup>5</sup> by temporal lawe ; and þis lorde scholde nozt  
be cleped a kyng<sup>t</sup> or a Emperour, but þey ordeyned  
þat he scholde be cleped Prester Iohñ. and þe cause 16  
is þis : ffor þer is no degre in þe worlde aboue þe  
degre of preesthode—ffor alle þe worlde oweþ to obeye  
to holy chirche and to preesthode in spiritualite.  
¶ Also he is<sup>6</sup> cleped Preester Iohñ in þe worschippe 20  
of seynt Ion þe Euangelist, þat was a preest and  
moost special chose and loved of god allemyzty.<sup>7</sup>

whan alle þis was do, þes .iiij. kyngis assigned þe  
patriark<sup>t</sup> Thomas and Preester Iohñ, þat oon to be 28  
chefe gouernour in spiritualite, and þat opir to be chefe  
lorde in temporalte, for euermore :<sup>8</sup> and so þes lordis and  
gouernours of ynde be cleped þe same namys<sup>9</sup> 3it in  
to þis daye.

Then the 3 Kings  
chose their  
successor in  
temporality, and  
[<sup>2</sup> Harl. adds :  
& a myghty]

[<sup>3</sup> H. or bisshop-  
pes or prestes]  
[<sup>4</sup> leaf 18a]

[<sup>5</sup> r. hem]

called him  
"Prester John."

[<sup>6</sup> Harl. Also  
anoper cause is  
this þat the lorde  
of ynde is]

[<sup>7</sup> Harl. adds :  
Of whome anoper  
cause is for seint  
Iohñ de Baptist  
þat baptised  
Crist Ihesu, as it  
is Redde þat  
among aft the  
Children) þat were  
of women born)  
was þer none  
gretter þan s. I.  
de Baptist.]

[<sup>8</sup> Harl. adds : to  
whome aft peple  
did obediencie  
with dewe Reuer-  
ence and gret  
gladnesse to þeire  
power and had (!)  
submitted þame  
to the govern-  
aunce off þese  
lordes aforesaide.  
þan euery man  
yede home ayen)  
in to his owne  
Contrey.]

[<sup>9</sup> Harl. : that is  
to saye patriarch  
Thomas and . . . ;  
the next fol. is  
missing in H.]

Patriark & to hys successoures þes .iij. kynges and Erchebisschopes *with* assent of aȝ þe pepil 3af þe tyþes of aȝ her londys and kyngdoms. / Than whan  
4 þe Patriark Thomas was þus chose as it is aforeseyd,

Tres Reges assignauerunt patriarcho Thome decimas omnium terrarum de regnis illorum.

þan þes .iij. kynges and Erchebyschopes of comune assent of aȝ þe pepel chosen & ordeyned a worschipp-  
8 ful and a myȝty lord þe which schulde be lord & *gouernour* & cheef among þe pepil in Temporalte— and for þis cause : 3if any man wolde aryse or attempte  
12 of god and it so were þat þe patriark' myȝt not rewle hem by spirituel lawe, þan schulde þis lord chastyse hym by *tempora*[1] lawe. And þis lord schulde not be cleped a kyng or an Emperour, but he schulde be  
16 cleped preester Iohā—and for diuerse causes. One cause is : for þer is no degre in þis world aboute þe degre of preesthode—ffor aȝ þe world oweþ to obeye to holy chirche and to preesthode in spiritualte ; an  
20 opir cause is þat þe lord of Ynde is cleped Preestre Iohā : ffor worschippe of seynt Iohā Ewangelist, þat was a preest & most specialyche chose and louyd of god almyȝty ; and also *in* worschippe of seynt Iohā  
24 Baptiste þat baptized god almyȝty, of whom god almyȝty seiþ þat among aȝ þe children þat were bore of wommen was þer not a gretter or a more man þan saint Iohā þe baptiste. And whan þes lordes were  
28 þus chose, þan aȝ þe pepil did grete Reuerence & obedience to þe Patriark' Thomas as for cheef lord in spiritualte, and dewe Reuerence and fewte to Preestre Iohā as for cheef lord in Temporalte : and so þes  
32 names of þes lordes contynue forþ 3it into þis day. And whan þis was do, þan aȝ þe pepil 3eden home aȝen eueryche man in to hys owne contrey *with* gret ioye, and þes .iij. kynges abodyn stille in þe Cite of  
36 Sewiȝ. And þere þes .iij. worþi kynges and Erche-

Tres Reges elegerunt dominum Yndorum qui vocatur presbiter Iohannes.

Causa quare dominus Indorum vocatur presbiter Iohannes.

Capitulum xxx[ij.]<sup>m</sup> 4

**W**han alle þing<sup>t</sup> was þus disposed and ordeyned by þes worþi kyngis, þan þei zede to þe cite of sewiþt aforseyde, and þere þei leuyd .ij. zere. and a litil tofore þe feest of þe Natiuite of oure lorde ihesu crist þer 8 apperid a wondirful sterre aboute þis cite: by þe wich sterre þei vndirstode<sup>1</sup> þat her tyme was nyze þat þei scholde passe oute of þis worlde vnto þe euerlestyng<sup>t</sup> Ioye of heuene. ¶ Than of one assent þey ordeyned a 12 feire and a large tounge for her sepulture in þe same chirche þat þei had made in þe cite; & in þe feest of cristmasse þes .iiij. kyngis and Erchebisshoppes dyden solemplich goddis seruyce. 16

Their death. A star which appeared in Seuwa shortly before Christmas, warned them that their death was near.

[<sup>1</sup> MS. vndirstoude]

So they caused a fair tomb to be made in their church at Seuwa, and said mass there at Christmas.

The 8th day after, having said mass, Melchior died in sight of all the people without any disease, 116 years old,

and was laid in the tomb by the two other kings.

[<sup>2</sup> om. to his tounge]

The 5th day after, which is Epiphany,

Balthasar died, 112 years old,

and was buried by Jaspas beside Melchior.

[<sup>3</sup> MS. 3it]

[<sup>4</sup> Tit. he]

so in þe feest of þe circumcisioun Melchior, þat was kyng<sup>t</sup> of arabie and of Nubye, seyde a masse solemplich in þe chirche; and [whan] he had seyde his masse, tofore alle þe pepil he leyde hym 20 downe and withoute any dissesse he zelde vp his spirit to þe fadir of heuene, and so deyde, in þe zere of his age an .C. an .xvj.

¶ And þan com þat oþer .ij. kyngis 24 and toke his body and araied hit with bis-oppes clothys and with kyngis ornamentys and bare hym to his tounge and with grete deuocioun leyde hym þer yn to his tounge.<sup>2</sup> than in þe feest of þe Epiphanie Baltazar, 28 þat was kyng<sup>t</sup> of godolye & of saba, seyde deuotelich his masse: and whan he had seyde his masse, withoute any greuance, as þe wiþt of god was, he deyde and passed to euerlasting<sup>t</sup> Ioye, in þe zere of his age 32 an. C. an .xij. ¶ And þan Iaspas, þe þridde kyng, toke vp his body and whan hit<sup>3</sup> was araied as hit scholde be, þei<sup>4</sup> leyde hym by þat oþir kyng in þe same tounge.

bischopes lyued to-gydir .ij. 3ere after þat aH þing was þus ordeyned by hem as it is afore-seyd. And þei 3af to þe next<sup>t</sup> of her kyn diuerse londes and yles, 4 þe which be cleped þe prynces of Vaws for a euer-<sup>1</sup> lastyng<sup>t</sup> memorial. [1 MS. euery]

8 **A** litil afore þe feest of þe Natiuite of oure lord Ihesu Cryst þere apperyd a wondirful sterre aboue þe Cite: by þe which sterre þei vndirstoode þat her tyme was ny3e þat þei schoide passe out of þis world—& so þei tolde 12 to aH þe pepil. Wherefore þei ordeyned and dide make a faire grete tounge for her sepulture in þe same Chirche þat þei hadde þere ordeyned, and þer in þe tyme & in þe feest of Cristemasse þes III kynges au Erchebys- 16 schoppes diden solemplich diuine seruyse. And in þe viij. day of þe berþe of Crist, þat is þe Circumscicioun, Melchior, þat was kyng of Arabye and of Nubye, seyde a Masse solemplich in þe Chirche, and þat tyme he was 20 a .C. & .xvj. 3eere olde; and whan he hadde seyde hys masse, to-fore aH þe pepil he leyde hym-silf doun and wiþ-oute any disese he 3ald vp to oure lord god hys spirit, & so deyed.

Ante obitum  
istorum III Re-  
gum stella mira-  
bilis apparuit.

III Reges ordin-  
auerunt eorum  
sepulcrum.

Melchior celebrata  
missa obiit.

24 And þan come þat oþir .ij. kyngis and toke þis<sup>2</sup> body and arayed it with bisschopes ornamentis & bare hym in to hys tounge, & þere þei leyde hym. [2 r. his]

28 Than in þe ffeste of þe Epiphanye next folwyng Balthazar þat was kyng of Godolye and of Saba, seyde deuoutelych hys masse: and whan Masse was do, with-oute any greuance, as þe wille of god was, he 32 passid out of þis world to þe blisse þat is euer-lastyng, in þe 3ere of hys age a C. 3ere and .xij. Than Iaspar, þe þridde kyng, and oþer men toke vp þis kyng and whan þei had arayed hym as he schulde be, þei leyde 36 hym by Melchior, hys felowe, in þe same tounge. And

Baltisar celebrata  
missa obiit.

The 6th day following,

Jaspar died,

than þe syxt daye aftir, þis Iaspar, þat was kyng of  
Thaars and of þe yle of Egriswitþ, whan he had also  
with aþ deuocioun seyde his masse, þan crist toke to  
hym his spirit in to euerlestyng Ioye. 4

and was buried in  
the same tomb by  
the people;

[<sup>1</sup> leaf 186]

and the two other  
bodies made room  
for him in their  
midst,

[<sup>2</sup> Tit. from othir]

and þan þe pepil  
com & toke his body and araid hit worschippfullich 8  
and bare hit to þe same tounge þer þat oþir .ij. kyngis  
layen. ¶ And þis wonder crist schewed þere tofore  
alle þe pepil: whan <sup>1</sup>the body of þe þridde kyng was  
brouȝt and scholde be leyde in þe tounge by þe .ij. 12  
oþir kyngis, anon euerych of þe .ij. kyngis departed  
a-sonder<sup>2</sup> and ȝaf place to her thrid felowe, and so  
resceyued hym to lye in þe mydde bitwix hem boþe.  
and so hit may be seyde by þes .iiij. worschippful 16  
kyngis as hit is red in holy writ:

so that they kept  
together in death,  
as they had done  
in life.

And the star  
remained there to  
the time of their  
translation.

[<sup>3</sup> om. so]

Gloriosi principes  
terre quomodo in vita sua dilexerunt se, ita et in  
morte non sunt separati & cetera, This is to seye: as 20  
þes glorious kynges and Erchebisshoppes louyd togedere  
in her lyfe, riȝt so þei were noȝt departed in her dethe.  
and so<sup>3</sup> þe sterre þat aperid ouer þe cite tofore her  
dethe, abode allewey stille tyl her bodyes were tran[s]- 24  
lat in to Coleyne, as þei of ynde seye.

þan þe sixt day aftir, Iaspar, þat was kyng of Thaaers  
 and of þe yle of Egriswyth, whan he had offrid vp to  
 þe fadir of heuene þe blessed sacrament on þe autere  
 4 and with aH deuocioun hadde seyde hys masse, þan  
 Crist toke to hym hys spiryt, to dwelle with hym in  
 euerlastynge ioye, and so to-fore aH þe peple he deyed.  
 And þan þe pepil come and toke hys body and arayed  
 8 it worschipfullich & bare it to þe same tounge þer þes  
 [oþir] .ij. kynges laye.

Iaspar post mis-  
 sam celebratam  
 obiit.

12 And whan þe pepil wolde haue leyde  
 hym by þe .ij. oþer kynges, anoon þe .ij. kyngis departid  
 euerych from oþir and 3af plaas to her þridde felowe,  
 and so þei resceyued hym to li3e in þe mydil bitwix  
 16 hem boþe. And so þes wordes þat be write in holy  
 writt may be seyde by þes worþi kyngis and Erche-  
 bysschopes: **Gloriosi principes terre quomodo in vita  
 sua dilexerunt se, ita & in morte non sunt separati,**  
 20 þat is to seye: as þes glorious kyngis and Erchebys-  
 schopes louyd to-gidir in her lyfe: Ri3tso þei were not  
 departyde in her deþe. And whan þes glorious kyngis  
 & Erchebisschopes were biryed & leyde to-gidir in her  
 24 tounge, þei semyde to þe pepil not as deede bodyes  
 but as men þat were aslepe, and þei were better &  
 fairere coloured þan whan þei were alyue. And so þei  
 lay hole & incorrupt many 3eris & dayes aftir. And  
 28 oure lord Ihesu Cryst þorowe þe merytes and þe preyeres  
 of þes .iiij. worschipful kyngis and Erchebysschoppes  
 wrou3t & schewed manye wondirful myraacles: for aH  
 manere of pepil, in what tribulacioun or disese or infir-  
 32 myte þat þei were inne, wheþer it were by londe or  
 by þe see: whan þei cryed to god and to þes .iiij. kyngis  
 for help, oure lord Ihesu þorowe þe merytes of þes .iiij.  
 kynges anoon sent hem grace & socour. And so þe  
 36 feiþ þat þei prechyde with seint Thomas þe apostil in

II Reges diuise-  
 runt se ab alte-  
 rutro et ceperunt  
 corpus Iaspar in  
 medio.

III Reges iacebant  
 pluribus annis  
 incorrupti.

Capitulum .xxxiiij<sup>m</sup>/. 4

**L**onge tyme after þe dethe of þes .iiij. kyngis, whan þe cristen feiþ stode and was in prosperite in þe worschippful Citee of SewiH and in alle þe kyngdoms of þe eest : than þe deuyH, þat of alle goodnesse and vertues is 8  
destruyour,

Afterwards heresies broke out in the East,

[<sup>1</sup> Here MS. Harl. continues, with nearly the same text as MS. Royal in this Chapter]

þorwe his wikked<sup>1</sup> aungelys excited and brouȝte vp among þe pepil diuers opynyouns of heresy ; and þis persecucioun of heresie so gretlich encreded in diuerse 12  
londys aboute, and also in þe Cyte of SewiH, þer þes .iiij. kyngis rested,

in so mochel þat Preester Iohā and Patriark Thomas myȝt noȝt revoke þe pepil from her 20  
heresydes by no spirituel correctioun ne temporel correctioun. // And so þe pepil tourned aȝene to her olde lawe and worschipped fals Mawmetys and fals goddys and forsoke þe lawe of god ; in so mochel þat þes .iiij. 24  
kyngis were had at no reuerence but almost forȝet of þe pepil.

and the 3 Kings were almost forgotten : and then their bodies were dissolved into powder.

Then the 3 sections of the people of Seuwa, who had come from the kiugdoms of

and so in þis tyme þe pepil þat were dwellyng in þe Cyte of SewiH, þe wich were come oute of þe londys and kyngdoms of þes .iiij. kyngis, euery party 36



her lyue in erþe, þei confermed it after her deþe þorowe  
worchyng of dyuerse tokenys & myraclys among þe  
pepil.

**A** long tyme aftir þe deþe of þes .iiij. worschipful  
kyngis, whan þe cristen feiþ stood & was in prosperite  
in þe worschippful Citee of SewyH and in aH þe  
8 partyes & kyngdoms of þe eest: þan þe Deuyl, þat of  
aH goodnes is enmye and of aH vertues destroyer, þorow  
hys wickyd aungels excited & brouzt vp among þe  
pepil diuers erreours and opinyouns of heresy. And  
12 þis persecucioun of eresye fro day to day so<sup>1</sup> encreysyd  
in diuers londys and plaas aboute, In so moche þat þe  
kyngdoms and þe londys þere<sup>2</sup> þes .iiij. kyngis were  
lordys & kyngis of, and aH<sup>3</sup> þe pepil of þe Citee of  
16 SewiH where þes .iiij. kyngys restyde Inne, for þe most  
partye were dynyded among<sup>4</sup> hem-self and heelden  
diuers opiniouns of eresye azens þe feiþe of holy chirche.  
So<sup>5</sup> þat Prester Iohn and þe Patriark Thomas myzt not  
20 reuoke þe pepil from her eresyes by no spirituel cor-  
reccioun ne temporel correccioun. And in þis persecu-  
cioun of þis eresye þe peple lefte her riȝt bileue and  
worschipped<sup>6</sup> fals goddys and fals Mawmettis and for-  
24 soke þe lawe of god & þe worschipe of his seyntys, in  
so moche þat þes .iiij. worþi kyngis & Erchebisschopes  
were almost<sup>7</sup> forȝete among þe pepil—ffor þe pepil had  
hem at no reuerence neþer at no reputacioun. And as  
28 þes .iiij. worþi kyngis and Erchebisschopes lay in her  
tounge incorrupt in to þe tyme<sup>8</sup> of þis eresye: Riȝtso,  
whan þis eresye and diuisioun was so gretlich encrested  
in her kyngdoms þer as þei were kyngis, þan, as nature  
32 of man<sup>9</sup> askeþ, þe bodyes of þes .iiij. kyngis wexed  
corrupt and<sup>10</sup> were dissolued & turned in to powdre<sup>11</sup>  
and in to erþe. And so in þis tyme þe pepil þat  
were dwellyng in þe Citee of SewyH, þe which were  
36 come oute of þes londys & kyngdoms of þes .iiij. kyngis,

Eresis cepit per  
totam Yndiam  
post mortem  
III Regum.

[<sup>1</sup> H. gretly fro  
day to day]

[<sup>2</sup> H. þat]

[<sup>3</sup> H. also]

Omnes populi  
conuertebantur  
ad ydola.

[<sup>4</sup> H. within]

[<sup>5</sup> H. in so moche]

[<sup>6</sup> H. and toke  
hem ayen) to her  
olde lawe, þat is  
to say to worship]

[<sup>7</sup> H. here = Cbr.]

[<sup>8</sup> H. tofore]  
Corpora III  
Regum que prius  
iacebant incor-  
rupti iam in  
puluerem sunt  
conuersa.

[<sup>9</sup> H. mankynde]

[<sup>10</sup> H. om. wexed  
—and]

[<sup>11</sup> H. erth & dust]

the 3 Kings,  
being disunited  
in faith, each took  
the body of their  
king and brought  
it home to their  
country.

toke his kynge ouute of þe tounge, and closed hem in diuers chestys honestlich, euerych by hym-self, and bare hem home in to her owne londys and kyngdoms; and with grete worscheppe euery londe reseceyued þe 4 body of his kyng; and þere þei were longe tyme aftir.

### W Capitulum xxxiiij<sup>m</sup>

Whan þe glorious Emperour Constantyn þorwe þe 8 grace of god and diuers miraclys was conuerted to crist by seynt Siluestre and was made clene of his lepre and<sup>1</sup> was chaunged boþe in his lyfe and in his maners in to a newe man, þat is to seye in to lawe of crist: in þe 12 same tyme seynt Elene þe quene, þat was modir to Constantyn þe Emperour aforseyde, was dwellynge among þe Iewes, and sche was alle enfect<sup>2</sup> and defowled with þe Iwys lawe and with her byleve; but wonder- 16 lich sche was conuerted to þe lawe of crist, as hit is write in þe storrye of þe fyndyng of þe holy cros. // And as þis holy quene tofore her conuersioun to crist was a grete and a stronge enemy to<sup>3</sup> þe lawe of crist and to 20 þe feiþ, riȝt so aftir her conuersioun sche was þe grettest precheour of goddis lawe in aȝ þat contrey þer as sche was dwellyng. // ffor alle þe holy placys þat oure lord ihesu crist in his manhede had halwed with his 24 blessed body þorwe his walkyng here in erþe, þe wich placys þis holy quene sumtyme þorwe enformacioun of þe fals Iwys helde for cursed and odyous placys:<sup>4</sup> as þe hiȝh of Caluarie þer crist was do on þe cros, and þe 28 place þer crist was leyde in þe sepulchre,<sup>5</sup>

and þe place

þer crist committed his moder in to þe kepyng of seynt 32 Iohā Euangelist whan he henge on þe cros, and þe place þer crist aperid to Marie Magdaleyne in liknesse of a gardinere: alle þes places, and many opir holy placys, þis worschippful quene comprehendid within 36

[<sup>1</sup> H. = Cbr.]

[<sup>2</sup> MS. enfeit]

First translation. When the mother of Constantine, St. Helena, who had first been infected by Jewish perfidy, was converted to Christ,

[<sup>3</sup> leaf 19a]

she visited the holy places and built churches there, as in Jerusalem, where she comprised in one church the places where Christ died on the cross, and was laid in the sepulchre, and appeared to Mary Magdalen, &c.;

[<sup>4</sup> Harl. adds: aȝ þese places þis worshipful quene to þe worship of god and his blessed moder marie with gret deuocion visited & worshipped; after aȝ þese holy places, þat is to say the hiȝh &c.]

[<sup>5</sup> H. has the add. of MS. Roy.]

euery partye toke his kyng oute of þe tounge, & closed hem in diuers chestis honestlych, euerych by hym-self, and bare hem home aȝene in to her owne londys and 4 kyngdoms; and with grete solempnite and worschipe euery londe resceyued þe body of her kyng; and þere þei were longe tyme aftir.

Quelibet pars  
accepit Regem  
suum & portauit  
in regnum suum.

8 **W**han þe glorious Emperour Constantyn þorwe þe grace of god was conuertyd to Cryst and to hys lawe by seynt Siluestre and w[a]s mad clene of hys lepre :

12 in  
þe same tyme seint Elene þe queen, þat was modir to Constantyn þe Emperour aforeseyde, was dwellynge among þe Iewes, and sche was gretlich defouled with 16 þe Iewes lawe; but wondirlich sche was conuertyd to þe lawe of Cryst.

S. Elena multa  
bone fecit in  
Ierusalem & con-  
stanter predicauit  
uerbum dei inter  
Iudeos.

And as þis holy queen tofore hir conuersioun to Cryst was a strong enmy to þe lawe of Cryst,

Riztso aftir her conuersyoun sche was þe grettest prechour of goddis lawe in aH þat contrey.

For aH þe holy plaas

24 þat oure lord Ihesu Cryst in hys manhode hadde halewed with hys blessyd body þorow hys walkyng here in erþe :

28 as þe hille of Caluary þere Cryst was do on þe crosse, and þe plaas þer Cryst was leyd in hys sepulcre, and þe plaas þere þe .iij. Maries stodyn and size þe stone removed fro þe tounge, and þe plaas þere Cryst com- 32 mitted hys modir in to þe kepyng of seint Iohn þe Ewangelist whan he heng on þe Crosse, and þe plaas þer Cryst apperid after hys Resurreccioun to Marie Mawdeleyne in liknesse of a gardyner : aboue aH þes places 36 þis worschipeful queene made a faire Chirche.

Ab illo die quo b.  
Maria recessit de  
spelunca in qua  
Christus natus  
fuit, nullus homo  
neque femina nec  
aliquid animal

[<sup>1</sup> Harl. adds: Also in oþer diuerse places she made mony Chirches & ordeined archbisshoppes bisshopes prestis and Clerkes and oþer ministres of holy Chirch to serue god, and she yaff mony gret possessions to meyn- teyne & encrease goddis seruice.]

[<sup>2</sup> H. = Cbr.] and in the place where the angel appeared to the shepherds, where she founded the church called "Gloria in excelsis," in which the canons afterwards began their hours with "Gloria in excelsis;" and in Bethleem, where in the cave, which had been shunned by the Jews, she still found the hay in which Christ was laid in his birth, and his clothes, and our lady's smock: all of which she took over to Constantinople to St. Sophia's,

[<sup>3</sup> H. = Cbr.]

[<sup>4</sup> H. adds: and into oþer Cristen Citees aboute with gret oost]

o chirche and made a riaH and a worschippful chirche aboute alle þes placys.<sup>1</sup> // fferthermore<sup>2</sup> þis quene zede to þe place þer þe aungeH aperid to þe scheperdys þat nyzt þat criste was bore, & in þat same place did make a 4 worschippful and a rialle chirche, to þe wich sche zaf a name **Gloria in excelsis**—and<sup>2</sup> so hit is clepid zit in to þis daye. and in þis chirche was sumtyme a grete college of chanouns, þe wich of special priuelege by- 8 gunne alle her houres of þe day with **Gloria in excelsis**, as we do here in þis contrey with **Deus in adiutorium**— and so men vse þe same in þat chirche zit in to þis daye. whan seynt Elene had made þis chirche, þan sche zede 12 to bethleem in to þe same place þer crist was bore of his moder seynt Marie, and, as hit zs aforseide, þe Iwys of envye wolde nozt suffre man, childe ne beest to go in to þat place, for þey helde hit a cursed place; and [so] fro 16 þe tyme þat oure lady seynt Marye was go oute of þis place þer her sone was bore, til seynt Elene was come in to þat place, þer com neuer man, childe ne beest in þat place. // And whan seynt Elene was come in to þis 20 derk place, sche founde þe same heize þat crist was leyde in yn þe manger, and þe cloþes þat oure lord ihesu crist was wounde yn, and oure lady smok—and alle þes thyngys oure lady had forzete byhynde her whan 24 sche zede oute of þat place in to Egypt: <sup>3</sup>þe wich seynt Elene fonde alle feyre and hole, wounde togeder in þe manger, and þes holy relikes seynt Elene toke away with her, save þe manger, and bare hem in to con- 28 stantynopil, and þere with alle reuerence and solempnite put hem in a worschepeful chirche þat is cleped þe chirche of seynt Sophie. // And þere þes relikes were kept vnto þe tyme þat a kyng of ffrance, þe wich 32 was cleped Karolus, cam in to Ierusalem<sup>4</sup> and þer did many gret batailes azeyns þe Sarazeyns and delyuered oute of prisoun alle cristen men þat longe tyme had leye þere: and whan he had þus do, he zede home 36

also þere þe aungel aperyd to þe scheperdys whan Crist  
 4 was bore, in þat same plaas sche dide make a faire  
 chirche, to þe which sche gaf a name **Gloria in excelsis.** /

þe plaas in illam spelun-  
cam intravit  
preter ista Regina.

12 Whan þis was do, þan sche zede to Bethleem in to þe  
 same plaas þer Cryst was bore, and, as it is afore-  
 seyde, þe Iewes of envye wolde not suffre man, childe  
 neþer beest to go in to þat plaas, for þei helde it acursed ;  
 16 and so from þe tyme þat oure lady seint Marye was go  
 oute of þis plaas þere Cryst was bore, til seint Elene  
 was come in to þat plaas, þer come neuer man, childe,  
 neþer beste in þat plaas. And whan seint Elene was  
 20 come in to þis derke plaas, sche fonde þe same heyze  
 þat Cryst was leyd inne in þe manger, and þe cloþes þat  
 oure lord was wounde Inne, and oure lady smok': and  
 aH þes þinges oure lady forgat bihynde hir whan sche  
 24 zede oute of þat plaas in to Egypte.

S. Helena inuenit  
camisiam b.  
Marie cum aliis  
reliquiis.

And aH þes holy  
 28 Relykes seynt Elene took *with* hir, safe þe manger, and  
 bare hem in to Constantynenopil, þe which is þe cheef  
 Cytee of Grece : and þere þei were kept long tyme.

And aftirward þei were brouzt in to þe Cytee of Acon,  
 þe whyche is in Fraunce, þerowz preyer of a kyng of  
 Fraunce þe which hiȝt Karolus, which had do many  
 36 batayles azens þe Sarasenes and Iewes.

from where they were removed to Aix-la-Chapelle by Charlemagne;

[1 leaf 196]

[On the margin: oure lady's smock in France.]

[2 In H. follows here the add. of MS. Roy.]

[3 H. = Cbr.] and in Nazareth in Galilee,

[4 H. adds: and many other ministers of holy church *per*in and yuff hem many gret possessions]

[5 MS. galile] in the confines of which is the hill of Thabor, where Christ was transfigured.

by constantynopil: and [pere] he size aH þes Reliques  
 aforseyde: and þorwe grete preiour he had alle þes  
 Relikes & bare hem home with hym vnto þe kyngdom  
 of fraunce and put hem in a worscheppeful chirche þat 4  
 is in worschippe of oure lady, þe wich is cleped <sup>1</sup>akon:  
 and þer oure lady smok and oþir Relikes be wor-  
 scheped of þe cristen pepil 3it in to þis daye. //  
 fferthermore,<sup>2</sup> whan<sup>3</sup> seynt Elene had made þese churches, 8  
 þan sche zede to þe cite of Nazareth, þe wich is a feire  
 cite: and þer sche made also a feire chirche and ordeyned  
 þer-in bisschoppes, preestys & clerkys,<sup>4</sup> to maytene  
 diuine seruice. and in þis cite of Nazareth oure lady 12  
 was gret of þe aungeH. // Also þis cite of Nazareth<sup>5</sup> is in  
 þe londe and þe lordschippe of galile, and by-syde þis  
 galile is þe hiH þe wich is cleped Thabor: and on þis  
 hiH oure lorde ihesu crist was transfigured tofore .iij. 16  
 of his disciplys, Petir, Iohn and Iamys, as þe godspeH  
 makeþ mynde. and þis hiH is but litel of brede, but is  
 wondirlich hi3e; and hit is from Ierusalem .iij. dayes  
 Journey and a half. and bitwix Ierusalem and þis hiH 20  
 Thabor was alle þe weye þat crist zede with his dis-  
 ciplys here in erþe and preched and tauzte and dide  
 myraclis—and ferþer zede he nozt, as in his manhede,  
 þan bitwix þes .ij. places and oþir plaecys þat were 24  
 bitwix hem.

#### Capitulum xxxv<sup>m</sup>

**W**han þis worscheppeful Quene seynt Elene had  
 þus visited alle þese holy places and had ordeyned 28  
 churches and goddys mynystres to serue god and to [do]  
 diuine seruice, as hit is aforseyde, and alle þing<sup>t</sup> was  
 performed aftir hir wiH to þe worschip of god: þan  
 sche gan to thynk gretlich of þe bodyes of þes .iij. 32  
 kyngis þat had souzt<sup>6</sup> god and worscheppe hym in his  
 childehode. and þan þis lady araied her with a certeyn  
 [of]<sup>7</sup> pepil and zede in to [þe] londys of ynde. and whan

Then she longed to have the bodies of the 3 Kings, and went to India,

[6 MS. souzten]

[7 Tit. & H. of]

Also seynt

S. Helena fecit  
pulchram eccle-  
siam supra locum  
vbi natus fuit  
Christus.[<sup>1</sup> Harl. lith]

4 Elene dide make a faire and a strong Chirche aboute þe  
same plaas þere Cryst was bore in Bethleem; and in þat  
same plaas by-syde þe manger be beried<sup>1</sup> seynt Ierom,  
Paula & Eustochium, þe which were Romayns and com  
8 þider of greet deuocioun *with* seynt Ierom.—Aftir þis  
sche zede to þe fayre Cytee of Nazareth, and þere sche  
made a faire Chirche, and in þe same chirche sche made  
a litil Chapel in þe same plaas þere oure lady was gret  
12 of þe aungeH. And in þis Chapel is a piler þat þe  
aungel lenyd to; and þere is hys figure in þe same  
pilere preentid as a seel.<sup>2</sup> And þis Cytee of Nazareth  
is in þe lond of Galilee, and bisyde þis Galilee is þe  
16 hille of Thabor: and on þis hille oure lord Ihesu Cryst  
was transfigured tofore .iiij. of hys disciples: Peter,  
Iohā, & Iames, as þe godspel makeþ menciou. And  
þis hiH is rizt hiZe and narwe; and it is fro Ierusalem  
20 .iiij. dayes iorney & a half. And bitwix Ierusalem &  
þis hille Thabor was al þe weye þat Cryst zede wip his  
disciplis here in erþe and prechid and tauzt and did  
myracles—and ferþere zede he not, as in hys manhode,  
24 þan bitwix þese twey plases þat were bitwix hem.

[<sup>2</sup> This sentence  
om. in H.]

De monte Thabor,

Ista fuit via inter  
Ierlm & montem  
Thabor in qua  
Ihesus in sua  
humanitate docuit  
& predicauit.

**W**han þis worschiful queen seint Elene had þus  
28 visitid aH þes holy plases and ordeyned Chirches &  
goddis Minystres to serue god in aH þes plases afore-  
seyde:

þan sche gan to þenke gretlyche of þes bodyes of  
32 þes .iiij. kyngis and Erchebisshopes þat haddyn wor-  
schiped god in Bethleem in hys berþe: wherfore sche  
arayed hir *with certeyn* pepil and zede in to þes londys  
of Ynde. And whan sche was come, anoon sche preched

Quomodo s.  
Helena transiit in  
Indian & predica-  
uit verbum Dei.

sche was come in to þes londys, sche destroyed aþ þe  
 synagoges and fals Mawmetys and did make chirches  
 and Monasteries & ordeyned in hem preestis and clerkys  
 of þe cristen feiþ. // And also sche preched þe cristen 4  
 feiþ among þe pepil in so mochel þat þe feiþ þat was  
 preched by seynt Thomas þe apostel and þe .iiij. kyngis,  
 þe wich þorwe heresies was destroyed, was renewed  
 aþene þorwe her prechyng. ffor alle þe pepil, whan þei 8  
 herde what myraclous oure lord ihesu crist wrouzt by þi[s]  
 worscheppeful Quene, of þe fyndyng of þe cros and of  
 þe nayles and of oure lady smok and þe heiþe and þe  
 clothis þat crist was woundyn yn in his childehode : 12  
 þei com to her and worscheped her, and forsoke her  
 fals lawe and toke hem to þe lawe of god, as seynt  
 Elene tauzþe hem. þan whan þis was do, sche bygan  
 gretlich to enquere of <sup>1</sup> þe Relikes of þes. .iiij. kyngis, and 16  
 with grete trauayle zede aboute to gete hem. so oure  
 lord ihesu crist, þat euermore is redy to alle men þat  
 cry to hym in trewþe and in riþtwisnesse : as he schewed  
 to þis holy Quene þe cros and þe nayles þat were hid 20  
 depe in þe erþe, riþt so he schewed þe bodyes of þes .iiij.  
 kyngis to her. so þis lady had swich a loos among alle  
 þe pepil þat þe patriark Thomas and preester Iohn, with  
 counseyl of <sup>2</sup> opir lordys and pryncys, 24

[<sup>2</sup> leaf 20a]

and obtained  
 the bodies of  
 Melchior and  
 Balthasar from  
 the Patriarch  
 Thomas and  
 Prester John,  
 and the body of  
 Jaspas from the  
 Nestorines, who  
 had removed it to  
 the isle of Egris-  
 ulla,

zaf to þis lady  
 seynt Elene þe .ij. bodyes of þe .ij. kynges Melchior  
 and baltazar, to þe worschep of god and of [þe] holy  
 kyngis. // The body of þe þridde kyng, Iaspar, þe 28  
 Nestorynes had bore hit in to þe yle of Egriswiþ. and  
 bycause þat seynt Elene wolde nozt þat þes .iiij. kynges  
 scholde be departed, sche made grete menys and grete  
 preiours, and also zaf grete ziftes to þe chefe lordys of 32  
 þat yle of Egriswiþ : and so sche gate þe thrid body,  
 þat is to seye Iaspar, and for þis body seynt Elene  
 zaf to hem þe body of seynt Thomas þe apostil, þe  
 wich sche had þat tyme in her kepyng. and þis body 36

in exchange  
 for the body of  
 St. Thomas the  
 apostle,



goddis woord & þe cristen feiþ to þe pepil and destroyed  
 all Mawmētts an eresyes & brouzt þe pepil azen to þe  
 cristen feiþe thorow hir prechyng.

And so þis holy  
 queen thorow hir prechyng sche gat a gret loos among  
 þe pepil, & gret loue. And þan þe Patriark' Thomas &  
 Prester Iohñ, for þe worþinesse of þis lady and also for  
 24 þe gret desire þat sche had to worschipe þes .iiij. kynges,  
 and for þe gret trauayle þat sche hadde in prechyng  
 and conuerting þe peple azene to þe cristen feiþ, þei  
 3af to þis lady þe .ij. bodyes of þese .ij. kyngis : Melchior  
 28 & Balthasar, to þe worschipe of god and of þes .iiij.  
 kynges. The þridde body of þes .iiij. kyngis, as Iaspar,  
 þe Nestorynes had bore it in to þe yle of EgriswyH.  
 And bycause þat seint Elene wolde not þat þes .iiij.  
 32 kyngis schulde be departyd, sche made grete menes to  
 þe chefe lordys of þis yle, and þorwe gret ziftis sche  
 hadde þe þridde body of Iaspar, and for þis body seint  
 Elene 3af to hem þe body of seynt Thomas þe apostle,  
 . 36 þe which sche had þat tyme in hir kepyng.

S. Helena optinuit  
 II corpora Regum  
 s. Melchior &  
 Balthasar.

S. Helena optinuit  
 corpus Iaspar, pro  
 quo dedit corpus  
 s. Thome ap.

which has  
twice been taken  
from them and  
returned

[<sup>1</sup> Tit. sithe, H.  
sith þat tyme]

and is believed  
will be taken from  
them the third  
time and brought  
to the 3 Kings in  
Cologne.

[<sup>2</sup> MS. contralt]

Then St. Helena  
brought the 3  
bodies in one  
chest to Constanti-  
nople to St.  
Sopbia's,

which had been  
founded by Con-  
stantin.

[<sup>4</sup> H. with help of  
god and of]

The crowne of  
thorns, which was  
also there,

[<sup>5</sup> Tit. som]

[<sup>6</sup> MS. seynt]

[<sup>7</sup> MS. parties]

of seynt Thomas hath twyes be bore away from þat yle  
and allewey restored azeyne, for certeyn causes. // And  
3e schul vnderstonde þat in alle þe cest þer is no cristen  
man sei3e<sup>1</sup> þat haþ be in þat yle of EgriswiH þer as seynt 4  
Thomas þe appostil lieþ, þat haþ sei3e his body. ffor  
hit is a *commune prophecie* in aH þat contrey þat þe  
body of seynt Thomas þe appostel schal be translate in  
to þe cite of Coleyne and put to þe .iij. kyngis. and in 8  
what manere þis schal be do, þei teH & seye þat in tyme  
comyng, whan god wiH, þer schal be a Erchebisshoppe  
of Coleyne, and he schal be so wise and so myzty þat  
he schal make a contract,<sup>2</sup> a Matrimonye bitwix þe 12  
Emperouris sone of Rome and þe Emperouris daughter  
of Tartaryn, and with þis contract and ffrenschip þe  
holy londe schal be 3olde in to cristen mannys hondys :  
and in þis tyme schal þe body of seynt Thomas be 16  
translated and bore in to Coleyne and leyde by þe .iij.  
kyngis. and þerfore þe heretikes of þis yle, þe wich be  
cleped Nestorynes, take but litil kepe of his body ne  
þei do but litil reuerence þerto, bycause of þis pro- 20  
phecie. // <sup>3</sup>And þan seynt Elene put þes .iij. kyngis  
togedir in one chest, and araied hit with grete richesse,  
and brouzt hem in to constantynopil with alle Ioye  
and reuerence, and leyde hem in a chirche þat is cleped 24  
seynt sophie. and þis chirche kyng Constantyn did  
make, and he alone with<sup>4</sup> a litil childe set vp alle þe  
pylers of MarbiH in þe same chirche. // And in þis  
chirche was that<sup>5</sup> tyme þe coroune of thorne þat crist 28  
was coroune with. and whan þe turkes and þe sarzeyns  
com doune in to Constantynnopil and destroyed a grete  
partye þerof, þan þe Emperoure sent<sup>6</sup> to seynt lowys  
þat þan was kyng of ffrance, for socour and help, and 32  
þan þis kyng lowys com with a strong honde to þe Em-  
perour and recouered a3ene þe moost partie<sup>7</sup> of þe londes

<sup>3</sup> Harl. adds : þan whan s. E. had brought þe iij<sup>de</sup> body,  
þat is to saie Iaspers, to his ij felaus, þan was such a swete

And whan

seint Elene had þis body of Iaspar, þan sche putte þes  
 .iij. kyngis to-gider in one cheste, & arayed it *wit*h gret  
 riches, and brouzt hem in to Constantynopil *wit*h aȝ  
 24 ioye and reuerence, and putte hem in a faire chirche þe  
 which is clepyd Seint Sophie. And whan þei were  
 brouzt in to Constantynopil & leyde in þis chirche  
 aforeseyd, aȝ þe pepil of þe contrey aboute come &  
 28 visitid hem and offrid to hem wiȝ gret deuocioun. And  
 þere þei were kept long tyme, and god almyȝty wrouzt  
 þere many myracles to þe pepil þorow þe meritys of þes  
 .iij. kyngis. In þis chirche of Seint Sophie was sum-  
 32 tyme þe Crowne of þorn þat Cryst werid on hys hede.  
 And þe Emperour of Costantynopil ȝaf þis crowne to seint  
 Lowys, þat þan was kyng of Fraunce, bycause þat þis  
 sauoure of þes iij kynges þat aȝ the peple of the Contrey  
 aboute were replete þerwiȝ. & þan &c.

S. Helena ponebat  
 III corpora  
 Regum in vna  
 cista & portari  
 fecit in Constan-  
 tynopolim: prima  
 translacio III  
 Regum.

Nota de corona  
 spinea.

was afterwards given to St. Lewis by the Emperor of Greece, and is in Paris.

[1 H. adds: for-yede it]

[2 on the margin: Crown of thornes in france]

[3 H. Citee and Chirch]

[4 leaf 206]

[5 H. adds: and oure lord Ihesu Crist of his gret mercy wrought þer many miracles þrougħ þe merites of þese iij kyngis]

[6 MS. þes III]

[7 MS. kyngis]

Second translation. After Constantin idolatry recommenced (under Julian), and the Christians were long persecuted; this persecution of the sword was followed by that of heretics, and by the schism of the Greeks, who neglected the bodies of the 3 Kings: wherefore God delivered these countries into the hands of the Saracens,

[8 MS. þes]

till the Emperor Mauricius recovered them with the help of Milan.

Therefore afterwards Eustorgius, who had been sent to Milan by the Emperor Manuel (and was made archbishop there),

þat þe Emperour had lost: // And for his trauaile þe Emperour 3af hym þe coroune of thorne—wherfore þe grekes madyn mochel sorwe. and so þe grekys with grete lamentacioun,<sup>1</sup> and þe ffrenshe men with gret Ioye 4 bare þis coroune of thorne oute of Constantynnopil in to parys.<sup>2</sup>—and 3e schulde vnderstonde þat Constantynnopil is þe chefe cite of þe londe of grece. and whan þes .iij. kyngis were brouzt in to þe cite<sup>3</sup> 4 afor-8 seyde, þan alle þe pepil of alle þe contrey aboute com and visited hem & with gret deuocioun worscheped hem; and þer þei were kept a longe tyme.<sup>5</sup>

Capitulum xxxvij<sup>m</sup>.

12

**A**fter þe dethe of þis<sup>6</sup> worscheppeful kyng<sup>7</sup> Constantyn and his holy Moder, seynt Elene aforseyde, þer began azene a newe persecucioun of heresyse azens þe cristen feiþ, and also a persecucioun of dethe azens hem 16 þat wolde mayntene þe cristen feiþ and þe lawe of crist. and in þis persecucioun þe grekys, þowe hit so were þat þei had many worschippeful doctours and bisshoppes of þe same contrey of greke borne, 3it þei 20 forsoke þe lawe of holy chirche and þe feiþ and chose hem a patriark by hem-self, to whom þei obeye 3it in to þis day, as we do to þe Pope. and in þis persecucioun þe bodyes and þe Reliques of [þe] .iij. holy kyngis were put 24 at no reuerence but vtirlich set at nouzt. and so þe<sup>8</sup> sarzjns and turkys in þis tyme wonne with strong bataiH þe londys of grece and of armenye and destroyed a gret partie of þes londis. // And þan come 28 a Emperour of Rome þe wich was cleped Mauricius, and þis Mauricius þorwe helpe of hem of Melane recouered alle þes londys azene: and as hit is seyde among men þere in þat contrey, þorwe counseiH of þe 32 same Emperour þes .iij. kynges bodyes were translat in to Melane. // fferthermore hit is redde in diuers bokys in þat contrey þat þere was a Emperour of grece wich

kyng com to þe Emperour *with* a gret oost and werred  
 aȝens þe Turkes and þe Sarzynes þe which had destroyed  
 a gret partye of þe Emperour londe, but þorow help of  
 4 seint Lowys it was restoryd aȝene to þe Emperour.

**A**ftir þe deef of kyng Costantyne and hys moder,  
 seint Elene aforeseyde, þer bygan aȝen a newe per-  
 secucioun of eresye aȝens þe cristen feiþ, and also a  
 16 persecucioun of deef aȝens hem þat wolde mayntene þe  
 cristen feiþ & þe cristen lawe.

Secunda translacio  
 III Regum.

And in þis persecucioun  
 and tribulacioun þe Grekys, þouȝ it so were þat þei hadde  
 20 many worþi doctours & bysschoppes of þe same contrey  
 of Grees borne, ȝit þei forsoke þe lawe of holy chirche  
 and chose hem a Patriark by hem-self, to whom þei  
 obeye ȝit in to þis day, as we do to þe pope.

And in  
 þis tyme of eresye þe Turkyes & þe Sarazens wonne *with*  
 strong power þe londys of Greece and of Armonyne and  
 28 destroyed a gret partye of þese londys. And after þis  
 come a Emperour of Rome þe which was clepyd  
 Mauricius, and þis Emperour þorow helpe of hem of  
 Melane recouerede aȝ hys londys aȝene: and as it is  
 32 seyð in þat contrey, þorow counseil of þis Emperour  
 þes þre bodyes and þe reliques of þes .iiij. kyngis were  
 translate in to Melane. Also it is founde in diuers  
 bokys in þat contrey þat þer was an Emperour of Greece

obtained from  
him the bodies of  
the 3 Kings for  
Milan,  
and brought them  
over to a church  
of the Dominicans  
(St. Eustorgio).

was cleped Emanuel, and þis Emperour sent a Religious man þe wich was cleped Eustorgius in to Melane on a certeyn message :

and þan þis religious man asked of 4  
þe Emperour to haue þes .iij. bodyes of þes .iij. kyngis.  
and bicause þat þe Emperour louyd weH þis man, and  
also he was a religious and a wyse man, þe Emperour  
graunted to hym þes bodys of þes .iij. kyngis. and so 8  
þis Eustorgius sent þes .iij. bodyes in to Melane, and  
leyde hem þerin<sup>1</sup> yn a feyre chirche þe wich is cleped þe  
frere precheours, with alle solempnite and worschippe.  
and þere oure lord ihesu crist þorwe þe merytes of þes 12  
.iij. kyngis wrouzt many myracles.

[<sup>1</sup> r. þere]

[<sup>2</sup> MS. Whan]

[<sup>3</sup> om. be]

Third translation  
(1164).

When Milan was  
besieged by  
Frederic I, the  
bodies were  
hidden within  
the town.

It was taken with  
the help of  
Rainald, Arch-  
bishop of Cologne,  
who took posses-  
sion of the palace  
of Asso.

[<sup>4</sup> added from Tit.  
and H.]

Capitulum. xxxvij<sup>m</sup>

**T**han<sup>2</sup> attirward by processe of tyme hit happed 16  
þat þe cite of Melane bygan to be<sup>3</sup> rebeH azens þe  
Emperour þe wich was cleped ffredericus: & þis  
Emperour sent to þe Erchebisshoppe of coloyne þe  
wich was cleped Reynald, for help. [Thanne this Erche- 20  
bisshop of Coleigne þoru3 helpe]<sup>4</sup> of diuers lordys of  
þe londe of Melane toke þis cite of Melane and de-  
struyed a gret partye þerof. // And in þis tyme þe  
gret men of þe Cite toke þe bodyes of þes .iij. kyngis 24  
and hidde hem priuelich in þe erþe. and among alle  
oþer þer was in þis cite a lord þat was cleped asso,  
and þe Emperour hated þis asso more than alle þe  
pepil of þe cite. and so hit happed þat in þis destruc- 28  
cioun of þe cite þe Erchebisshoppe wan þis lordys paleys  
þorwe stronge honde and lay þeryn a gret while, and  
þis asso was take and put in prisoun. Than þis asso  
sent priuelich by his kyperes to þe Erchebisshoppe of 32  
Coleyne and preyde hym þat he myzt come and <sup>5</sup>speke  
with hym; and þis Erchebisshoppe graunted þat he  
scholde come to hym. so whan he was come to þe  
Erchebisshoppe, he byhette hym þat, 3if [he] myzt<sup>6</sup> 36

[<sup>5</sup> leaf 21a]

[<sup>6</sup> myzt and om.  
in H.]

þe which was cleped EmanueH, and þis Emperour sent  
 a Religyous man þe which was cleped Eustorgius in to  
 Melane for a *certeyn* Message. And whan he had do hys  
 4 message and had gete hym gret loue of þe Emperour,  
 þan he asked of þe Emperour þes .iiij. bodyes of þese  
 .iiij. kyngis. And for as moche as þe Emperour louyd  
 weH þis man and also he was a Religious man and a  
 8 wyse, he graunted to hym þes .iiij. bodyes. And anoon  
 þis Eustorgius sent þes .iiij. bodyes in to Melane, and  
 leyde hem þere in a faire Chirche þe which is cleped þe  
 frere *prechours*, wiþ greet solempnite & worschippe.  
 12 And þere þei were kept long tyme, and euermore god  
 almyzty wrouzte manye miracles þorow þe merytes of  
 þes .iiij. kyngis.

**T**han by processe of tyme it happed þat þe Citee of  
 16 Melane bigan to rebelle azens þe Emperour þe which  
 was þan cleped Fredericus: and þis Emperour sent to  
 þe Erchebisschope of Coleyne þe which was cleped  
 20 Reynold for helpe: and þis Erchebisschope of Coleyne  
 þorow helpe of diuerse lordys of Melane toke þe Citee  
 of Melane and destroyed a greet partye þer-of.

Tercia translatio  
 III Regum.

And  
 24 in þis tyme þe grete men of þe Citee toke þes bodyes of  
 þes .iiij. kyngis and hidde hem priuelich in þe erþe.  
 And in þis Citee was a gret lord þe which was cleped  
 Asso, and þe Emperour hated þis Asso more þan aH þe  
 28 pepil in þe Citee. And in þis destruccioun of þis Citee  
 þe Erchebisschope wan þis lordys paleys þorow strong  
 hande and lay þer-inne a greet whyle, & Asso, þe lord,  
 was put in prisoun. / þan þis Asso sent by hys kepers to  
 32 þe Erchebisschope of Coleyne and preyde hym þat he  
 myzt come to hys presence pryuelich & speke with  
 hym; and þe Erchebisschoppe graunted þat he scholde  
 come to hym. And whan he was come to þe Erche-  
 36 bisschope, he preyde hym þat he wolde gete hym grace

Then Asso went to Rainald, and promised to show him the bodies of the 3 Kings if he would get him the Emperor's pardon. So it happened, and Asso secretly brought the bodies to Rainald, [1 H. good lordship] who sent them out of town,

and then asked the Emperor to grant him the bodies, and got them.

[2 Tit. and H. wieþer]

[3 MS. kyng; H. seintes bodies]

Then they were solemnly translated to Cologne to St. Peters, where they are still worshipped by all nations.

[4 H. and mony myracles oure lord I. C. þrougħ þe prayers & merites of thes iij worshipfult kyngis euery day shewith þer to att Cristen peple.]

[5 MS. a lorde] How the 3 Kings are still worshipped in the East.

Prester John and the kings under him on Twelfth day, in regal attire, with crowns on their heads, offer three times at mass, in the Introit, Offertory, and Communion, gold, incense, and myrrh, in honour of the 3 Kings;

and wolde gete hym grace of þe Emperour and his love and his lordschippe, he wolde zeue hym þe .iij. bodyes of þis .iij. kyngis. // And whan þis Erchebisshoppe herde þis, anoon he zede to þe Emperour and 4 preyde for hym, and gat hym grace and love<sup>1</sup> of þe Emperour. and whan þis was do, þan þis lorde Asso brouzt<sup>t</sup> priuelich þes .iij. bodyes of þes .iij. kyngis to þe Erchebisshoppe of Coleyne. and þan þe Erchebisshoppe sent þes bodyes for[þ] priuelich by his pryue meyne a gret weye oute of þe cite of Melane; and þan he zede to þe Emperour and preyde hym þat he wolde graunte hym þes .iij. bodyes of þes .iij. kyngis; and þe 12 Emperour graunted hym with goode wiþ. ffor þe Erchebisshoppe wolde nozt speke to þe Emperour tofore, for he was in douute where<sup>2</sup> þat þe Emperour wolde graunte hym his askyng<sup>t</sup> or noone. and þan the Erche- 16 bisshope openlich with grete solempnite and grete processyon brouzte þes holy seyntes þe .iij. kyngis<sup>3</sup> in to Coleyne; and þere he put hem in a faire chirche of seynt Petir worschippfullich. and alle þe pepil of þe 20 contrey with alle þe reuerence þat þei myzt resceyued þes holy relikes. and þer þei be kept and worschipped of alle maner of naciouns in to þis daye.<sup>4</sup> and þus endeþ þe translacioun of þes .iij. worschippful kyngis, Mel- 24 chior, balthazar and Iaspar.

**P**Rester Iohn, þat is lorde<sup>5</sup> of ynde, and alle þe kyngis þat be vnder hym, on þe .xij. day, þat we clepe þe feest of þe Epiphanye, þey araye hem as kyngis scholde 28 be araied, with her corounes on her hedys and with oþer riche ornamentys, and so þei go to her tempil and here masse: and thries þei offre in þe tyme of þis masse: the first offrynge is at þe first bygynnyng<sup>t</sup> of 32 þe masse, þe secunde offryng<sup>t</sup> is after þe godspeþ, and þe thrydde is at þe post commune of þe masse; and þei offre gold, encense, and mirre, and þis oblacioun þei



of þe Emperour and lordschippe and gode loue of hym  
 & he wolde ʒeue hym þe .iij. bodyes of þes .iij. kyngis.  
 And þis Erchebisshope was riȝt glad of hys wordis, and  
 4 anoon ʒede to þe Emperour & preyde for hym, and gate  
 hym grace & lordschippe of þe Emperour; & was  
 delyuered out of prisoun. And þan þis lord Asso brouȝt  
 priuelich þes .iij. bodyes of þes .iij. kyngis to þe Erche-  
 8 bisshope of Coleyne. And þe Erchebisshope anoon  
 sent forþ þes .iij. kynges by hys priue meyne a greet  
 weye out of þe Cytee of Melane; and þan he ʒede to  
 þe Emperour preiyng hym of hys lordschip þat he  
 12 wolde graunte hym þe .iij. bodyes of þes .iij. kyngis;  
 and þe Emperour graunted hym anoon. Neþerles þe  
 Erchebisshope wolde not speke to þe Emperour afore,  
 for he was in doute wheþer þat þe Emperour wolde  
 16 graunte hym or not. And þan þis Erchebisshope of  
 Coleyne openlich *with gret processiouȝ* brouȝt þes bodyes  
 of þes .iij. worschiful kyngis in to Coleyne; and þere  
 þei were putte in a faire Chirche of seynt Petir, and  
 20 worschippfullich þei were, and be, arayed, and also  
 worschippfullich þei were reseceyued of al þe contrey.  
 And þere oure lord Ihesu Cryst euermore werkeþ  
 myracles to aȝ þe pepil, þorow þe merytes of þe preieres  
 24 of þes .iij. worþi kyngis. And þus þes worschippful  
 kyngis were þries translated, as it is tolde afore.

**T**he lord of Inde, þat is cleped preest Iohā, and  
 aȝ þe kyngis vnder hym, on þe .xij. day, þat we clepe  
 28 þe feest of þe Epiphanye, þei araye hem as kyngis  
 scholde be arayed, *with* Crownes on her heedes,

De presbitero  
 Johanne & de  
 honore ab eo facto  
 in regibus.

and so  
 þei go to her temples & here her masse: and .iij.  
 32 tymes þei offre at masse: / þe first offrynge is at þe  
 first bigynnyng of þe masse, þe secounde offrynge is  
 after þe godspeȝ, and þe þridde is at þe post-comune  
 of þe masse; and at þe first offrynge þei offre gold,

and the minor lords likewise.

[<sup>1</sup> om. aH]

Also all sects in the East honour the 3 Kings and the feast of Epiphany:

[<sup>2</sup> MS. Symani]

[<sup>3</sup> Tit. and H. add Maromini]

[<sup>4</sup> r. eve?]

[<sup>5</sup> Jan om. in the MSS.]

On Christmas-eve, after fasting all day till dusk, they spread tables with meat and drink, sufficient to last till Epiphany, and light a candle, and feast all that time with their families in great mirth;

[<sup>6</sup> leaf 21b]

and the day before Epiphany, after sunset every man goes to his friend's, and entering, says, 'Good day to you,'—for to say Good evening or Good night is considered a great offence—

[<sup>7</sup> H. vel bonum vesperum sit vobis]

and all that night they wake and go from house to house, eating and dancing, with burning candles in their hands, in memory of the star which led the 3 Kings to Bethlehem.

[<sup>8</sup> Tit. differs here somewhat, following closely the Lat. t.]

do *with grete deuocioun and grete mekenesse.* and aH<sup>1</sup> opir lordys of lasse degre offre also pries in þe masse, after þat her poer is. // fferthermore aH maner of cristen men, þat be dyuyded in diuers parties & 4 sectys and holden diuers opiniouns of heresyas, as **Nubiani, Soldini, Nestorini, Indi, Greci, Syriani,**<sup>2</sup> **Maronici, Ysmi, Nicholaite,**<sup>3</sup> **Mandopoli &c ;** 3it euery part[y] hath a certeyn deuocioun to þes iij. kyngis and 8 to þe feest of þe Epiphanye, as 3e schul here aftirwarde. ffor alle þes cristen heretykes and scismatikes, boþe seculers and religious, alle þes fastyn on *cristemasseye*<sup>4</sup> tyl azens þe nyzt, and [þan]<sup>5</sup> euery man setteþ forþ 12 a borde, and on þat borde he wiþ sette as mochel mete and drynk<sup>1</sup> as may suffise for her lyuyng from *cristemasseye* vnto þe .xij. daye. // And so of þis mete and of þis drynke þat is set vpon þis borde þey etyn 16 and drynken, *with her wyfes and her childryn, with alle merþe and Ioye in þis tyme.* also þei lizt a candel or a lampe, and þat schal brenne nyzt and daye fro *cristemasseye*<sup>6</sup> nyzt in to þe xij. nyzt byside þe 20 same borde. fferthermore in þe vigilie of þe Epiphanye at nyzt, than euery frende goþ to opirs hows *with a candel lizt in his hande,* and whan he comeþ, at þe dore he seiþ **bona dies,** þat is to saye gode day—ffor 24 3if he seyde **bona nox,**<sup>7</sup> þat is to seye goode nyzt, anoon he wolde accuse hym tofore þe Iustice of þe lawe as þow he hadde do hym a gret trespas.

and so þei 28

wake alle þis nyzt and go from hows to hows, and ete and drynk and dawnce, and bere candelys lizt in her handys, in tokene<sup>8</sup> þat þe sterre þat aperid whan crist was bore, ledde þes .iij. kyngis and alle her oost 32 in þes dayes in to bethleem and þere was no nyzt in þis tyme but hit was alle on daye to hem. // Also<sup>9</sup> on

<sup>9</sup> The following passage, till fferthermore whanne Tartarins grewen and waxen stronge (p. 148), is wanting in MS. Tit.

at þe secounde offrynge Ensense, and at þe pridde  
 Mirre. And oper lordys of lesse degree offre also .iij.  
 tymes at þe masse, after her power is. / þer be also  
 4 diuerse sectys and partyes of crysten men, and euerych  
 holt hys oppinioun and hys bileue by hym-self, and  
 do certeyn deuocioun & reuerence to þes .iij. kyngis  
 and to þe feest of þe Epiphanye; ffor aȝ þes Cristen  
 8 men, al-pouȝ þat þei be heretykes and of mysbileue,  
 ȝit þei do greet reuerence to þes .iij. worþi kyngis, as  
 ȝe schul here aftirward. For aȝ þes Cristenmen and  
 heretikes, of what degre þat þei be of, þei faste on  
 12 Cristemasse-day til aȝens nyȝt; and euery man in  
 worschippe of þe feest wil sette forþ a bord, and on  
 þat bord he wil sette as moche mete & drynk as may  
 suffice for her lyuyng fro Cristemasse-day in to þe  
 16 .xij. day;

and also þei haue diuerse laumpys &  
 candelys brennyng nyȝt and day in aȝ þis tyme.

And in þe vigile of þe Epiphanye at nyȝt euery freend  
 goiþ to oper hows with a candel lyȝt in hys hande,  
 and whan he comeþ to þe dore, he seiþ // **Bona dies sit**  
 24 **vobis**, þat is to seye: good day be to ȝow!—for ȝif  
 he seyde **Bona nox vel bonum vesper sit vobis**, þat  
 is to seye: good nyȝt or good eve be to ȝow, anon he  
 wolde accuse hym to-fore þe Iustyse of þe lawe as  
 28 pouȝ he hadde do to hym a gret wrong. / And so þei  
 wake aȝ þe nyȝt with gret Ioye and myrþe,

in token

þat þe sterre þat apperyd whan Cryst was bore, ledde  
 32 þes .iij. kyngis and aȝ her oost in þes .xij. dayes  
 in to Bethleem and þer was no nyȝt in þis tyme but it  
 was euermore daye to hem. /

On Epiphany all sorts of Christians come from far to the Jordan, with their bishops and priests, with crosses, censers, and candles, and there, each sect in a special place, lay down their crosses, and read in Latin the gospel Cum natus esset Jesus, [1 Harl. adds: & noman shaft speke a worde]

[2 H.: & þan euery sect, of what tong that he be, shaft Rede þe gospell in lateyn]

and then worship their cross and make offeringe after their power, in memory of the 3 Kings; then they proceed to where Christ was baptized, and there read the gospel In illo tempore venit huc I. a Galilaea ad Johannem, ut hic baptizaretur ab eo in hoc Jordane in isto loco, and then bless the water and wash the crosses in it; and sick people going naked into the water are cured.

[2 MS. adds: and wasshe hem and be alle hole]

In the desert between Jerusalem and the Jordan, called Montost, St. John Baptist preached, and there Christ came to him to be baptized, and fasted 40 days.

þe xij. daye aH maner of cristen men, of what secte þat þei be, þei come fro ferre contreys, with her bisshopes, [abbotes] and preestys and opir Religious, with crossys of siluer and sensers, and so go to þe water of Iordañ, þe 4 wich is fro Ierusalem .v. myle. and whan aH þe pepil is come to þe water, þan euery party, þat is to seye euery secte, stondeth togeder in a certeyn place by hem-self,<sup>1</sup> and þan euery secte takeþ his crosse & leiþ hit downe 8 on þe grounde, and rede þis godspeH, euery secte in his owne tonge (!), þat is to sey<sup>2</sup> **Cum natus esset Ihesus etc**; and whan þe godspeH is redde, þan euery partye with grete deuocioun and reuerence worschipeþ 12 his cros and offreþ þerto as euery man is of powere—and þis is do in mynde and in tokene of þe .iij. kyngis þat offrid ziftes to god almyzty. aftir þis þei go alle in a processyoun to þe place þer crist was baptized of 16 seynt Iohñ þe baptist: and þer þei rede in latyn þis godspeH **In illo tempore venit Ihesus a Galilea ad Johanem vt baptizaretur ab illo in hoc Iordane in isto loco**, This is to seye: on a tyme oure lord 20 ihesu com fro galilee to seynt Iohñ to be baptized of hym in þis Iordañ in þis place. and whan þis godspeH is redde, þei blesse þe water and wasshe þe crossys in þe same water.<sup>3</sup> þan sike men and blynde go naked 24 in to þis water and wasshe hem, and buzt alle hole. // And whan þis is do, þan euery man and party goþ home aþene in to his owne contrey þat þei com fro. and bitwix þis Jordan and Ierusalem is a litil wilderness þe wich is 28 cleped Montost: and in þis wilderness seynt Iohñ baptist dwellid and prechid and þere oure lorde ihesus come to seynt Iohñ to be baptized of hym; and in þat same desert god allemyzty fasted .xl. dayes and .xl. nyztes.<sup>4</sup> 32

<sup>4</sup> Harl. adds: Also aH þes Cristen heretikes & diuerse sectes þat dwellH so fer þat þey mow not come to this water of Iordan), þey goo on the xii<sup>th</sup> day to þe next water, bisshoppes, prestes and Clerkys & oþer peple; and whan þey be come to þe water, þan þey stond aH in a certeyn place & offer iij yftes to the Crosse in token of the iij kyngis, & þan þey Reded þis gospell

Also aH maner of men,  
of what secte þat he be, þei come on þe .xij. day in a  
processioun, with preestys & Clerkys, and with Crossys  
4 of syluer to þe water of Iordan, þe which is fro  
Ierusalem v myle. And whan þei be come to þis water,  
þan euery partye, euery secte stondiþ to-gyder in a  
certeyn plaas by hym-self, and leye her Crossys downe  
8 on þe grounde,

and þere þei rede þis godspeH in  
latyn: **Cum natus esset Ihesus in Bethleem Iude**  
&c. / And whan þis gospeH is redde, þan euery  
12 partye wiþ gret deuocioun worschipeþ hys Cros and  
offriþ þerto—and þis is do in mynde of þe .iiij. kyngis  
þat offrid 3iftys to god.

And whan þis is do, þan þei  
16 go aH in a processioun to þe plaas þere Cryst was  
baptized of seint Iohñ þe baptist: and þere þei rede  
þis godspel in latyn **Venit Ihesus a Galilea ad**  
**Iohanem vt baptizaretur ab illo in hoc Iordane**  
20 **in isto loco &c.** / þis is to seye: oure lord Ihesus  
come fro Galile to seint Iohñ to be baptized of hym in  
þis Iordan in þis plaas. And whan þis godspeH is  
red, þan þei take her Crossys & wassche hem in þe  
24 water, þe which þei blesse first. And oþer men þat be  
fer fro þis Iordañ and mowe not come þider, þei go on  
þe .xij. day to þe next water þat is neiþe hem, in a  
processioun, with preestis and Clerkys and wiþ her  
28 Crossis, and do in þe same maner as it is afore-seyde,  
and rede þis godspeH afore-seyde **Cum natus esset**  
**Ihesus &c.** And whan þis is do, þan euery man goiþ  
hom aþene, pleiynge with applis in þe weye þe which  
32 be cleped aranza: and þes applis in þat tyme be rype.

Cum natus esset Ihesus, & whan þis gosspeH is redde, þan þis  
bisshoppis & prestis blesse the water & wassh þe Crosse in þe  
same water, & þan mony seke men, as it is aforesaid, be hole  
by the grace of god. þan euery man with gret Ioye goth home  
in to his Contrey, and þey pley with apples in the way which  
be cleped aranza—& þes apples in this tyme of the yere be Ripe.

Also all bishops and priests in the East every day after mass read the gospel Cum natus esset in their own tongues, instead of In principio; [H. as it is aforesaid] and it is read differently in Jerusalem,

[<sup>2</sup> leaf 22a]  
in Bethleem,

and where the 3 Kings passed.

[<sup>3</sup> H. in Reuerence & in worship & for]

[<sup>4</sup> MS. þes]

Also the Mahometans honour the 3 Kings, for they do not destroy the images of the 3 Kings, as they do all others in the Christian temples.

Sects in the East: Nubiani, in the kingdom of Melchior, are good Christians.

Their priests,

Also bisshopes, [abbotes] and alle oþer preestys, of what tonge or of what secte þei be, euery day after her masse þei seye þis godspeþ **Cum natus esset Ihesus**, as we in þis contrey seiþ aftir masse **In principio**; but euery secte seiþ hit in his owne tonge, and nozt in latyn, save on þe .xij. day onlich.<sup>1</sup> but hit is redde diuerslich, rizt as hit was do: ffor in Ierusalem hit is redde þus: **Cum natus esset Ihesus in Bethleem Iude in diebus Herodis hic Regis, Ecce magi venerunt ab oriente huc dicentes.** also yn <sup>2</sup>Bethleem and in alle þe diocese aboute hit is redde þus: **Cum natus esset Ihesus in diebus Herodis hic & Iudee Regis, ecce & cetera.** also oþer cristen men by whos [londis] and placys þis .iiij. kyngis in her goyngoute and in her commyng-azene passed by, for<sup>3</sup> a special deuocioun þat þei haue to þe .iiij. kyngis, þei rede <sup>16</sup> þis godspeþ in þis wyse: **Cum natus esset Ihesus in Bethleem Iude in diebus Herodis Regis, ecce magi Reges gloriosi cum magna ambicione ab oriente uenerunt & per nos transierunt.** and þus alle þes diuers <sup>20</sup> sectys rede þis godspeþ as hit was do þere among hem. also þe<sup>4</sup> sarjins þat be of Makometys lawe, and oþer turkys haue þes .iiij. kyngis in a special reuerence: ffor in alle þe templys in her contrey þat were <sup>24</sup> sumtyme cristen þe wich þei haue destruyd, alle þe ymages þat were in þe tempil[s] þei defowled and with knyfes ket of her nosys and put oute her yen for despite, but þe ymages of þes .iiij. kyngis þey suffre <sup>28</sup> allewey stonde stiþ withoute any defowlyng.

**F**Erthermore, as towchyng þes sectys of heretikes aforseyde: þe first secte is cleped **Nubiani**: and þes <sup>32</sup> be of þe kyngdom of Arabie and of Nubye þer as Melchior was kyng. and þes be trewe cristen men; and þei haue a special prerogatife tofor alle oþer cristen men for worschippe of her kyng. & þe preestis <sup>36</sup>

Also aH þe Bisschoppes & preestis euery day þei seye  
after her masse **Cum natus esset Ihesus**, / as we in  
þis contrey seye **In principio** after masse; but euery  
4 secte seiþ it in hys owne tunge, & not in latyn, safe on  
þe .xij. day, as it is aforeseyde. And also þei rede  
þis gospeH in diuers maner :

as in Ierusalem it is redde

8 þus : / **Cum natus esset Ihesus in Bethleem in diebus  
Herodis hic Regis, Ecce magi venerunt ab oriente  
huc dicentes &c.** /

Also in Bethleem and in þe  
12 diosys aboute it is redde þus : **Cum natus esset Ihesus  
in diebus Herodis hic & Iudee Regis &c.** . Also [in]  
þe plases þere þes .iiij. kyngis rode by,

16 aH þes<sup>1</sup> preestis [ r. þe ]  
rede it þus : **Cum natus esset Ihesus in Bethleem  
Iude in diebus Herodis Regis, Ecce magi Reges  
gloriosi cum magna ambicione ab oriente venerunt  
20 & per nos transierunt &c.** . And þus euery secte  
redeþ þis gospeH in diuers manere.

Also Sarsyns  
and Turkys haue þes þre kyngis in gret worschippe  
24 & in gret deuocioun.—There<sup>2</sup> is also a prophecie in  
þe eest among þes Nestorynes of seynt Thomas þe  
apostle, þe which is þis : ¶ þei seye þat in tyme  
comyng, whan god wil, þer schal be a Erchebisschop  
28 of Coleyne and he schal make a contracte and a  
matrimonye bitwix þe Emperours sone of Rome and  
þe Emperours douzter of Tartary, and with þis matri-  
monye þe holy lond schal be zolde in to cristenmannys  
32 honde : and in þis tyme schal seint Thomas þe apostil  
be translatyd and brouzt in to Coleyne & leyd by þes  
.iiij. kyngis. And þerfore þes Nestorynes do no reuer-  
ence to seynt Thomas by-cause of þis prophecy ;  
36 neiþer þei do no worschippe to þes .iiij. kyngis ; and

[<sup>2</sup> cf. p. 132; the  
whole passage is  
out of place here]

when going to the altar, have crowns on their heads, in memory of the 3 Kings.

Soldini, in the kingdom of Balthasar, who have their name from a heretic Soldinus, are partly corrupt in the faith.

In going to the altar their priests have gold, deacons incense, and sub-deacons myrrh in their hands.

Nestorini, in the kingdom of Iaspar, are black Ethiops, and bad heretics.

At mass they curse those who helped to take away the body of Iaspar.

They forsook Prester John and the faith: wherefore God took vengeance on them.

of her contrey, whan þei go to þe autere, þan þei haue crownes of gold or ellis ouer-gilt on her hedys: and þat þe[i] do in tokene þat þe .iij. worschippful kyngis with crownes on her hede[s] offrid 3iftes to god allemy3ti 4 in Bethleem.

There is also an oþer secte þe wiche is cleped **Soldini**: and þes be of þe kyngdom of godolye and of saba þer as Baltazar was kyng. but þei were in 8 party corrupt in þe feiþ, and þei toke her name of a heretike þat was cleped Soldinus. but þes men be no3t holde in so grete reuerence as þe Nubyans, for þei kepe no3t þe feiþ so trewlich as þei do. and her 12 preestys, whan þei schul syng her masse, þei bere golde in her hande to þe autere, and þe decone bereþ encense, and þe southdecone bereþ mirre: and þis þei do in tokene þat þe .iij. kyngis offrid to god 16 allemy3ty golde, encense, and Mirre.

Also þer is an oþer secte þe wich be of þe kyngdom of Thaars and of þe yle of Egriswiþ þer as Iaspar was kyng, and þei be cleped **Nestorini**.<sup>1</sup> and þei be þe 20 worst heretikes in þe worlde; and for þe moost party þei be blak Ethiops; and alle men of oþer sectys hate hem gretelich. & her preestis, whan þei go to masse, þei curse alle men þat were of counseyH or helpyng<sup>t</sup> to 24 do away þe body of her kyng<sup>t</sup> Iaspar. // fferthermore 3e schul vnderstonde þat þes Nestorynes forsoke preester Iohñ and Thomas her patriark<sup>t</sup> and were rebel azens hem and azens þe lawes of holy chirche. 28

<sup>1</sup> Harl. adds: for þey toke þis name of an heretike þat was cleped Nestorinus. (*Then follows:*) And þese heretikus be oute of all Reason) apostatas fro the faith of holy Chirch, for þey forsoke all þe faith and the lawe of holy Chirch, as ye shaft here afterward. & þes [Nest. do no] Reuerence ne worship to the iij kyngis; & whan her [bishops ordeyne] prestes, þan they make hem swere þat þey shaft in her [masse curse h]em that were of ConsetH or of assent or helping [to do away þe b]oody of her kyng Iasper. But þes nestorinus be odious [& in g]ret dispite to all other sectes. & for the most party þey be blacke Ethiopes; and þey peynt god and oure lady &



whan þei make preestis among hem, þei make hem swere þat in her masse þei schul acurse aȝ hem þat were at þe counseil & helpyng to do away þe body of  
 20 her kyng Iaspar. And þes Nestorynes be þe worste heretykes in þe world, and for her cursydnese þei were wondirliche destroyed.

þe iij kyngis & seint Thomas in her Chirches aȝ in blacke, and þe devell al white—and þis þey do in dispite of aȝ oȝer Cristen men). Ferthermore ye shaft vnderstonde þat þes nestorinus aforesaide were þe worst heretikis of the world, for þrough her heresie þer were xl kyngdomes in the Est enfecte & corrupt. & þes nestorinus forsok preter Iohā & Thomas her patriarch & were Rebell ayenst hem & her lawes & ayenst þe lawes of holy chyrch a long tyme, In so moch þat þey wold not be Reuoked fro her wickednesse for no prechyng nor teching of doctours of holy chyrch. So afterward, &c. (The words in brackets are cut away in the MS.)

In 1268 there broke out a rebellion among them, by shepherds, called Tartars, who, commanded by a smith, destroyed the whole country.

[ MS. nacons ]  
[ 2 om. in the MS.; H. and ]

[ 3 leaf 22b ]  
[ 4 H. killed all the peple both old & yong ]

Then the Nestorines applied to Preester John for help, promising to return to the faith and to be tributary to him. He was willing to help them; when the 3 Kings appeared to him in his sleep, charging him not to help the Nestorines, who were destined for destruction.

Yet Preester John, following the advice of his counsellors, who had been bribed by the Nestorines,

sent his eldest son, David, to their assistance.

so aftirwarde, as þe wiþ of god was, on a tyme þer rysen in þe same londe of þes Nestorynes a gret multitude of pepil, as of scheperdys and oper laborers and bonde men, azens her owne nacion,<sup>1</sup> þe wich 4 pepil cleped hem-self Tartaryns, [and þes Tartaryns]<sup>2</sup> made <sup>3</sup>a smyth her capteyn and her chefe lorde, and so þorwe stronge power þei destroyed alle þe kyngdoms and þe londys of þe Nestorynes and destroyed aþ þe 8 pepil<sup>4</sup> withoute any mercye, as þe wiþ of god was, and<sup>5</sup> toke her castelles and citees and many grete townes. and<sup>6</sup> whan þes Tartarynes had þus conquered þe londys and þe kyngdoms of þes Nestorynes, þan þe Nestorynes 12 zede to Preester Iohā and bihette hym þat þey wolde turne azene to her ferst lawe and be tributary to hym, so þat he wolde helpe hem. and Preester Iohā anoon-riht was in goode wiþ to helpe hem. þan on a nyzt, as 16 Preester Iohā laye in his bedde and slept, þe .iiij. kynges apperid to hym<sup>7</sup> and charched hym þat he scholde in no manere do no helpe ne socour to þe Nestorynes: "ffor hit is goddys wiþ þat þei schul 20 vttilrich be destroyed for her malice and for her wikkednesse." ¶ And whan þes Nestorynes herde telle þat Preester Iohā had swych a visyoun of þes .iiij. kyngis, þei zede aboute to þe grettest lordys þat were 24 aboute preester Iohā, and zaf hem grete ziftes to speke to her lorde þat þei myzt haue summe helpe of hem. ¶ And þan diuers lordys zeden and counseiled preester Iohā þat he scholde take no kepe of dremys neþer 28 of swich visions, but he scholde holde his first purpos and helpe þes Nestorynes. and þan Preester Iohā assentid to her counseil and sent his oldest sone, þat was cleped dauid, with a strong<sup>8</sup> oost and a gret 32

<sup>6</sup> Harl. : and þen þes Tartarines toke aþ her Castellis & gret Citees and dwellid in hem, and yet done in to þis daye. and so þey toke among her gret Citees ij Citees þe which be cheff in aþ the Contrey : one Citee is clepid Cambalech, þat oper is clepid Thauras, and þe ij<sup>de</sup> is clepid Baldach, þe which Baldach is the Citee þe which of old tyme was clepid Babiloyne.

For on a tyme þere risen in  
þe same lond of þes Nestorynes sodeynlich a gret  
multitude of þe same peple azens her owne nacioun,  
4 þe which pepil clepyd hem-self Tartarynes;

and þes  
Tartarynes made a smythi her capteyn and her cheef  
lord, and wiþ strong power þei destroyed aþ þe  
8 londys and contreyes aboute and kilde aþ þe pepil  
þat þei myzt take, boþe man, womman & childe,  
with-oute any mercy.

And whan þes Tartarynes had  
12 conquered þes Nestorynes and aþ her londys, þan þes  
Nestorynes zede to preest Iohā and preyde hym of  
helpe and 3af hym gret ziftes;

and anoon þis Preestre  
16 Iohā was in good wille to helpe hem. And on a  
nyzt as Preestre Iohā lay in hys bed & slepte, þe .iij.  
kyngys apperid to hym and chargyd hym þat he  
schulde in no manere helpe ne counfort þes Nestorynes,  
20 for it was goddis wille þat þei schulde vtterlich be  
destroyed for her malice and her wikkydnesse. And  
whan preest Iohā was awaked out of hys slepe, þan he  
tolde þis visioun to hys lordys þat were next aboute  
24 hym and of hys counseih. And bycause þat þes  
Nestorynes had zeue to þes lordes þat were aboute  
Prestre Iohā gret and ryche ziftys to be helpyng to  
hem, þei counseyled Preester Iohā þat he schulde take  
28 no kepe of swych visiouns but þat he schulde holde  
hys first wille and his first purpos and help þes  
Nestorynes. And þan Preestre Iohā assentyd to her  
counseyh and sent hys eldest sone, þe which was  
32 clepyd Dauid, with gret multitude of pepil azens þe

III Reges apparuerunt presbitero Iohanni.

Presbiter Iohannes misit auxilium Nestorinis contra preceptum III Regum.

<sup>6</sup> From here to p. 150, 2 (: and whan þes ij peplis mettyng) MS. Tit. (and Douce) differ in the text, and verbally follow the Lat. text.

<sup>7</sup> Here ends MS. Harl. (: appered to hym ferefully . . .).

[ Here Tit. again  
= Cbr.]

But David and his  
army were slain  
in battle by the  
Tartars.

Prester John now  
repented, and  
asked forgiveness  
of God and the  
3 Kings.

[<sup>2</sup> om. on a tyme]

Then the 3 Kings  
appeared to the  
Emperour of the  
Tartars, and com-  
manded him not  
to do any more

[<sup>3</sup> MS. a]

harm to Prester  
John, and to  
make a final  
peace with him,  
but to retain his  
conquests.

Peace was made,  
and it was stipu-  
lated that hence-  
forth the eldest  
son of the one  
should marry the  
daughter of the  
other—and so it  
continues still.

[<sup>4</sup> leaf 23a]

Informed of this  
life and deeds of  
the 3 Kings, the  
Emperour ap-  
pointed that his  
eldest son and  
his successors'  
sons for evermore  
should be named  
after the 3 Kings.  
So the Nestorines  
were destroyed,  
and from that  
time live dis-  
persed in divers  
countries under  
tribute, like the  
Jews.

[<sup>5</sup> om. dwell—  
trib.]

multitude of pepil in helpynge of þes Nestorynes.  
 1 and whan þes .ij. peplis mettyn togedir, þe Tartarynes  
 had þe victorie and kylde þis dauid and alle his  
 oost, in so mochel [þat] þer skaped neuer one, and 4  
 also þey destroyed many londys, citees and castels þat  
 were longyng<sup>t</sup> to preester Iohñ. and whan preester Iohñ  
 herde tel hereof, þan he was sory þat he had do azens  
 þe commandement of þe .iiij. kyngis þat apperid to hym : 8  
 and þan in grete sorwe of hert he asked god mercy and  
 þe .iiij. kyngis and [prayed] hem of helpe and grace.  
 þan þe .iiij. kyngis aperid on a tyme to þe Emperour  
 of Tartaryn, as he laye on a tyme<sup>2</sup> in his bedde, and 12  
 charged hym þat he scholde do nomore harme to  
 Preester Iohñ, but he scholde sende to hym &<sup>3</sup> make a  
 final pees with hym for euermore ; // But þe londys  
 and þe castels þat þe Emperour had wonne of Preester 16  
 Iohñ, he scholde kepe hem stille to hym-self<sup>t</sup>, “ffor  
 he was inobedient to oure commandement.” þan þe  
 Emperour anoon, þow he were a Paynym, 3it he was  
 sore agast of þis visioun : and anoon he sent to 20  
 preester Iohñ Messangers and made a fynal pees bitwix  
 hem for euermore, In so mochel þat þe Eldest sone  
 of þat o lorde scholde wedde þe doughter of þat oþer  
 lorde euermore aftir in to þe worldys ende—and so hit 24  
 is contynued 3it in to þis day. so afterwarde þis  
 4 Emperour enquered of þes .iiij. kyngis, of her lyfe and  
 of her dedys : and whan he was enformed of hem and  
 of her lyfe, þan in mynde and in worschep of þes .iiij. 28  
 kyngis þe Emperour ordeyned þat his first sone and  
 alle þe childryn of his successours scholde bere þe name  
 of þes .iiij. kyngis for euermore after. ¶ And þus [þes]  
 Nestorynes were destroyed and put oute of her londys 32  
 and kyngdoms, and were dwellyng<sup>t</sup> aboute in diuers  
 contreys vnder tribute, as Iwes in oþir contreys dweH  
 vnder tribute ;<sup>5</sup> but 3it summe of hem dweH in þis yle  
 of EgriswiH & paye þerfore a gret tribute euery zere. 36

Tartarynes an in helpynge of þes Nestorynes. And  
 whan þes .ij. peples mette to-gyder, þe Tartarynes  
 hadde þe victorye and killed Preester Iohñ sone and  
 4 all hys men, in so moche þat þer scaped not one,  
 and also þei destroyed many Castels & Tounes þat  
 were longynge to preester Iohñ. And whan Preestre  
 Iohñ herd telle here-of, he was sory þat he had do  
 8 azens þe comaundement of þe .iiij. kyngis: and þan he  
 cryed to god of mercy & of helpe, and also to þe  
 .iiij. kyngis.

Filius presbiteri  
 Iohannis occidit  
 cum omnibus  
 suis.

And anoon þes .iiij. kyngis apperid to þe  
 12 Emperour of Tartaryn as he lay in hys bedde, and  
 charged hym to seese and do nomore harm to Preester  
 Iohñ and make a final pees *with* hym for euermore;  
 but þe londys & þe Castelles þat he hadde wonne, he  
 16 schulde kepe hem stille, bi-cause of hys inobedienc.

Presbiter  
 Iohannes pma  
 ductus inuocabat  
 auxilium III  
 Regum.

And anoon whan þe Emperour awoke, he was agast  
 of þis visioun, and anoon sent Messangers to Preester  
 20 Iohñ and made a fynal pees *with* hym for euermore,

III Reges appar-  
 uerunt Imperator  
 Tartarorum &  
 monuerunt eum  
 ut desisteret per-  
 secutione presb.  
 Iohannis.

In so moche þat þe eldest sone of þat o lord schulde  
 wedde þe douzter of þat oþer lord euermore after.

And whan þe Emperour of Tartaryn was enfourmed  
 28 of þes .iiij. kyngis, þan he louyd and worschipped euer  
 aftir þes .iiij. worþi kyngis and ordeyned þat hys sones  
 schulde bere þe names of þes .iiij. kyngis euermore  
 after. And þus þes wikkyd heretykes, þes Nesto-  
 32 rynes, were destroyed and put out of her londes,  
 and dwelle aboute in dyuers contreys aboute vndir  
 Tribute.—

Indi, in Prester John's country, are good Christians. Their priests, when going to mass, hang a crown of gold over the altar, and the priest, deacon, and sub-deacon meet from 3 different sides, in memory of the meeting of the 3 Kings.

[<sup>1</sup> MS. of]

The Greek church differs in some points from the Latin church. Their priests at mass put the square host, cut out of a slice of bread, in a dish of gold or silver, and cover it with a star and a white

Also þer is an opir secte þe wich be cleped **Indy**: and þes be of *preester* Iohñ londe. and þei buʒt gode *cristen* men. and þe *preestis* of þis londe, when 20 þei seye masse, þei hange a croune of gold ouer þe autere; & þe *preest* and þe *dekene* and þe *southdekene* þei mete togeder on thre partyes, and so þei go to þe autere: and þis þei do in tokene þat<sup>1</sup> þe .iij. *kyngis* 24 mettyñ sodeinlich togedir in a hiʒe-veyʒe þe wich was departed in to .iij. weyes and so þorwe ledyng of þe sterre þei ʒede in to Bethleem and offrid ʒiftes to god allemyʒti. 28

There is also a noþir secte þe wich be cleped **Greci**. and her *preestys* haue wyfes; and þei bileve in þe *fadir* and in þe *sone*, but noʒt in þe *holigost*; also þei seye þer is no *purgatorie*. and whan þei synge 32 masse, þan þei kit a scheuere of brede, and þat is made fowre-sware, and þis brede þei put in a disshe of gold or of syluer, and aboue þat þei leye a sterre, and þat

[*et. p. 144*]

**T**her be also many oþir sectis þe which do special reuerence to þes .iij. kynges : Of þe which I schal telle þou somme. þer be **Nubiani** : and þes be of þe 4 kyngdom of Arabye and of Nubye þere as Melchior was kyng ; and þei be trewe cristen men. And her preestis, whan þei go to þe autere, þei haue Crounes of gold or of syluer & gilt on her hedys : and þat þei 8 do in tokene þat þe þre kyngis with crownes on her hedys offryd ȝiftes to god almyȝty in Bethleem.

**Soldini** : þes be of þe kyngdom of Godolye and of Saba, þere as Baltizar was kyng ; and þes be sumdel 12 corrupt in her feiþ. And her preestes, whan þei schul synge her masse, þei bere gold in her handys to þe autere, and þe dekene bereþ ensense, and þe southdeken beriþ mirre : and þis þei do in tokene þat þe 16 .iij. kyngis offrid to god almyȝty gold, ensense, & mirre.

**Indi** : þes be of Preester Iohā londe ; and þei be gode cristen men. And her preestes be markid in þe 20 forhede and so doune along on þe nose with a hote yren : and þat is þe mark wherby preestes of Ynde be knowe. And whan þei seye her masse, þei hange a Croune of gold ouer þe autere ; an þe preest and þe 24 dekene and þe southdekene metyn to-gydir on þre partyes & so go forþe to þe autere : and þat þei do in tokene þat þes .iij. kyngis sodeinlich mette to-gedir in a .iij.-weye schedyl and so ȝede into Bethleem and 28 offryd to god.

**Greci** : þe preestis of þe Gregis haue wyfes ; and þei bileue in þe fadir and in þe sone, but not in þe holy goste ; and þei seye þat þer is no purgatory. 32 And whan þei wil seye masse, þan þei kitte a schevere of breede, and þat is made fowre-sware, and þis breede þei put in a dysshe of gold or siluer, and aboue þat þei leye a sterre, & þat [is] hilyd with a faire white cloþe.

cloth, and after offertory they put this dish over their heads, and carry it about the church with censers and candles.

is heled with a feyre white clothe; and aftir þe offertorie of þe masse, þan þei take þis disshe with þe oost and with þe sterre and set hit an-hize vppon her hede, and so with sensers and with candels þei go 4 aboute þe chirche, with gret reuerence, and azene to þe autere; þan aH þe pepil falliþ downe in to þe grounde and doþ worschip to þe sacrifice. and þis þei do in tokene þat þes .iiij. kyngis with grete ziftis souzten god 8 allemyzty in Bethleem and þorwe ledyng of þe sterre com to þe manger þer he laye and þer þei fil downe and worschipped hym.

[<sup>1</sup> MS. Symani]  
[<sup>2</sup> MS. ynde]

Syriani, in Syria, of little heresy, who specially worship St. Barbara, swear by the gospel and by the 3 Kings.

[<sup>3</sup> MS. Smyse]

[<sup>4</sup> Lat. Martini]

[<sup>5</sup> leaf 23b]

[<sup>6</sup> MS. longe]

[<sup>7</sup> In the Latin text follow here: Armenii, Georgiani, Iacobitae] Maroniti are heretics, who live dispersed. They only say mass at Christmas and Easter, of St. Thomas and of the 3 Kings alternately.

[<sup>8</sup> In the Latin text follows Copti]

Isini, in Egypt: their priests after mass bless the people, that God lead them as he did the 3 Kings.

Also þer is an oþir secte þe wich be cleped **Syriani**<sup>1</sup>: 12 and þes be men of yude<sup>2</sup> bore—for þat londe aboute Ierusalem þe wich of olde tyme was cleped yude<sup>2</sup>, is now cleped Surye.<sup>3</sup> but þes men haue but litil of heresy among hem. and þei do grete solempnite to 16 seynt barbare and waken aH her nyzt, as men in þis contrey do on seynt Iohā<sup>4</sup> nyzt, and þan euery frende goþ to oþir and bereþ diuers seedys aboute, þe wich schul be sowe in gardyns. and þes men whan 20 þei schul swere tofore þe Iustise for any cause, þan þei swere by þe godspeH and by þe .iiij. kyngis: and þat þei do in tokene þat þis .iiij. kyngis souzten god aHmyzti <sup>5</sup>in þe londe<sup>6</sup> of Iwes.<sup>7</sup> ¶ There is also an oþir 24 secte þe wich be cleped **Maronici**: and þes dweH in diuers londys aboute. and her preestys and dekenys and southdekenys haue wyfes. and þei seye no masse in aH þe zere but at þe feest of Cristemasse and Ester, 28 and þan þei seye masse of seynt Thomas þe apostil and of þe .iiij. kyngys.<sup>8</sup>

¶ Also þer is an oþer secte þe wich be cleped **Ysimini**. and her preestys, whan þei haue 32 seyde her masse, þan þei blesse þe pepil, þat god rewle hem and lede hem as he led þe .iiij. kyngis by a sterre in to bethleem.



And after þe offertorye of þe masse, þan þei take þis  
 dysshe with þe breed & þe sterre and sett it on hiȝe  
 vppon her heede, and so wiþ sense & kandelys þei  
 4 go all-aboute þe chirche, with grete reuerence, and a-  
 ȝen to þe autere.

And þan all þe pepil falleþ doune  
 anon in to þe grounde and doip worschippe to þe  
 8 sacrifice. And þis þei do in token þat þes .iiij. kyngis  
 wiþ grete ȝiftes souȝt god almythy in Bethleem and  
 þorowȝ ledyng of þe sterre com to þe manger þere he  
 lay, and þere þei fille adowne and worschiped hym.

20 **Suriani:**<sup>1</sup> þes men whan þei schul swere to-fore a [<sup>1</sup> MS. Sunani]  
 Iustice for any cause, þan þei swere by þe godspelt  
 and by þe .iiij. kyngis: and þat þei do in tokene  
 þat þe .iiij. kyngis souȝt god almyȝty in þe lond of  
 24 Iewes.

¶ **Maronici:** her preestys and dekenys and south-  
 dekenys haue wyfes; and þei seiȝe no masse in all þe  
 28 ȝere but in Estyr and in Cristemasse, and þan þei  
 seiȝe masse of seint Thomas þe apostil and of þe .iiij.  
 kyngis.

32 ¶ **Ysmyni:** he[r] preestis, whan þei haue seyde  
 masse, þan þei blesse þe pepil, þat god rewle hem and  
 lede hem as he ledde þe .iiij. kyngis by a sterre in to  
 Bethleem.

Maronini :  
they say at the  
beginning of any  
thing, "In the  
name of God and  
the 3 Kings."

Nicholaite :  
they use to give  
three alms every  
day in honour of  
the 3 Kings.

Mandapolos :  
they hear mass in  
honour of the 3  
Kings.

So all sects and  
Christians honour  
the 3 Kings.

[<sup>1</sup> MS. contrele  
corr.]

// Also þer is an oþer secte þe wiche be  
cleped **Maromini**. ¶ and þes men, whan þei bygynne  
any thyng<sup>t</sup> or seye any thyng, þei sey : in þe name of  
god and of þe .iij. kyngis. ¶ Also þer is a secte þe 4  
wiche be cleped **Nicholaite**. ¶ and þes men vse to  
zeue euery daye thre maner of almesse in þe worschipp  
of god and of þe .iij. kyngis to poure pepil aboute.  
¶ Also þer is an oþer secte þe wiche be cleped **Man-8**  
**dopolos**. ¶ and þes holde no special feiþ neþer  
heresy, ne þei haue no preestis among<sup>t</sup> hem. and  
onys in þe 3ere þei wiþt go aþt togeder a-processioun to  
chirche fastyng, and þat schal be on a sunday, and 12  
þere þei wiþt here masse in þe worschippe of god and  
of þe .iij. kyngis. ¶ And þis alle þes diuers sectys and  
cristen men haue many opir special deuociouns to þes  
.iij. worschippful kyngis, þe wiche were longe to telle ; 16  
but 3e schul vnderstonde þat in alle þe contreis<sup>1</sup> of  
ynde and in þe eest and in aþt þe londys and kyng-  
doms þere þes .iij. kyngis were lordys, alle maner of  
pepil haue þes .iij. kyngis in grete reuerence and 20  
deuocioun, mochel more þan men in þis contrey.

¶ And oure lorde ihesu crist scheweþ many grete  
myraclys aboute in diuers contreys of þe eest þorwe þe 24  
meritys and þe preiours of þes holy and worschippful  
kyngis. The wiche .iij. holy kyngis nowe reigne in þe  
hiþe blisse of heuene : to þe wiche blisse he brynge vs  
þat in heuene aboute aþt kyngis and seyntys sitteþ and 28  
reigneþ, crist ihesus. amen.

¶ Explicit historia & vita iij. Regum Indie  
viz. Melchior, Balthazar, & Iaspar.

¶ **Maromini:** þes men whan þei bigynne any þing,  
þei seye: in þe name of god and of þe .iiij. kyngis.

4

¶ **Nicholaite:** þese men vse to 3eue euery day þe  
maner of almes in þe worschipe of god and of þe .iiij.  
kyngis to poure men aboute.

8

¶ **Mandopolos:** þei haue no preestis among hem,  
but þei go onys in þe 3ere aH to-gedir a-processioun,  
12 boþe men and wymmnen and children, to chirche fast-  
yngge, and þat schal be on a sonneday, and þere in her  
manere þei wil worschippe god deuoutelich, and þei  
wil haue a masse in worschippe of þe .iiij. kyngis, þat  
16 god þorow her preyere kepe hem and saue hem in  
aH her weye from aH peryles of wormys and of opir  
wylde beestys.—And so þes diuers sectys of þat  
contreyes of þe eest, and many oþer, þe which were  
20 long to telle, aH-þou3 þat þei holde diuers opiniouns  
of eresyes a3ens þe lawe of holichirche and þe byleue, 3it  
euery partye doip a special reuer[en]ce and a deuocioun  
to þes .iiij. worschippesuH kyngis. And oure lord  
24 Ihesu Cryst schewep many myraclis aboute in diuers  
contreyes of þe eest þorou3 þe merytis and þe preyeres  
of þes .iiij. worpi kyngis. þe which kyngis now be in  
þe hi3e blysse of heuene: To þe which blysse he  
28 brynge vs þat in heuene aboute aH kyngis sittip &  
regnep with-oute eende, Crist Ihesus. AMEN.



## VARIOUS READINGS.

*Readings* differing from the Cambridge-Text, in MSS. Tit A xxv (T), Douce 301 (D), Harl. 1704 (H), Bedford (B); and, for the Introduction, in MSS. Patrik Papers 43 (P), Cambridge Kk 1, 3 (Kk); and, for the 2 first Chapters, in the 1st Edition of W. de Worde (W).\*

p. 2, Title om. in most MSS.; B Thus begynnyth the lyffe off thre kyngys of Coleyne. The text is very bad in all MSS.; D wants the 1 leaf. P = T. 8 Sithe om. in B; H Hereth of; Kk With hit is so that of. B Of the. H worshipfull and glorious; Kk kynges worshipfull & glorious. H in all. 9 H P Kk arysyng, B vp Risyng. B vnto. H to the. 10 H full praysyng of theyre merites. P Kk full in. and merites om. in T P. and, om. in B Kk. H and as be the arysyng of the sonne-beames the world clereth. 11 P Kk arysyng. H so the. 12 Kk shyned. B P in the, H by the. H theis. B thre glorious. H om. ffor. þe om. in H P Kk. 13 H B P arysyng. 14 H on. H Kk est parte. T So these; H Knowlage ye thanne that they in body and flessch leuyng sought and worshipped crist &c. B Ryght so these thre worshipfull kyngges leuyng bodely They beleuyd in Cryst verly, he being god & mañ, with her yiftes worldely they bodily mevyng and going with goodly hert sought and worshippyd. 15 Kk fressh. P verry. 16 H bodylich. H B mevyng. 17 Kk visited. H and thus these iij k. were made of misscreantis gentiles the fyrst of byleve, in the byrth of Crist verrey soñ frist shewed and halowed by theime to myss-bylevyng men. Kk For this thre k. that myscreanteþ were in the first beleving were in party causemeþ that þe byrth of Criste þat was þe verrey sonne fyrst shewed to mysbeleued men and knowne amonge the peple. B and so these thre k. that of myscreaturys (!) were the ffyrst belevyng men and the fyrst that made knowe the byrthe of Crist, The verrey sonne schewyng ffyrst, and halwyd to mysbeleuyng men. P myscredentis. 19 P byrth (the om.) of crist. 20 P halowed yn mysbeleuyng. 21 Kk om. and so — expressed. 21 H And in goyng dowñ of the soñ of Crist ihesu by sufferyng deth in the byleuyng of these iij kyngis as a shynyng...folowing, and in like wyse by the going dowñ of the sonne These iij kyngis when...expressed oure byleue. B and so at the. B P the sonne. 23 B Ryght so the goyng of the sonne than these thre kyngges were dede with her Relekys schewyd many myracles in dyuers maners. 26 Kk reads instead: wherfore we shall tell of þe lyffe of this thre kynges and of the myracles that they did and was done for hem in þe birth of oure lorde. But what they did aftirwarde &c. 27 H P B as what these iij k. wrought. 28 H of Crist, B ihesu cryst. H placea & bokes. B plaays of the Est ys wretyñ. P is wretyñ openly and ofte. 29 H & opened. schewed om. in H P. B openly declaryd. 29 H Kk afterwarde, B openly affyr. percas om. in H. 30 it om. in H Kk. H therefore. Kk sight herynge. 31 H of clerkes and oure forne-faders. Kk we shall make a collacion in the wyrshyppe. p 4, 1 H B of oure. H and of. H B iij blesid, P thre blesful. somme thynges om. in H. Kk of some þyngis that here. 2 H be here in thus Tretis writen diuerse bokes and compiled in one. B there bene wretyn oute of d. bokys and be compiled and sett in oof. Kk oute of.—In W. de Worde the whole Introduction is: here begynneth the lyf of the thre kynges of Coleyn fro that tyme they sought our lorde god almyghty and came to Bedleem and worshipped hym and offred to hym, vnto the tyme of their deth, as it is drawn out of dyuers bokes and put in one, and how they were translate fro place to place. The matere &c.

\* W. de Worde follows the Chr. MS. or a copy of it, but with many variations; his readings, where deviating from the Chr. Text, are of no consequence except from an antiquarian point of view. The readings for the 3d and following chapters will follow afterwards.

I. 4 all MSS. The (H Te) matere of these. B toke the, W fro the. 5 of B.—the which (6) om. in B. W Madians & 6 H profete. the which—jngis (7) om. in W. 7 B for he prophesyde. W that prophecied. 9 H aster. 10 H om. shall. H vp of, B of. 11 H W folke, B pepille. H conseyued. H fullich, om. in W. 12 B there ys an. H alternacoiñ. W eest partyes betwix. 13 H B W and the. þe om. in H W. H W say B sey. B be theyre. 14 B bokys. 15 all MSS. and. þe om. in H. H deuceles B deuyls W deuylls. craft om. in H; W helpe. 16 B wherfore they sey be her w. W wherfore in iewes wrytynge they calle hym. 17 B and aʒen; H ayenst W ageyn. 18 H alegge and saye, B leggen and seyne, W alledged & saye. B no paynym; H a prophet paynym. 19 was om. in W. H frist pr. or than was ony lewe. B mañ prophete. W and noo. 20 B them W theym. noo om. in B. H Right gloriously, B and so he gl., W and he prophecied ryght gl. 21 Ihesu crist om. in W. 22 H yef B W yf. 23 B comyñ, W ben by. H through deuels craft, they wold. B than the. all MSS. not. 24 B forboddyñ W forboden. B W om. hym. T þe cursyng of. W by, H of his. 25 H B W an, om. in T; T aungelis. B thurgh dyuers, W by grete. H tokenesse to cese or. 26 H shuld greue; B om. his. but—30 prophete om. in W. B be-forne seyde. 28 no om. in B. 29 T bookes, B wrytynge. T clepin, H clepid. H no prophete but an enchauntour. 30 B And in. W in the Iewes bokes in a grete q. T B Iooþ H Iobe. owne om. in B. 31 T W commendith B comawndyth. 32 W toke but lytill hede or none. T takeñ B takyn, H taketh. of om. in T. B sitheñ, W for. þat om. in T H B W. 33 W & none Ebrew. T of Ebrew. H ebrewes B Ebrywes. T say. 34 H om. þat. H W before, B afforne. lawe om. in B. and—seip (p. 6, 1) in T on the margin. in om. in B W. 35 T B Mesopotany(e) H mesopotayne W Mesopotania. þat om. in W. p 6, 1 þat om. in W. he om. in T. in om. in T; W of. B vsee W hus. T Surry H Serie B Surrey. 2 T D\* towne clepid (D called) Sabob. W nowe is. B om. nowe. H clepid now. there om. in H W. B Sabobbe. 3 T B from H forme. T H B ix, W a. 4 H W sepulture. T seyne H W sene, om in B. T B into, H W vnto. T besides, H the. T D tombe. 5 B was conuertyd. W recouered ageyn by crist Ihesu. 6 all MSS. also. riʒt om. in H B. 7 H B prophecie. ne—woordes om in B. T H W wordis. 8 H set, B they sett. of om. in B. H the which. 9 and to decl. om. in W. H or. to om. in H B.

II. 11 H Thenne. T B gone W goon. 12 T wommen. and—hem om. in W. 13 B landys longyng. W lyenge. T B W there aboute. B that uo man. T B so hardy. 14 T H B W the. T cuntre H B contrey W countre. T aʒenest H B ayenst W agayst. T from, D for the, B for the grete. 15 W That tyme in Inde was an hylle. T H B an. W callyd. 16 B Vawce. þe om. in H. W and also they callyd the hyll of V. T is also; H also is nempnede. B was clepid also. 18 all MSS. kept(e). T H espies. 19 by om. in W. B and also for. 20 T For yf the Romayu peple. H W ony. B any of the pepyt. in any tyme om. in W. H eny. D purposed in any tyme. B tymes. 21 T D W honde H hond. B in þat contre and kyngdom. W loude of. H or the. 22 anoon om. in B. 23 W by tokens. and om. in D. B keepers of the other hyllys and the keepers of thys other bylle of Vawce were warnyd as thus. þat were om. in W. 24 H on. a om. in B W. 25 þey made om. in W. a om. in B W. T think Vaws. B W hylle (W hil) of. 26 T passid W passed. of heithe om. in H. B of. in þat countre om. in W. 27 B and of. T Est cuntre. so om. in H. H W ony. all MSS. such(e). 28 W tokens. B W were seyne (W sene). W by nyght or daye. 29 of om. in D H B. B W that. aboute om. in H W. W for to. B W withestonde. 30 B any of her. W came. T B comeñ. W in þe tyme of Balaam that gloriously. 31 T D B W gloriously. of þe inc. om. in B. 32 ihesu om. in W; B Ihesu Cryst. and<sub>2</sub> (before seyde) om. in H D. 33 as—aforseyde om. in W. B that aʒt. 34 þe om. in T H. oþir om. in W. peple. W people. H in Inde. and om. in B. T of. T desiredeñ. p. 8, 1 gretly. B W and they. T bihighten H behete, B be-hestid; W promysed for to gyue grete giftes. H yftis. 2 W the. B and also more-ouer they. more-ouer om. in W. T hirede. 3 W rewardes and giftes. W that at suche tyme as they sholde se be nyght or by daye. hit om. in T. hit—nere (4) om. in H. B sawe. 4 B fyre or ony other lyght. H ony sterre or light. W or sterre. T eny. in—or om. in W. or om. in B. 5 W otherwise fourmed than hath be accustomed to be seen. T D seen H sen B seyne. H toforne

\* D begins here; it mostly agrees with T.

tyme or appered. B aforne tymes. W that Incontynent. 6 schewe and om. in B. W shewe lyght and. 7 T H B the. B lose, W pronystyfyng. T was spoke of his sterre. W of the. B spokyn of. W was gretly desyrd. 8 B that yt was borne. W Eeste and also the name of the hyll of Vaws/ Moreouer of the same hylle rose vp. B Eest and of the name of this hylle of Vaws and so there arose vp. 9 a—and om. in W. 10 B and in that coste. T whiche (om. þe); W that is callyd. 11 B W vnto. 12 W worshipful kynrede ne more noble and myghty. B nor. a om. in T. 13 þe om. in T H B; W all the. W in the East. 14 aftirward om. in H. W more plainly afterward. W And þe kynredde. 15 T B come H W came. W of the kynrede of the worshypfull kynges blode. 16 W callyd. W to cristie Ihesu. B ihesu Cryst in Bedelem. 17 as ff. om. in W. T shulleñ H B shaft. B here here. T H B aftirward.

III. 19 and om. in H. whan—cleped om. in D. 20 T H akres B acris. 21 B in prosperite and in loye and vertywe, yt was. 22 H an-herited. T H B richely. 23 with om. in T. H orders. B ordyrs. 24 T tungen H B tonges. 25 T D name of the Citee and the loos of acoñ. B of acoñ. 26 B thurgh-out. B añ maner of. 27 B and of diuers t. T come B comen H came. H theder B thedyr T thider. D by the. 28 H by water, B be see. of om. in all MSS. of om. in H. T H marchaundise. 29 like. 30 B and loose. H lose. 31 H merueles. B of the. T H B birthe. 33 H B and for. T H seye B sawe. T þere all. 34 H than was. B or in añ the countreys. p 10, 1 T of þe. þei om. in H. H abidd. 2 B lorde or kyng. T D kyng or lorde to abide Inne. 3 þey om. in H. B they of ynde brought withe hem oute of the East. 4 H mony Rich. T D riche ornaments and wonderfull Iewellys. 5 T D amonges. B añ þe I. 6 H perellis. all MSS. and in. H on. 7 H letters of Caldee. T D as a. made om. in B. 8 T liche to; H like, om. after. H which sought. 9 T soughten. B þe signe of a Crosse and beside. 10 T D Melchiores. B Melchior made that was kyng. þe om. in T D. H kyngis. H Nube B Nywby. 11 B aroby. H offerd gold. T H sayne B seyne D sayen. 12 B and thurgh. T merit; D merit B merytys. B these. blessed om. in T D H. 13 heled and om. in D; H sauedde and heled. T men. 14 B wommañ and beste. T D B infirmite, H turnamentis and infirmitees. þat om. in H B. T taken B takyn. 15 þe om. in H. H eueñ. H laid. 16 T hooel. 17 T D maystris. T D B of the. T ordres. H B of the. Templers. T gooteñ. 18 H preciousse Iewellis and ornamentis. þe om. in T. B that thurgh the which. 19 B hadde gote grete Riches as be offrynges. T D and. B after the. 20 B of these. T D B were. there om. in H B. H þañ the dyademe. 21 D þat the. H & the, B and many. H Iewellis and o. B be-cam. 22 B can no man telle vnto thys day. D knowen never. H yet. 23 añ om. in D. 24 princes. Vaws. 25 D bokes out of. T om. of. T B wreten H writeñ. 26 T lijf. þes om. in H. T D holy. 27 T translated; B translatyd afterward. 28 H so in, B so be. T hyryng. of om. in H B. and om. in H, and also of om. in T D. 29 T D manye faire sermons. D omelies & sermons. þat om. in B. T H ben, B wereñ. H draw B draweñ. 30 T ben þus, H is this boke, B and þus. T D wreten and putte togider, H wreten and gadered and put. D om. to. T B oo D oone, H a. 31 H B shaft. H of the p. 32 T beren. añwey om. in H. B baners. B a sterre in to thys day. 33 T B the signe. T of a. B made in. þe same maner and om. in T D. 34 B and in. T H fourme B forme. blessid om. in T D H. 35 so—añwey om. in H. B añwey that a sterre þat. þat om. in H. p 12 1 B of the seyde sterre. and om. in H. T certen. 2 after om. in H B. T D H þe. 3 H the sterre. H þe more fame and loos encresid. 4 T spoken B spokyn. 5 T D B añ the. B lande. H B and Caldee. añ om. in B. 6 B gretly desyrd at añ times to.

IV. 8 H Than. and was om. in H. B of thys. þe londe of om. in D. 9 þe om. in T H. B than ysaye. 11 D B saide. 13 H this tyme. þis om. in B. B ny to; T vnto deth. 15 T H B to (B vnto) the. T D dye. B wherfore as seythe the scripture Ezechias. 16 D to þe. walle. 17 B and he wept not only for. T D but he had herde þat the highest (D hiest) of abr. 18 H B none eyre. H and for the behest made to abr., B and also the be-hestys of abr. and of kyng dauid om. in H. of. om. in B. 19 B and ysaye. 20 B And oure lorde. 21 H B on, T vpon. 23 B a tokyn of god, that he myght haue in knowlege whethyr yt were trewe or not, and oure lorde sent hym thys tokyn that the sonne. þe om. in T D. 24 sonne. 25 B suffyrd T H auffrede. hit om. in T D B

T D H B be so. 26 T D H B And thanne. T þese, B the, om. in H. D seen. T D of the sonne in heuene. 27 and in heuene om. in B. B that was done for; þei—sunne (28) om. 28 T D herdeñ. 29 B Than they of yude and of the Eest sout. T D manye riche. 30 D werene. D and in wille. 31 ffor: om. in B. T þat kyng. B Ezechias the kyng. T verrey Innocence. 32 made om. in H; H and dissimulacion wold not. B symulacioñ. T knowlich H knowlige B knowlege. 33 H and also for. 34 B of hys grete myracle. H þerof god. 34 sumdele om. in B. B with hym. þerfore god om. in H B. p 14, 1 B the prophete and kyng ysaye (!). 2 T vnto. H of the Caldees. by her mess. om. in T B; D Chaldees massangers. 3 T D B borñ. T D H B in to. it is. B and thus witnessyth the bibil writen. 4 þou3. B Ezechyas the kyng was þo of the Iewys I-bore. þe om. in T H D. T boor. B and þat that. 6 þat man om. in T D. T vpoñ. D vp, om. of. B Ierusalem. 7 B aft the worlde. 8 Chaldees (or Chaldes). H grikis T grekes. 9 H yeff. T H moche. T vnto. H astronomys. B a grete. 10 B enery mañ in hys house they knowyn. 11 T D courses. 12 aftwy—specialich om. in D. T yeve H yef B yeffe. T busily H bisilich B besely. B in Especiath. 13 þat om. in T D. B adds: s. duellyng with-in heñl. 14 T 3iuen D yeven H yef, B they yeve. T techen. T B konnyng.

V. 17 D And aftyr. T D H that, instead of and þis Manasses. 18 T quellid D H killed B killyd. 20 T B Ieromye, H the ernite (!). in om. in T. H of þe ernite. 21 T Nabegodhonosor. B N. and in hys tyme The Chaldes. 22 T B besegid. B dystroye. T here. 23 T vessellis H vesslx D vessels, B Iewellis. T of the. þe om. in D B. T weren. 24 T & into. B and bare yt vnto the kynges house to þeñ þat were bore in babilonye. T of babiloyne; in to babiloyne —prisoners om. in D. H & ysie. 25 T H B ysaie. H before B before. and om. in H. B also they. T H prisoners B presoners. B in to Babiloyne oute of Ierusalem, and Babelony. 27 T B from. B dayys. T D H there they. B were there. 28 þe prophete om. in D. 29 B yave hem. D lawes. 30 H prophetis. B dyuers prophesyas. T ben B bene. T for3eten B forgete. T H bible. 31 B of the. 32 T Titus. B the kyng. T H perce B peris. 33 B spack & seyde. 34 B lapide precioso. B considiencium. 35 D B here hereafter. B but. T amouges. T D he. p 16, 1 prophced om. in H, and om. in H. 3 T D holy. 4 H oure. T cesse H sease B sease. T and after. T Titus; B om. Tyrus. B the kyng. 5 D write out. 7 H and of. H prophecie. H ysaie þere miche þerimie danieñ and balaam. B Goor. 8 D Daneyles. T Milchie B Meche. 9 bokys and om. in B. B founde in these bokys of prophesies. H specially instead of þei founden. 10 T D things H B thingis. B be these. 11 H of hem, B be theyme. 14 B be the bokys. H of Iewes. and—causys om. in B. 15 þe om. in H. T D B feruente in. T studyng H B stodyng. 16 B wherfore. H S schaff. aft om. in D. 17 B doue. 18 B for the. H þe strength. H faith of B. B thys prophete. 19 B he be a. 20 H yte. B om. no. 21 T D the clepiage. of om. in B. H of the. 22 B performyd yt. 23 B the iij. and worsch. om. in H. 24 T paynemes H paynymes B paymens. T D this. 25 T D prophecie. B the bokys. B foundeñ T fonde. 26 T D H B wiste weñ. D whatever þat, B what that euer; T what god had euere. 27 T D prophecie. H fulfilhit. to om. in T D H. 28 B and so. of þe wysest om. in B. and om. in B. 29 T grettist, B grete. B astronomyers. 30 B yaveñ to hem: H B gret wages (B wags). 32 T of, B of be B. B be cause. H þat þey ordeyned. 33 B was ffor the cause that. T if so. 34 T B oo H one. T D man of hem. H died. B happyd to dye. anon om. in T D H B. H B anoþer shuld be put in to (B in). 35 H þer was. D þat þat. 36 T D somtyme somme. B vi of hem. p 18, 1, T D H B the. H þat one tyme. 2 T nothelx D nathelas. na3t onlich om. in T D. 3 T D a sterre þat man was bitokenede by was this sterre. H bytokened after the. 4 T folke, B of aft the worlde. 5 T ofte tyme B offtyn tyme, H after tyme. 6 B and and for. T H B disport. 7 T ben, B were. T seyñ H sey; B ffor (inst. of sey3e þat). 8 T D manye placis, B many other plasy; B there aboute. 9 T ben. T seen H sey B seyñ. B but yt be specially on thys hylle of Vaws and yit the wedyr most be ryght clere and þan a man may se many. 10 H an hygh on this hit. T wethir. 11 T straunge, D H stronge; and stronge om. in B. T bineth, D by nyght. 12 After “hille be” a leaf is wanting in D. B may not be sene. H I-seye. Also om. in T. T tofore. T That hille. 13 H hit. H aft oþer hillis in. 14 T H aboute. B þan as a litiñ Chapeñ stondith



there-on. 15 T the three. 16 H ded B dede. B do make yt of. of<sub>2</sub> om. in H B. T ben B beñ. 17 many om. in H. H greces B greys. T B gone. T vp on to. 18 T H B on hie. T growen H B growth. B treys; crbys. 19 B thys. T or. for—hitt om. in H. 20 T B gone. T vp this. 21 T B narow H nargh. 22 T þe. T wonderfuht. T hight B highthe. H of the. 23 B piler. B and wele made and yt ys gylte. T and the. 24 B as dothe. 25 also þorwe þe om. in H; also om. in B. 26 T H B by nyjt. T B þeyyth H yeneth. T B grete lyght. 27 aboute om. in T. B in the contrey aboute. 28 þe om. in B. H to long. T forto telle here. B tell of.

VI. 31 B comyn. þat—mercy om. in T. 32 T H B om. H B in þe which. 34 and to—worlde om. in T. B borne. H a mañ. H hydr. 35 B for the. H B saluacion. T tyme thatt. H In þat tyme þat. 36 T H Octavianus B Betonianus. þat om. in H. H and hold *emperour* of. B all the. p 20, 2 T as seith seynt Luk. oute om. in B. 3 T forto. B distroye all þe worlde as holy wrytt seyth. B exiit ed. a Ces. Aug. vt describeretur vniuersus orbis; T ex. ed. &c. 4 T D the. B distrucioñ. H was made frist Cyrinus. T Sirinus B Cerynus. 5 T was Bisschoppe þanne. T Sirie B Cerye. T wente. 6 B to. H his owne. B yode Ios. to Galely. 7 T Citee of. in to—Iury om. in B. B þat somtyme was. T þe kyngis Daud', H kyng dauidys, B kyng Dauythys. 8 T callid. T Bed'em B Bedelem. B and be cause. H bycause of. þat om. in T H. 9 B housolde. and—meyne om. in B. 10 H the, T a. 11 B and also sche was. 12 B and as sone as þey wereñ comen thedyr, anoñ þat oure lady seynt Mary þat was hys wyffe sche was grete with chylde and lokyd her tyme, and as sone as þey weren come þedyr sche schuld be delyuerid of her Chylde oure blessyd lorde ihesus; and whan sche was delyuerd sche wrappyd. 13 H comen. 14 sche om. in H. 15 H Cribbe or in a maungere. T maungir. 16 in om. in T. 17 B and in the nyght an aungeht. T aungels. 18 T bisides. 19 B wherof the schepardys was. H B agast. 20 T H beth. H adred. B for I am come to tell you off þe. 21 B þat ys come to all the worlde. þe om. in T. H people. T bornn B borne. 22 T H B ihesu crist. 23 B for ye. H B shaft. 24 B leyde. H cribbe. þan om. in H. T H B come. a om. in H. 28 B This. H in high, B on high. B on. 29 B schal. T B vnderstande. 30 B neuer no Citee of. T H nother B neythir. 31 H no gret. 33 T vnder the. H israel. 34 but om. in H. T a litil. H and is. T but is. 35 þat om. in H. 36 B þis. T Citee. T H B an. T was a. p 22, 1 T fader of. þe om. in T. B and in thys. 3 and anoynted. to om. in B. 4 T þat same. B Cryst goddys (T H = Cbr.). 6 in om. in B. 7 H cornerd or the helede. 8 T þat þis, B þat þat. T callide. 9 T hillede. 10 T H B thingis. to kepe—thyng (l. 13) om. in H. 11 there om. in T. B there yit. 12 B and a. H B faire. 13 T B woke. B and other, T & of euery. T thingis B thyngis. 14 B ther was solde Tymber. T H trees and. of om. in T. T H þis. B and þat place was. 15 and om. in T H B. 16 H faders. B and there. 17 B a litell and a denne vudyrnetbe. T H B the erth. T shaþen. 18 T selir H seler B seller. 19 B come. in þat place om. in H. 20 H B put. H longeth. B to the. 21 þer om. in H B. T the heete. H maner of. 22 H B the c. H ben. 23 H ben, there om. in T. B alcon. 24 T clepyñ. H ostres B ostryis. T horses B horsys. 25 and om. in H. T H asses. T Chamayles H camelx B Camellys. H yf so. T beo. 26 T or any. B any other man. T B trauelith. 27 H be þe Contrey. T neer. 28 H be it for hym self. H doth to señ an hous. 29 T may he. 30 H hure. an. þat om. in T H. þat—beest (31) om. in B. T woff. 31 þat om. in H. B and þan. 32 H goth with-ine þat. 33 T for a while. B and there. 34 B hym off his. B or of. T birtheñ H burdeyñ B burdoñ. 35 T sende, B he sendith. T vnto, B to. B as is. H þer also clepid. 36 þere also om. in B. ben. p 24, 1 hit om. in T. B to hire as yt is seyde to-flore. H forto. þan om. in H B. H her in. 2 T B the. B beestys. T þueth, B yeveth hem. 3 B hem. same om. in H. þat om. in H. B þey. 4 come. H þef so. B may not knowe whens þe bestys bene, þan. 5 B beestys, hem. 6 B cite or towne. T H B brynge hym (B hem). H in to. B bestys. 7 withoute—cuene om. in B. H withoute ony ledyng of mañ. T eny. 8 T H maistris B maystrys. B ony pereth of auy. T B or of. 9 T thefes H theves B thevys. B be þe. euery—man (10) om. in H. T any suche hous with suche. 10 H ech. T B others. B bestys. 11 T H B from and om. in B. H lord. 12 B londe and of þe grounde. H hath. B hirynggis. 13 H maner of. was om. in H. B was þere. H afore, B befforue.

14 H was the place there. T that crist. 15 B and. H aboute the tyme of the.  
 17 T H B but. T broken H B brokyn. 18 T the erthe. B and there was a.  
 H before. B afore. T Cauue. 19 H selled. H vppon. 20 T H B the vsage.  
 Hañ þe. B in the same. 21 B and for. 22 T this. H shalbe sold. B solde  
 þere. T B on. B a daye. B or. 23 B of þe contrey þat owyth þe grounde.  
 H þat nyght. T H B shaft. B þere a. of om. in B. 24 H monye B mony.  
 25 þe h. þat om. in H. B hys ffadyrs, T Isayas hys fader, H Isaies his faders.  
 26 B and be. H Israel. 28 B hede. B aft. 29 but om. in T. 30 B the  
 caue. T þe erthe H syde aft to-broken. 31 T afore, B to-forne. T in this.  
 B thys litiff. and om. in B. 32 T to þe. H markat. þat myzt—market (34)  
 om in T. B and myght. 33 H one, B þat. B þan were þey takyn and putt up in  
 thys. H to the. 34 H next merket. B H assis horse (H horses). 35 B  
 was. T H tyed. H þat. 36 B to my ffyrst. H thys. T matir. p. 26, 3 H  
 into his owñ Contrey and Cite and to his towñ that...bore in. B or towne where  
 as. 4 H B went. lady. an. 5 eventide. T B towards. þe c. of om. in H.  
 6 T to-fore, B a-forne. T H come B comyn. B all the. 8 B but in a. T poore  
 H pouer B pore. H þey yede. B thys. 9 D sets in again with "resceyue."  
 B namely. 10 T sey H se B sawe. Mary om. in T D B. H maide. B and  
 oure lady was þoo bothe sory and full wery and also grete. 12 T D H nybe þe,  
 B uy up on the. 13 H D in to þat. 14 B forlaten, H forsaide. of om. in H.  
 B and he ledde her doune into a. 15 B þat same. 16 T B lady seynt Marye.  
 B þat. 17 any om. in D. B and so there oure lorde was borne for the. 18 T  
 in the. D beside. 20 B and yt was made in. T D H B and to. 21 T H  
 mannes D maus B manys. T D tyede H tyed. T D þat every man myzte hym  
 borowe, H B þat no man wold herbrough (B herburgh). 22 T bisidis, B be þat  
 seyde ox. D the ox. 23 H B in þe. 24 H hyr blessid Child oure lord Ihesu  
 Crist. B there. 25 H byfore, B to-forne. ox...asse. 26 B and ye. H B  
 shaft. T vnderstand. 26 H D aft the. 27 D are. summe om. in B. 28  
 H be made. B and som made. 29 H is a iij, B ys but iij. T foot, H B fote.  
 B a lengthe. H for so moch. 30 H an oper. of stone om. in H. 32 T þat, B  
 where. T B the same. H place. 33 D hir swete. 34 T to-fore, B tofforne.  
 VII. p. 28, 1 B there. D vnto. 2 is om. in T; B was. half om. in H. H B fro.  
 11 B the same. 12 H pastured. T D H fro. B from Berys an lyons. 13 from  
 om. in T D H B. T H lyoun. also om. in B; H seyñ also. B seyth. þe om. in T D.  
 14 B ij tymes. þei om. in T H. D are, H by. 15 B tho. H & in þilke tyme  
 specially whan þe nyght & þe day. 16 bothe om. in T. T oo H one B oon. H  
 lengh. T H B shaft. 17 B thys londe. 18 H þe behest. B landis of. B beñ.  
 19 hit is om. in H. T D mountaynes. 20 D knowe wel. weñ om. in H B. 21  
 H B fro. T placis. 21 T coolde. 22 H it is after þe tyme both. 23 T D tyme  
 is, B tymys beñ. als om. in all MSS. B as þey beñ in thes contreyis and aftyr  
 as þe placys beñ some in. 24 T valey D valeyn. B and some in pleuye and  
 some in. H contreyes. T mountayñ. 25 T placis. 26 H in the Est.  
 moneth. 27 T D H gadred B gadyrd. H þeim B them. H dwellith B duellyn.  
 28 B aboute the mounteyns. T D putten, H put, B they put. hit. om. in H.  
 29 B borne. D vnto. B to markett to selle. there om. in H. 30 B wole. T  
 bye H B by. B do bere. 31 T D H housys. T basoñ. H apon þe. B tabyñ, D  
 bordes. 33 T it is dissolued. B continually. 34 B contreyes. 35 T H shadowe  
 B schadiwe. p 30. 1 D hilles. T D or any. D flodes. is om. in T D. T is ther.  
 T D H þoruþ þe. 2 B aboute þat c. in S. & in O.; Whan. 3 T B in Octobre.  
 comith. B and in. 4 B sedith. and—herbes om. in H, and om. in B, aft om. in D.  
 maner om. in T D. comenlich om. in T D. B comynly as begynnith here to wax in  
 ffeldys in marche or in appereñ. T bygynnen. 5 D forto. T D growe. T  
 herbes groweñ, H herbis wax. 6 in om. in H. T auereñ. B and also. of þe east  
 om. in D. 7 T repen. B in Marche or in appereñ. 8 after—lowere (10) om.  
 in T D. B placis. þe om. in H B. B is hote. B and. 9 H hieér B higher. B and  
 in. 10 T ben. D goodde places of pastures. 11 of om. in B. 12 H Cristes-  
 masse. H barlie B barley. 13 H B to ere, T D to haue Ere. H and wax.  
 14 B oute of. her, om. in D, D horses. 15 and they—fatte added in T D H. H by.  
 D ther barliche. 16 D forto. 17 D han. 18 þat tyme þat om. in H. 19 H  
 cleppe. H & þei cleppe it. 20 H longage. T þe same. þat same tyme om. in H B.  
 21 whan om. in T D H. T D bore þanne. 22 H þen. B þurgh all. 23 H B  
 betwene. D ther as. D vnto. 24 T it is, D is. weye om. in D B. 25 no om. in B.

B þan þere aboute. B Furthermore the schepardys in all þe wynter myght not abide a nyght and a day in oo place but now in oo place and now in another, and so they duellyd w<sup>t</sup> her schepe þere. 26 D H a<sup>t</sup> the. T mowen in. 27 H one. T and now. T dwelle. H with þer. 28 B þere yit vnto.

VIII. 30 B tho. H day when. B sent oute. 31 D saide tofore. 32 T heroude H heroude B herrowde. T D ordeyned and made. H B of the. 34 B nor. p. 32. 1 T bycam. 2 T D sogett H subiet. to hem—ynde in T on the margin. B of þe londe. B Iewry. 3 H londes and prouinces. B provyns. hem om. in H. 4 T honde, H hond. T D þei. 5 aboute om. in H. H wi<sup>t</sup> wele. heroude. 6 an. H a liof. T kome. 7 B I-bore. H saide tofore. 10 B for danyett. daniet om. in H. 12 þe om. in H. T contenuyng. 13 H said B seyde. 14 D cristes. her om. in T D. T cessed H cesed B seasyd. no<sup>3</sup>t om. in H. T but that. T hadden. 15 B and yit. T D H forsok, B forsakyth. D but that. 16 H came. of om. in H. H of the. T faders. and —syde (17) om. in D. a om. in H. 17 T modres. 18 B where. men om. in T. 19 T confuise (on the margin confused), H confused, B fals. B and they groundid them on the prophesy. 20 þus om. in T D; H this. 22 B thys. 23 H B Iude. B bought nor bore, H do, T born. T fro þe, H in þe. H B sto-ke. B ne. 24 þe om. in H. H he þat come shalbe. 25 B þat þat. T ha<sup>3</sup> B hathe. T abiden H abidde, B long abedyn. T D ben B bene. 26 D H betwene. D in the 24 H of the v. of her. D B and of. T D kyng.

IX. 28 H Than god oure lord. 29 B the saluacion. D saide tofore. 30 þe om. in T D. T clepen, H ca<sup>3</sup>t. T D H on, B to. 31 þan om. in H. B of be B. 32 T D longe tyme bifore. T H abyden; abyde and om. in B. B was lokyd. D i-loked. 33 H B astronomers. B on. 34 T heure. T born. 35 T D fyrst to. B ryse. H in þe maner of the sonne. 36 B and some. in om. in T. T H fourme D B forme. p. 34, 1 H assendit, B dissendid. T D alle daye aftir; B all þe day. T hyhest H hiest B highest. 2 H erth. H mouyng. 3 B wan. 4 B in the sh. H by-twene the sterre and the sonne in shynyng. D bytwene. 5 T D sonne and the sterre. T Neþeles, H B neuetherlese. T seyden H saye B seyne. 7 T seyde H sey B seyne. B the day. of oure lorde om. in T. 8 H B past. B þan the. T vppe; B vp aye<sup>3</sup>. 9 H which sterre T D þis. T D was þus; H þis, om. was H was nothing. H B like. 10 D B to the. H to sterres in diuerse places of þe fyrmament, for. T B ben. B I-payntyd. here om. in B. 11 many om. in H. H beames. 12 B more of lyght. T D H fyre; of fyre om. in B. 13 B in the. T aier. B her. 14 T D of this. 15 T sturid B steryd, stered—sterre om. in H. T D B hymself. had om. in B. 16 B in a forme. H of a likenes. 16 T D B the signe (B syngne), H assigne. B of a crosse. 18 B oute of. T seyng, B þat seyde thus. 19 T erat. H qui est gencium dom. T dom est. 21 B This. T B born. 22 H folkes. B hathe. T abide H abidde B abiden. B and he is. T D goo þe and seke. 24 B seke H sekyth. T H doth. T D shulle we, H B we shaft. 25 B for þe more strengthe. þe om. in H. 26 T affirme. H was (= whose). 27 B prywdence and ordynance. H faile it, T B failith. B as seyth, om. and. 29 T D H that. H kepeth. T D hem, B þo. 30 T D hem, B þoo. T B be<sup>3</sup>. T of this; H of prouidence in his ordinaunce; B prouynce. B Thus. H ded. 31 he om. in H. þat—balaam (32) om. in H. þat om. in D B. 32 B the voyce, or—asse om. in B. D made an oxe. 33 B and he. newe om. in H. T þiue. 35 H of, B be this. T puple H people B pepit. B men & wymmen. 36 B and all. H contreys. H se. p. 36, 1 D that were gretly agaste for thai herde a voyce comyng oute þerof and therefore had thai grete wonder. T a vois. oute om. in B. 2 B Tho they were. 3 H was proph., þe—was om. 4 no om. in T; B ne, D a. 5 H of long t. B the seyde sterre was. þe om. in H. 6 D the contre aboute. H contreys.

X. p. 38. 14 H This whan þeis. 15 B this, D thilke. 16 and om. in T D H; H sikyrlye; B were affyr this informacion of thes. D by the. H B astronomers. B and be other. þes om. in H. 17 B be-forne, H tofore. 18 þat om. in H. T D B þat grace. in her dayes om. in T. 19 H of so. tyme om. in B. D B proph. of. D before, B to-forne. 20 alle om. in T. þe om. in H. þe sterre om. in T D H B. 21 H where-vppon. 22 H euery, D B eche. T was. 23 of om. in H. T D H oþeres B others. T oo..oon, H one B oo<sup>3</sup>. H B oure. 24 B and anoof þei. 25 anon om. in B. 26 T D B manye and riche. T ornamentiz. T werre H werre. 27 B vnto. a om. in D H B. B and also they chargyd Mewlys. and om. in H B. 28 T B Camellis H Camelx. B horses. H B with gret tr., grete om. in H; B houghe. 29 a gret om. in T D H B. 30 my<sup>3</sup>t to om. in D;

B cowde and myght. to om. in H. H to seke, B & to seke. B and to. B þat lorde þat ys kyng. T H and kyng. 31 B at. 32 T D spak, H spoken B spokyn. 33 hem om. in H. T moche. B honestlyer & worthyler and because they. 35 H a worshipfuller kyng & a worthyer. H B only of them. B And so. p. 40, 1 H they iij, B these iij. H euerich. D of himself. had om. in H; H & with hem her cariage. 2 B gret caryage. B dyuers bestys. as om. in T; D and, H of oxoŕ. 3 and<sub>1</sub> om. in T. T longyn B longith. 4 H leuyng. B and also they hadde with hem. 5 B of necessarys. H length B longyd. B to halle and ke:lyn & to chambre as beddyng. T chamber or. 6 T D of þing; H þing. T longide H longeth B longith. 7 D and, T B or to. mete om. in B. H prouided and was caried. B was with hem on hors. and om. in D H B. 8 B And they ordeynyd. 9 B schul. 10 T H B suffice. H hem ynough. alle om. in B. D day. 11 and om. in B. 12 ben. B hoost. B Also yt ys. 13 in—and om. in B. 15 T ben. H ostreis. H in þe mcst. B they haue allmanere. 16 of om. in T D H. T vetailles B vetayle. H B and beest. be—redy om. in B. ben. 17 for om. in B. T goon and. H B multitude of peple. 18 B theyre beddyng. T longith B longeth. 19 chambre. B or to halle or kechyn. H to the. H þeþ. to hem om. in B. 20 T D neither, H B ne. T han H have. B aft manere suche. 21 B with hem caryed. B on horse Muls and Canallys. T D H B and. 22 T on oþere. T B goon. 23 H aft in þe; D B alnyght, T on nyȝt. B for the. heete and om. in H. and bernyng om. in B. T brenuyng. 24 H B shaft. 25 H ynedes B yndys. T H B kyngis were (B ben) lordes (B lordys of). 26 H and also aft these. B & all her kyngdoms and londys. 27 T H B ben. B ylys. T and also ther ben. there om. in T D H B. T B wat.rs. 28 H wildiunesse. B and full. perilous. 29 B fuht orible. T there also. T growen B growyth. H B redis. 30 B m<sup>r</sup> of þat contre. T D H B housis. 31 T ben B beŕ. T H denided B deuydid. T H B departyd. 32 B eche of hem ffrone other; H ech by hem-self. 33 B growyŕ. T D growe also and waxe. riȝt om. in T D. 34 B may. yle & om. in H. B ffrone oon lle to a nother and ffrone oon kynȝdom to a nother. 35 T vnto.

XI. p. 42, 2 In om. in B. B ys. B Nywby. 3 B in þat tyme. 4 B lande of arraby. 5 T D H whiche londe. T D B & ther. 6 H B in to. H in to Syrie and. B Surre. 7 B Also. 8 B passe fro ynde in to. T seyŕ H saye, B They seyne. 9 H of it. it om. in T D H B. 10 thou om. in H. rede om. in H B. 11 þat om. in H. B ys as other. 12 H also so. þe om. in H. B dippest. H þere-of (þe rede see om.) 13 T may H B mow. B seeŕ. B distroy. 14 H other (maner of om.). of om. in T H B. T D H þingis B thynge. T D ben. T botome H bottom B bottum. H þer-of; B of thys seyde Rede see. 15 B And also. ellys om. in H. hit om. in T D; B he. 16 H oute of, T D B of. 17 þe om. in T D B. T Occiaŕ H B oxian. a om. in H B. T D H or v. 18 D ther as. B where. T H B broddest D braddest. T D ther. H went. 19 oute om. in H B. 20 B and they were. aft om. in T D. B seyde inst. of same. 21 B and oute. D þis. H folowith. 22 T D H into a flood of. B oute of. 22 B callid. 23 bi—passeþ (26) om. in B. H and by it cometh mony a gret merchaunde. 25 T D marvelous marchaundiseȝ. H Est of Inde. 26 T watir of. H forth passeth. T B to. 27 B vnto Surrey and. B and to. T B Alisaunder. T D H B and so. B passiþe fforthe. be bore om. in H. 28 oute om. in H B; B all þe. B Also. D shulde, B schaft. 32 T growith H B growe. T B ben. 33 B and in. also om. in H B. T foundeŕ. D wonderful. H redy. 34 H smaŕ & þynne. 35 þat is om. in H. 36 H called. B Pona. B was, D there is. p. 44, 1 T smaragdys, al. smaragdus. T D H this. 2 B crafft and travayle was. T D B kutte. T D B this. 3 T D þis. T D of the, B with þe. 4 T longen vnto; H long. H B to þe.

XII. 6 B In the s. y. regnyd kyng B. and in þat londe ys the londe of Goodely, and thys kyng B. regnyd whanne... and he offyrd to god almyghty ensence. T Godeby. 7 D of whiche. B whan—was om. in H. 8 T ensence H scense. 9 H in the. 10 D H growen (H groweth) many. B be many goode spicis growyng more. grown om. in T. T spiceȝ H spices B spicis. in om. in T. þe<sub>1</sub> om. in T. 14 oute om. in H. B dyuers. B of a. T goome. 15 or noone om. in T D. B or ellys.

XIII. 17 B There ys also the thryd ynde the which ys the k. of Tars. D þat was þe. 18 T Tharce. B and in this. B kyng whanne Cryst was bore and in the same time of the birthe of Cryst þe seyde Iasper offred to god almyghty mirre. 19 H which (þe om.). 20 and om. in B. in om. in D. B lande. B þe. þere om.

in H B. 21 T Egreswile B II Egriwile B Egrys weft. H adds: in the which yle saint Thomas the apostett lieth & in this londe. 22 yle om. in B. H plente more. 23 hit om. in H. T waxith. like. T Eers. 24 þe cm. in H. 25 H waxeth Ripe. so om. in B. 26 T mennes, B a mannys. T B goon. H hygh-way 27 cordes B cordys. and gerd. om. in B. T girdillis. T throwe, B bynde. 28 hem om. in T D. H aft aboute on the herbes. H & þer mirre. 29 H apon; B on the. and gerd. om. in B. H and so a. B and than they gadyr yt of and do with all what þey wole. 31 wherfore om. in B; B Ye may weft conside and vnderstande. 32 T doon B done. and om. in B. 33 þe om. in T, of þe om. in H; B þurgh the. B kyngys a-forneseyde þat ys to sey Melchior, B, & L, þat in þes seyde londys & k. these yiftes dide bothe waxen and growyn and also þat þey schulde been offyrd to god oute of these landys. p. 46, 1 D the. T H waxede. 2 B be the. þe om. in T D. B rather than of the smale londys and þan þey schulde be clepid kynges of gret londes. 3 T D raper þanne. 4 T D other, om. in H. T D H B greet. D wherfore. 6 T D arabic. B This. 7 T snlle. H B shaft. T 3ifti3. B and kynges. 8 D B and Saba. B Some Tymes. 9 T D B callid. 10 B & Baltazar. D B called. 11 D B called. H the kyng of taars of Eg. þe lle. 12 of þe yle om. in B. T this yle Eg. B callid. 14 B these n. of these. 15 in special om. in B; H in especial. B frome diference. 16 D thilke, B þat. in þe e. om. in H.

XIV. p. 48, 13 B And affityrwarde. worschippful om. in T D; H rich. 14 T D armed. 15 hit om. in T. 16 B þey passyd, T D H & were passid. 17 B nor. T oþris H B others. 18 H commyng. T H ne, D B nor. þe om. in T D. 19 T D and for the waye þat (!). weye om. in B. D H bytwene. H þat þe; B and yitt. 20 H yeuenly. B went af. T D his. 21 T D restid or stoden. B and. 22 3ede or om. in B; B redyn forthe. T D 3ede alwey; B yede fforthe allwey. 23 B vertuwe. in lis om. in B. 24 B light to hem be all þe wey þat þey went. as om. in T. 25 T D H writen, B schewyd. H after. in þe om. in B. T of crist. B borne. 26 B þurgh all. T D touñs and citees. 27 B as þey redyn by. H none. T shette H shutt B schitt. neþir om. in B. by om. in H. T D by daie ne by ny3t. B nor. 28 B and, to hem om. in B. 29 þe om. in T D H. T and of. 30 B these iij kynges rodyn by. 31 B and hadde grete mervayle in her wittis þerof. H sight B sawe. 32 T D a grete. T D and of. 33 T D forth by. T D H in greet. B & myght. 34 T D from. H whither B whedyr. 35 B wolde. H in. T sye H sigh B sawe. p. 50, 1 T B defoulide H defouleth. T besti3. T D H wherfore. 3 T amonges. B contrey aboute. 4 B tyme affter. B And also as these iij. H these. T D 3eden, B redyn. 5 B landys. 6 forþ om. in H. B watris. T D H B valeis. T playnes B pleynis. 7 and om. in B. T D H perilous. 8 Deuene and playn. 9 þei om. in H. T token, no om. in T D; B noon. T herborough H herburgh B herburgh. by þe weye om. here in H. 10 B be n. ne be. H nor. H ne by the way neuer. B nor. hem ne þei om. in H. T D B neiper. þei om. in T, þei—oþer om. in B. 11 H nor. B her bestys þat went with hem. 12 D ne, H ne neuer ete; T D eten neuere; B nor they dide neyther ete ne drynk. T dronken H dronke. þe om. in T D. þat om. in H. 13 T D vnto. til þei come om. in B; B to Bedelem-warde. H ne aft. B for it semyd to hem þat it was aft om day. 14 to hem om. in D. T D co H on. H þis. þe om. in D. 15 grete om. in T D. H grace of god and gret mercy of god. B þey were ledde be thys sterre til þey were comyn. 16 B oute of herrowdis (!) londis vnto Ierusalem in xij dayes. 17 T B borñ. B at. 18 T D where; B of the which thyng. H it is. B and þan. T founden H B founde. 19 H Childe. place —þe om. in B. 20 B þat oure lorde ihesu Cryst w. b. in, & he was leyde. T D B in a. 21 B And also. H tellyth B tellyth. T D H B come. B to. 22 T D H myddes B myddis. B some. 23 T saye H sayne B seyne. H þis. T hastely H hastelich B hastily. and þus om. in B, H & þis. in om. in H B. 24 B and so to. B wherfore. 25 B omely þat he made & seythe thus. 28 et c. om. in T D H B. 29 B This. B yf these. H workys T werkes. of god om. in H. 30 comprehendid(e). B man ys. H witt by Reason. 31 T D where, H yf, B þat. 32 hit om. in B. a om. in T D B. B oure lorde. þat om. in B. T ladde. an. T heer. T heed. 34 T D H B the Iurie. H bab. in Caldee. T D H om. þe. B was. 35 an. bytwene. H in-going. 36 T D H B amonge lyouns. p. 52, 1 þe same om. in T D. D his same. T h's owne euntre. 3 iij om. in H. worschippful om. in B. and om. in B. 4 B frome. H þeire. B lande. T D þe Iurie. 5 B days. B And also. as om. in B. 6 T B resurrexiõñ. H cme. 7 an. H w. ony

openyng of gate. 8 H brent & did. D B nor. T B nocñ, D eny. 9 B childreñ Sidrack, Misack, and Abdenago. T D H B into. D fry furnays. 10 T D founden. H Right so þese iij kynges in whos tyme. 12 T H here. B Cryst her sonne. þat was om. in H. B ys. 13 and 3it sche om. in H. 3it om. in B. H was as. B sche as sche was. T D both afore. euer om. in T D. a om. in H. 14 T mayden. H Also, B Ryght so. H B shaft. B god of his myght. 15 my3t om. in H B. worthi om. in T H B; D worshipful. 16 B pepyñ. B fferthest ende of the East. T B þe Iurie. 17 B almyghty god, H the secounde persone god alm. 18 B makyd. T silf. H and in gret pouerte was. T B born H broñ. 20 H he wold neuerþesle. 21 B bothe in. T D and erþe. H by the. 22 B high god-hede. and om. in H. of his om. in B.

XV. 24 H Than, B Right so. B glorious. B eueryche wyth her hoost in her wey with all her c. 25 H and with. 26 T sauf. 28 T and of B as the prophesy of ysaye seyde. 30 T et ecce. 31 B Thys. 32 T D for þe list, is come om. in T D; B for it is come to the. 33 H glorie. T spronge H B sprong. D ou, B of. 34 T D H B shaft. 35 þan om. in B. p. 54, 2 D first. T bisides, B by. T B Caluerye. 3 done. B on Crosse. H and by, B and so þurgh. 4 T D and derknesse. 5 T Rooch. H grece B gresys. of om. in T. 6 T height B hyght. H for her trespasse. 7 B trespas. her om. in T. T bisidis. 8 D þe. an. B and to þat wey longyd iij weis. 10 H for they. 11 B abode. T D wenten B went.

XVI. 17 T D And aftir. thus om. in B; H this was. 18 a litil om. in D H; B vuder a liteñ cloude. T þe cloude. come. þe om. in T D H B. 19 T D þat, H which, B the which. 20 B pepit. þe om. in T. 21 T Olyue. T D there callid, B þere ys callyd. 22 moche. 23 T D of þat. B towne þat ys callyd Galile. B cryst god a., H our lord Ihesu crist. B to-ffor. 24 B þey were. aftwey om. in B; D algate. 25 H B into. B this. pryuely—toun om. in B. 26 H towñ þat is clepid Galilee. H our lord Ihesu crist, B ffor oure lord god (aʃny:3y om.). B there to. 27 T D and as. B wretñ in the gospel. 28 B This. 29 B ye schull go in to Galile and þere ye schull hym se. 30 H fynd. T B a nothir. T D H þat, B which. 31 T lordeschepe.

XVII. p. 56, 1 come om. in T; D þus come; B comyn. H abode B abedyn. D in these tofore-saide places. 2 T B in þe d. 3 T D H waxe B wax. 4 T D ffor whaune. T D sien H se, om. in B. þey om. in B. 5 T D nye. T D 3it, H þough, B they ne noon. 3it om. in T D B. 6 H of oper. B but they. H they to her w. B the wey. 7 B pepyñ. H to þe. T D bisides B be-sydys. 8 þes om. in T. B H mett. 9 H frist came. T D B come. T D B Iasper. 10 H Egriþwiñ and þe oper ij kyngis ech with his host. D and so thus these. 11 euerych om. in H. H with her oostes. D and his. T his c. 12 D his b., B with her bestys. B togedrys. T D bisides B be-sydys. 14 had—hem in D on the margin. T D H seen B seyne. T operes H B others. 15 of om. in B. T othres. 16 ri3t om. in T D; H with Right gret; B honouryd other with gret Ioye and gret reuerence and eche of hem kyssyd other. 18 T þou3t H B þough. 19 B langagis. B as to others. B spacke. 20 H aʃ maner one spech; B oo manere language and oo speche. B And aftyrwarde. T spoken H B spokyn. 21 T togidre B togedrys. H euery, D iche, B eche. H her, B other his. 22 B cause why they rode þat wey. and om. in B. T D weren; om. in B; B accordyd. 23 moche. T the gladder. 24 T B þe more. B verrent. D to-geder furthe. 25 T D atte vprysyng. T B comen. B vnto. 26 T D knewen. 27 B a kynges. H þere predecessours. of olde tyme om. in H. T biseegede B be-segyd. 29 B þan þey. ri3t om. in B. T foundeu. 30 H the kyng of Iewes there in þat c., B our lord ihesu Cryst kyng of all kynges borne there in þat c. T borñ. B And also. 31 H herode þañ kyng with aʃ; B kyng herrowde þat was kyng of þat Citee at þat tyme was. T D were. 32 T dystroublede B distroblyd. T with. T soden H D sodeyne B sodenly. B theyre. 33 þey om. in T D H B. a om. in T H B. 34 a om. in H. B mowght. 35 T layen, D abode. 36 aʃ aboute om. in B. p. 58, 1 B venerunt. 2 T appetit, B aperiente. 3 et om. in B. B differentes. 4 B domini. et cet om. in T. 6 B This. 7 D of the. B folke. þat—þe om. in H. 8 and om. in T D. 9 B and all. schul—men (10) om. in H. 10 men om. in B. H B shaft. B ffrome. T D B and brynge. B golde Encense & Mirre. 11 schewyng om. in T D; B shew. preysyng om. in H; B preysynggis. H to þe lord, B to þe god almyghty.

XVIII. 22 B And afterwarde. B the. B come were. 23 B kyng herrowde.

H þe. þat same tyme om. in B. 24 þe cite of om. in B. and om. in T D H B. 26 iij om. in T. worschiful om. in H. 27 T D were in þe. in om. in B. 28 T askedeñ. D B affir. T born. 29 B Euangelyst and seyth thus. in þe g. om. in H B. 30 B in Bedleem Iude. T D H the whiche Gospelle; B Thys. H B is to saye. ihesus om. in T D; B ihesu Cryst. 31 T B born. T D B in the Cite. H Lewes. 32 T D heroude B herrowdis; H herode the kyng; of þe same londe om. in H. B þan þese 33 B þat come; and om. in B. T seyden. B borne. 34 þe om. in B. T D seien H sigh B sawe. B and therefore. 35 T D comen. T doon; B to worschip hym. B kyng herrodys. 36 B gretly distroublyd. B and all his Citee of Ierlm also. p. 60, 1 he om. in H. togedir om. in T D B; B gadryd hym. T cf preestis, B and prestys of his lawe. 2 of om. in B. T born. B seyde. 3 of Iury—Bethleem (4) om. in T. H þis. H writen B wrete. 4 B Than þon; H & þen herode sent oute a duke to rule his peple of Israel (!). 5 T D noo. After "pryncys of" a leaf is wanting in D. B gooñ. 6 H & þen. 7 H cleped to hym priuelych. B sent for. 8 B whan yt aperyd fyrst to þem & þei tolde hym, and þan they went forthe toward Bedelem; and yitt herrowde preyde hem þat þey wolde goo & enquire besily... 9 T he sente, H sent he. 10 T he, B ye. 11 T founden. H retourne to me; B þan comyþe ayen to me and telle me. T B may. come and om. in B. 12 H and whan. had om. in T; B þan had. B þe wille of the kyng. T þeden. B toke her leve and went forthe theyre wey. 13 T sien B sawe. B yode. 14 T there as, B there þat. B thys blessid Chylde was borne, and þan they sawe the sterre stonde stille ouere þe place þere þat cryst was bore, and þan þey were gladd. 15 T sien. H moch gladder. and—moder (17) om. in B. 16 and—moder om. in Chr. H and þer þey founde a child. 17 þan om. in H. H tresoure. 18 H cense. H & þis mater why; B Of these iij kynges why they. 19 B to...to. 20 H in mony diuerse. B declareñ. H expounde; B expownyn dyuers causis the which. T ben wreten, H hañ be gret. 22 B tell and declare. H one cause. T why that. 23 so om. in B. 24 T H soden B sodenly. B and þat is. H was. T seyden; H the sigh, B for sithen. þat om. in H B. 25 T kynges of Inde. B and þat they and her. T oostis B hoost. B so ferre oute of. 26 of om. in H; B oute of. H þe which peple. 27 had om. in H. T often tymes B often tyme. T kyng B kyng; H the kyngis of Lewes. B besegid þat Citee and destroyed yt and alþe londis all aboute. H þe Cite. 28 B and also. 29 T bycause þat, B also because þat, H for bycause. B comen. so om. in T. 30 T Iurye. B þat tho was borne of oure lady s. Marye. T nowe. and om. in H. B and also a nother cause was for loue þat herrowdis. 31 T for cause. H alient. 32 he was agast om. in B. 33 B that he schuld a lost. 34 Also om. in T. T B ther was. þat om. in T. 35 B thus come of goddis ord. to þat. p. 62, 1 B any ayvement. H the st. 2 and om. in H. B of þat. 4 T and scribes. H and her scripturs and her. B scriptours. 5 T euere. B þat. B and so these. T the. 6 þes om. in H. B of long. 7 H B byrth, T chirche. B borne lune. 8 B and so they. 9 T trechorye, H malice. B Of thys spekyth s. g. T H an. 10 wel om. in H B. hereof om. in T H B. B seyth thus. 13 T filia certamen imposuit T H B multa, T H prouidit. 14 B This. B and be. ysaac om. in T B. 15 H say and vnderstonde. B þat Iewys. 15 B made blynde. 17 T sye B seye. 18 þit om. in T, H neuerthelese. T sye H sigh B sawe. B many other. 19 B afftywwardis. 19 B full of prophesyes in speryte. 20 T hym whom. H þaye. 21 T B amonges. 22 T where, H B of whom. T bifore B be-fiorne. 23 T prophedieden. 24 B but also of. T B born yune. 25 H tolde þey; B and so they t. T B konnyng. 26 B her wytnes. B and to oure help and to oure beleve and.

XIX. 81 T of lawe; B of his lawe and of. 32 B borne yn. T B they passeden (B passid). 33 B þat Citee. to hem om. in H B. 34 T erst, H byfore, B a-fora tyme. B yode. 35 in om. in T B. litil om. in H. B myles. H oute. 36 H by the. p. 64, 1 T where; H where the sh. were; B þat the angell aperyd to the schepardys with gr. lyght schewyng. T to whom. 2 B to þem be the b. 3 H fferthermore as; B Than. worthy om. in B. H by the waye and by the same place. 4 H the saide sh. were þey ride and. B spokyn. 5 T syen H sigh B sawe. T ronnen, B Rownyd. H said to the kynges. 6 in om. in H. T and such. an. 7 B peryd to vs & tolde vs. 8 T fforthirmore, B And, H with. þat om. in B. B þe angellis seyde hadde and spoken to þe schepardis. 9 T herde and aeyne. B seen herde. añ thyng om. in H. añ—þat om. in B. 10 T doon. 10 B om. eury thyng; T añ. T B vnto. H B these. 11 B wondyrly, H right. goode om.

in H. B they herde. 12 B of these seyde schep. wordes; H of the sch. saying. 13 and—scheperdys om. in B. so om. in T. 14 oute om. in B. 15 B for they ladde. 16 T B seyn. vois. oute om. in B. 18 bope om. in B. B þes iij. 21 seije om. in H; T seyn. H þat Iewes. T bileeuen. 22 B be-forne. 23 T afir. H B went. 24 þat om. in H. B þat it was. 25 þat om. in T B. H þese. 26 H spake T spoken B spokyn. H þe sterre was more & more & begaif. 28 B Fulgencys the gret Clerik. B sarmon. 29 B made. T B that as. H hous þat. B with ij T or, H and, B and with. 30 T B ben. T cornered. T so is. 31 B as þe two wallys and þe ijsydys. T or ij. T H B the whiche ben (H be) ioynede. 32 H togeders. B togedyr, so holy chyrche hatthe Ioyned thes ij peplis in oon feiþe and in oon beleue þurgh oon c. 33 ihesu om. in T; B Ihesus. B and these. T and ij, H þese ij, B and þes ij wallys. H B where. 34 B thes k. and these sch. 35 a om. in T. H þat in one. T B and in oo (B oon). knewe and om. in B. 36 H B worshippid these .. & þese. T and ij. B þe k. p. 66, 1 T of I., B the I. H whiche were, B for they were. H fure. B of dyuers contreys and of a contrary b. 2 B but thanne. 3 T hem bothe & drowe. 4 hem om. in B. B þe kyngys, H kyng. B þe I. 5 B Cristis. cristen pepil om. in B. H in maner B grace & in verry beleve. 6 B be oure lorde ihesu cryst which the ap. 7 B he was. H kingis. B in oof soo—one om. in B. 8 T kyngis and Iewes; 8-11 H the kyngis and Iewes were made both one, þer was made and knytt in one corner and trewe hyleve. 9 to om. in B. 10 B Cryst ihesu. þis om. in B. B cam. 11 T a made. T a, B oof. corner om. in B. T the too, H for the one. T the too, B & þe oon, H of the one. 12 T B come. H of crist. 13 T the toþer H þe oþer. H of the o.w. came of. T come, B þat cam to Cryst was whan. 14 H B þe angel. 15 were om. in H. B were fyrst þat were myscreauntis. of om. in T. T bilceued B beleviddeñ. þes schep.—crist om. in T H. B and þes. 16 B were. B beleuyd in. 17 H þis side of þis walle þat came fro fer was the waff of kyngis. B This oon syde and thys oon walle cam; of kyngis om. in B. T come. B and the tother syde and the other. 17 cam om. in T. B cambut nygh. T from nygh. T H B must. 19 kyngis om. in T B. T from fer vnto. 20 T H on. B in Cryst ihesu worshippid mote he be H and this side and wall. B and this walle. 21 T come, H þat came. but om. in H B. T B from. H neigh. and þis om. in H; B þat (and om.). 22 T founden. T there as. 23 in om. in B. T In pees; B and the kynges cam. þe om. in B. ferre om. in T. T H cuntre. 24 were, B & were. T hem-silfen, om. in B. 25 as þey seyde om. in B. 26 B Cryst ihesu kyng. XX. 28 B & oþer. 29 T H spoke B spoken. T B þe. T 3euyñ H yaff B yave. B hym. 30 B þan þey. H had Riden. B and anoof. 31 T knewen. þat om. in H. B comyn. H B to the place of. 32 T alitþede. 33 B array þat þey hadde on hem; and cloþed—hadde om. in B. 34 and om. in T H. T H B be(n) arrayede. arrayed hem om. in H; B theye arrayed hem, T and so they ar. hem. B and also althe wey. B yo'le. hem om. in H. p. 68, 2 þat om. in H. B þese iij. H came T þer þat. B was bore. 3 T shone, H shewed. 4 T 3eden, B comen. 5 H came; T B come to. 6 T next. 7 H a cornerd. 8 T to-fore B to-forne. B wern. T B the, H a. and caue—hows (10) om. in T H. and c. om. in B. 9 B was bore. 10 With "þe lilit" D sets in again. 11 B with so. 12 B was. þan om. in B. ayene om. in B. H the sterre ayeñ. 13 hit om. in T D H B. D vnto. H and aft-wey abode in. 14 but—and om. in B. T D H but as it is aforeseid the light abode T D þere (D ther as) Criste and oure lady were, H in the place þat Crist was and oure lady. 15 and om. in H; B right, T D ffor. D in the fore—saide gospel saide; B seyde before in. 16 B this. & om. in H B. 17 T D goyng, B entryd; and om. in T D. H founde, B founde there. 18 þei om. in B. T fillen. T D H B douñ. 10 T D B hym, H hem. T offredeñ. H to hem B encense and mirre. 20 B and of. B vsage. þat om. in T D B. 21 B þat þere. B into. T D H B þe presence. T Sowdne. 22 H to a B D the kyng. D H but yif. H gold and. B gold in hys hand or siluыр other. 23 or—ellis om. in H. his om. in T D. T hondes D honde H handes. and om. in H. 24 T B speke with. B or with. D to a. B kys. 26 T 3it into. 27 B he come in. T to the Sowdons presence or to. H B the kyng. 28 H to hem. perys. þat om. in B. 29 T D H may. H B not touch. H nor. T D or, B or these a. 30 T ben. 31 T alle the. p. 70 9, H B and þat. B the. 10 B sought. 11 crist om. in H. 12 T D B manhode H manned. T D of age, H B olde. he om. in T D B. 13 he om. in B. wrapped om. in H. 14 B (and W) = Cbr. T D H and in heye in the Maunger vp to the armes. Also—moder om. in B. 15 T D writen B wretyn. 16 B and sche. B in her



T D H B flouly. 17 þe om. in H. 18 & a om. in H B. 19 T hilde. B close. B left. 20 T D honde. T D H B helyd. 21 T lynen B lynnem. D clouth. 22 T hilde. T D god affmytities (D almyghtes), H oure lord Crist Ihesu is, B oure lorde god her sone his, T heed, H hed. so om. in H; B an lufft. T a. whanne þat, D whanne; B þese iij kynges whan þey. 24 T kisse B kynt. T D honde B handis. 25 B chylde ys. B and what were. T B dool. 26 afterward om. in H; B after.

XXI. 32 B and arroy. 33 to god om. in B. 36 B and Baltzar. T Godebye B Godley. p 72. 1 B of stature in hys persone of the myddell assyse. 5 of þe yle om. in T D H. T D H B mirre to god. 6 T of moost stature and of persone; H most in; moost —was om. in B. he om. in H. B with-outhe doute. 7 B seyde. 10 H vestigia pedum tuorum. B This. D forto. 11 H Ethiopes shaft. B adowne. T Enmyes B Enemys. T lyk D lyke B lycke. 12 B & þey. H B shaft. D betrayed, B þat schalbe-tray þe. 13 B thy. T D steppes. 14 B with her. H oostes B hoostys. 15 of om. in B. T D B at þat. þey om. in B. B were litteþ persones. 16 of om. in T. T merveiliden. T of hem mochel. 17 B and þey. welle om. in H. were om. in T D B. B from. 18 oute om. in T. for—ceest om. in D B; H and the nere the springing of the sonne and the nere toward the Est. T ner. 19 T nerer. 20 B men þere be the leste of persone þat be borne there. H the febler in wittis. 21 B tendyr of compleccion. B erbys. T B ben. B hotter þere. T hotter and better; H better and all maner of spices be better. 22 perilous. ben. T grettir. 23 venemous B venymus. of om. in T H B. 24 B nerrer. þei be om. in T D (after sunne). 25 T D H B schulle. 26 H ech. B þem. H þer l. B landis. many om. in B. 27 H kyng alisaunder; B kyng alysaunler þe gret conqueroure þat conqueryd all þe worlde & all þe Iewys þat he left. T D lost. 23 and<sub>1</sub> om. in H. þe om. in T D. B Jewellys and ornamentis. 29 H kyng Saba. H B founde. T Salamoñs, B Salamon is. H as diuerse. 30 T B vesselis H vesselx. 30 Bin þe kynges housold. 31 B god ys. T D in tyme of d. 32 D of the cite of l. T boren. B & be themme. 33 T D and manye other precious stonys and manye other Jewellys of golde and of (om. in D) syluer. H Iewelx. 34 B bothe of. B þes iij. 35 D vnto. 36 founde. crist om. in T D. H laid, om. in T D. T haye H B hey. D lienge in. B in a. p. 74. 1 hit om. in T D. 2 T D þouen H yeve; B yave hem (had om.). B to all. all om. in H. T þere as. 3 T D B was bore. thou om. in B. B fureneys. 4 D iij worthi. so sore om. in B. þat om. in H. of om. in T. 6 B them. B theyre. T D H B tresour. 7 T D hondes H hondis. T D as fyrst; B and. þe om. in T D H B. 8 tresour. 9 moche. 10 T honde H hand. H pens. B peny ther-in. T offrede mekely. 11 H to the godhed. þe om. in T D H. B Saba and of Godley. 12 he om. in T D B. H B tresoure. 13 B hande. and om. in H. þat om. in B. T D offrede he lowelye (om. in D) vnto god. H to godis manhede with weping teres. 14 H B tresoure. H offred also to goddis manhede. 15 with wep. terys om. in H. T teerij. T worschipfull þree; worsch. om. in B. 16 H sore. also om. in T D H. T D & feruente. 17 T D oblacions; B theyre offryngys. D þat were sayde. 18 H B at that. T D H B þei toke. but om. in D. 19 T D sauf. þat to om. in B. T D as he. T D vnto. 20 B hede & s. mekely. 21 B This. H I thanke god or thanked be god. B þanke be youn to god. 25 H the which. T D H kyng Melchior; B M. þe kyng. T peny gilt, H gilt penes, B golden peny. 26 B þat somtyme was. þe grete om. in B. and—gold om. in B. 27 he om. in B. 28 B of Trybutys in. appil om. in T D H B. T bere. T honde. 29 B and þat. 30 B frome. terrestre om. in H B. 31 oþer om. in B. riche om. in H. p 76. 20 þe om. in H. 21 H contreys. a om. in H; T D B þe. 22 T D þe Citee. B þat euery. þat om. in D H B. 23 T poer. B as. H and þer he casteth. 24 H B the fyre. B and whan a man. hit om. in D. 25 as om. in B, for om. in T D. B ayenst hys lorde þe Sowdan. 26 aþeys om. in H. D is ther. 27 B ys in all þe Est and yt betokenyth a news. B dywe. H trewe. 28 B her god. a om. in T D, to a om. in H; B & to her M. a om. in H; B and also to her Sowdon or kyng. 29 T wheþer that it; H where it; B þat ys. B doue; T be doon. to om. in H; D vnto. T Martris. 31 B he schulde worsch hip hym. 32 B and in thys. þe om. in H. T Saraseynes H Sarçyns B Sarçynes. T H asken (H aske) aþwey. T D of the. of om. in B; B meu Crysten. 33 T D B ben. B prisons. in om. in B. B templys of þe seyde Sarçyns & wilfully. 34 H Coost. B to do sacryfyce to theyre mawmetys bothe &c.

XXII. p. 78, 35 T bycome. T B borñ. 36 B m. oure lady s. M. p. 80. 1 T D the 3iftes. worschippful om. in T B; D noble. 4 T Notheles, H B neuerthelese. schulle H B schall. 5 þe om. in T D H B. B dede; make om. in B. T tofore. 6 D king Melchior. 7 T D lorde Ihesu, H l. Ihesu Crist, B l. god. 8 H broke aft to dust. T broken. B to. so om. in T D. 9 þat om. in H. 10 was om. in H. T kutte H kut B kytt. B man ys. T D hondes B H hand(e). 11 T toel H B tole. H breke B bracke. B orryble. T Mawment. 12 kyng om. in H B; T the kyng. T Nabegodhonosor H Naybegoddonosor. H in his slepe sight. B slepe. 14 B þat is. any om. in B. B synnes. 15 B This appill betokenyth. 16 B þat þurgh mekenes of hym and of. H and þrough. 17 B trouthe. H of his maieste and of his godhed. he om. in H; B yt. 18 H B to. D alle these othere. H afterward ye shaft here. 19 T hire. B here here-afttyward. XXIII. 21 H had this. 22 had om. in H. B done. 23 T H asked. and wolde om. in B. B these. 24 and om. in H B; T and her hors. 25 T gañ, H begunne; B dide bothe. T D H to ete. T and to. and slepe om. in B. T D take B tokeñ. hem to om. in T D B. 26 H and to. B disported þem. D the, B a. 27 T D H byfore. neither. T eten. B no. T dronken H B dronke. 28 þat om. in H; T B thoo (B þo), D alle tho. 29 B of þe. B and to them of þe c. 30 D al aboute. 31 T D ferrest. 33 fferthermore om. in B. 34 as om. in D. B gospell. 35 T per Herodem. 36 T regressi. B This. T D Han; B and an. p. 82 l was om. in H. T H taken, B sent. B slepeng. 2 H turne ayeñ not to herode, by anoþer way returne home into. B kyng herowde, but take them another waye, and so they yode. T they yede anoþir waie; by an oþir wey om. in D. 3 home om. in T D. B to. B And þe. 4 þat tofore-tyme þede om. in B. T D apperede. B affore hem in her comyng to Cryst. hit om. in H. 5 D afterward. B so sodenly. 6 T D metten B mett. þe om. in T D. H rid. 7 T to-gidre home. T D into. B londys & kyngdoms. T a grete. and honour om. in H. 8 her om. in H. T herberowgh B herburgh. 11 B And so. 12 her om. in T D B. B and all þe. 13 B þat were þe dukys Olyfernus of olde tyme, and also þei redyn & passid by with her bestys. also om. in T D H. 14 þat om. in C H. 15 T supposeden. T bycome, H beñ come, B be comen. 16 B Also whan. B any other Cite or towne. 16 H worthly and mekely. mekelich and om. in B; B Receyyvd worschippfully. 18 T puple; B pepill of þe Citee or towne. B and also þey. to om. in B. 19 T seen B seyn. do om. in B; T doone. T D or. 20 T D cuntrees. H yede. 21 B & gracijs þat all þe pepyll þat herde þeyre namys were of so gret looce þat yt was neuere afttyr forgete vnto thys day. 22 T forjeten. 29 B before. B dyuers landys. of her om. in T B, of om. in D. 30 no3t om. in T. B go ne ryde home afttyrwarde; aþene om. in B. 31 T B done. T alle her mcyne, D H alle her men. 32 B man ys. 33 werkyng om. in D; B worke. XXIII. 34 aft om. in H. H scribe. 35 B and all þe. H þe iij. B goon. 36 B and wolde. T D hem. T D þey beden. H bedde B bedyn. B them. þan—preyse hem (p. 84, 3) om. here in H. p. 84, 1 B with. aftir om. in B. 2 B all þe wey. B þey rode. B these iij. he fonde om. in B. 3 B blessyd them & praysyd them. T tolden H B tolde D tellen. B hem of. 4 grete om. in T. 5 B with. T B angir H angur. 6 B landys. þat was om. in B. 7 T riden B redyn H ridde. H here: and of gret malice and enmyte H pursued after hem a gret way, and always as they Rode after these iij kyngys he founde þe peple blesse and prayse hem and tolde of her nobley, and specially. B in Especiall. 8 H circille 9 ouer om. in B. B and þat þey kept hem secrete in her schippis. 10 T D H shippes. T aft the. H sheppes. 11 B goodys. B þe kyng. T D H B the acr. 12 T pursueden, B prevyd. B for gret envye fals for þey so merveillously come. 14 T D þoruþ þe. B of a. 15 T þeden B yode. home om. in T. 16 B þe sterre. H wyth. D gides; B goddys in-terpretacion. 17 of om. in B. iij om. in T D H. H sufficeth. 18 T D H B wondirfully. B be nyght. 19 D B therefore. B þe Iewys. T dwellen. 20 B in dyuers londys aboute & in other dyuers placys. T bere. B to kyng. 21 þe om. in T D. to om. in H. D alle. B the. 23 B crist ne of þe place where he was bore anoof þurgh Envy þey clepyd. 24 D H B knewe. 25 D scripture; T þe birth of Crist and the scripture. B sc. of þe b. B and of þe place where he was bore anoof þurgh. 26 T e. and of malice and falsnesse. of om. in H. B falsnes & Envy. B þey excit'd. 27 T to, B in; H B an, om. in T D. 28 T B ben. 3it om. in T D H B. B so there vnto. T D And of. 29 B in d. T D treten, H telleth B tellith.

30 T D H B noo. T telle of. B here to telle. B For. 31 and om. in H. þat om. in H; B thilke, T D the. 32 in—moost om. in D. B most of myght & most of worship. D most myghty. H mightfull. B and so yt ys wytnessyd of be Crysten men þat duellyn þere aboute. 33 H dwelleth. H and oþer for to. 34 B doutys. B all þis afornseyde. 35 in om. in B. H and with gret mekenesse and humilite and Repreuyng of. 36 T D worshipfull. H in his seintes. p. 86, 1 in his seyntys om. here in H. to om. in B, to be om. in T. 2 B knowen. D in. B pepill of þe worlde and so þat. first om. in T D. H B was fyrst. 3 H hidd onely. B in hys b. 4 H the same. name om. in D. B of all. T puple. B p. of. maner om. in T. 5 B ferþest. B last ende; H Est. B schull. 6 H prayse his name.

XXV. 7 þat om. in B. D iij worthy. H come home; B goon home ayen and were come. T D to (D vnto) the hiit of Vaus aforeseid with greet travail. 8 þat is om. in T D H; B as yt ys beforen seyde. 9 T maden. B fayre and a Ryche. D H B in the. 11 þere om. in T B; D H here (H her). 12 H all þer. T D in the, B at þe. 13 T D in. H sepulturs. 14 while. B Than with-in a litell tyme after all þes iij kynges eche of hem went home into hys owne kyngdom, and þan all þe. and, om. in H. 15 B all þe w. k. B theyre. 16 B herd telt of her comyng home. D iij worshipful. 17 B ayenst hem. 18 T D att the (om. in T) forseide place; B be þe wey. T D and they. 19 B reuerence and mekenes þey r. 20 H had herd. wonderfully, B merueillously. 21 B þe more. 22 B with loue; H worship loue. T aftirward. 23 D of grete worship had. B for her. do om. in B; T done. 24 B þat þey. T D eche. 25 H rode home with his peple. B to. B lande. 27 B as yt ys seyde beforen and. þus om. in B; D in this wise. T eche D iche. D from oþir as for þat tyme. her om. in T D. 28 her om. in B. as—tyme om. here in D; B as fro þe tyme aftirward. 29 B comen. 30 B þat þey. 31 had om. in T D H. T D sye herde and dide, H sight hard and done. B seyne; doon. T D and of. B in all þe tyme of her beyng oute. 32 B to make. a sterre in H at the end after "to hem." 33 D vnto. 34 B where-þurgh. 35 þe childe om. in B. H the iij. D iij noble. p. 88, 3 H þis. worschepeful om. in T; D saide. þei om. in T D H. 4 B theyre. D in worshipful conuersacion and right honest; H worshipfully with honeste gouernance and conuersacion. 5 B tyll þe tyme of þe a. of oure lorde ihesu cryst. 6 T D to the, B tyll þe. B Thomas of ynde þe ap. T om. þe.

XXVI. 8 þe tyme om. in H. D that tyme. D iij worshipfull. B goon. 9 B and so fforthe home into. D in her owne; H of the c. þer om. in D B. T D B waxe, H spring and waxe. 10 D and her. and, om. in H. B þe. 11 iij om. in D. T H grete drede, D for fere. 12 H B þe. B þere god. 13 in om. in B. D v. the erthe with hir childe. 14 with her childe om. here in D. T D to; þe om. in D; B tyll agayne the t. 15 B god ys. H god wold þer was. 17 of om. in D. B necessarys. 18 T D H was nedeful. T B to her. B aftyr. H þe faith of god. 19 D & to. 20 B thes. of om. in H. 21 D H ther is. T D H vpon, B on. þe om. in H. 22 T D H B sitte vpon. 23 B sone. D vpon. 24 T D H vpon. H the, B þat. D childe. T felle. D a drope down. 25 D of mylke. T H B mylke. D B vpon. H and þat is þer this day. 26 D is yet. B seyne there-vpon. D B vnto. H B þe more þat. B men scrape there-on with her k. T, knyffys. waxith. 28 B borne. B and also. 29 D B this. B and from þe cave. 30 T D H þis. had. B forgetyfl. byhynde her om. in D. and—leide (33) om. in B. 31 the om. in H. 31 H fould. all om. in D. 32 T D leide hit. H an high. B and other necessarys which sche left in þe Maunger amonges the heye. þere om. in H B. 33 T D B laye. hoole and fresshe om. in B; B styll in. B vnto. 34 seint om. in D. Elyne. 35 þe om. in T D H B. B Costantyne de noble whan sche come pedyr sche ffounde þes Relykes in the seyde place. p. 90, 1 B and yit at þat tyme þe Iewys þurgh gret malyce and gret envy þat þey hadde to thatt place for loue þat Cryst was borne there, That þey wolde &c. T holde. D ther as, H where. 2 a fowle—mochel om. in B. and a om. in H. 3 T D H moche. þat om. in H. 4 T nolde. noþt om. in T D H. D B no man, H neiþer man. ne om. in H; ne woman om. in B. B nor chyld. D ne wife, B nor no manere of beste. to om. in B. 5 B come in þat. T D H þat. 6 B And þan aftirwarde whan. B went. 7 T D offrede vp. 8 B and. T dowfes B dowys. and—seyde (9) om. in B. 10 T B tuum domine B secundum verbum tuum in pace. B This. Now lorde om. in H; lord om. in D. T lete, D leue. 11 aftir þi worde om. in H.

12 B Annyre. 13 þe om. in D H; B of þe. T pharases B pharyseyis. B of many. 15 B so a. 16 a om. in H. T arysen B altesyn, om. in H. D and her. 17 B ne myght ne durst no lenger abyde. 20 B surge et a. p. et matrem eius et ffuge in Egiptum &c. 21 B This. T D H B an. D vnto. 23 H Egypt in the nyght. H þere be. B be there vnto þe tyme þat I come and tell þe. 24 B schall do to seke. 25 B for to. T D H B slea. B And þan. H Roos. 26 his om. in H. B fledde. in þe nyȝt om. in H. B nyght-tyme. 27 D aboode; B they were vij ȝere; til—ȝere (30) om. in B. D til þat. 29 s. Marie om. in D. 30 B and thys E. T from. 31 B in all þe. 32 s. Marie om. in D. D went, B yode. B vnto E-ward. T D waye as. B þat Cryst schall come ageyn. 33 T groweden D growen H grew; B sche sawe growyng. H & þese Rooses. T B ben. þe om. in T D. 34 H Roose. T Ierich H Ieryce. T groweden D growen. B noon other. T D B in. of—contrey om. in H. 35 D that. T D sauf. D al only. T D H þat. H contrey. B place. p. 92, 1 D that; B the same. T D goue B goon H goth. 2 þei om. in B. B these Rosys. B in þe. H of the. 3 T D vnto. B pylgrymes þat passe by hem. Here a leaf is missing in H after "aboute." and—aboute om. in B. 4 T borȝ; D bore and caried. T D d. Cuntrees an l. aboute om. in D. B And now. 5 T where, D ther as. 6 T B gardeyn. þe om. in D. B in þe which gardeyne there. 7 and as brode om. in T D. 8 And om. in B (where a new Initial). T ben. 9 s. Mary om. in D B. 10 B wyssch. and bathed hym om. in T D. B hem and there s:he. T washed D I-wassched B wyssch. 12 T ben. 13 T B ben. T D B moshe. B lyke. to om. in T D B. 14 T B ben. T heyer. T fathem B fadom. B heyght. 15 B levyis off þes busschys. T ben. B lyke vnto. B trefoyles. D euerich. busshe om. in T; B of þes busschys. 16 B beer. 17 to om. in B. T is also. grete om. in D. B And of þe Baam þat growyth on þes busschys be wrought gret merveylls and myrales. 18 D of the. 19 T ne. and diȝt hem om. here in B. B yt be. 20 B man nor dyȝt hem neyther. T D B often-tyme (D B tymes) haþe. B provyd. 21 D k:pe. T D they waxen, B þe bussch waxith. 22 T D growen B growyth. 23 B hydyng. D the, B that. gardyn om. in B. D gardyn abydyng. 24 þe om. in T. B Ruddys. be—þei om. in D. T B ben. T kutte. B as ys. T B vyne. ben. 25 T B kutte. D Coten B coton. 26 B þes Ruddys so bounde with coton aboute there been. 27 T D B into the. 28 B disschys of syluere. T D B kutynges. 29 T D oute of, B þurgh. D And than þe Bame is putt oute of þe dyschys. T the. 30 grete om. in B; B pott of viij galons which potte ys of syluere. 33 B any lorde or kyng be hys messenger sendyth for any of thys Bame, þan gladly he yeueth hem some. 34 T D ȝeuth. T of þat Bawme. 35 and whan—home (3) om. in B. 36 þan om. in T D; B and also. p. 94, 1 B thes Crysten men þat kepe þes busschys in thys seyde gardeyn takyth þe kutynges of þe seyde busschys when þey are newe kytte. 2 T and they. B and þan þey. T sethen, D setteth B sett. 3 B and þan Bame. T swemmeth. 4 B oyle or þe fatnes of flessch; B add; and þan thys Baame ys gadyrd of and kept. 6 alle maner of om. in B. T brosuere B brosuors. 7 B or. B wole. 9 B borne. 10 B For. 11 T B as ys. B yerdys endys. T B ben. 12 B for yt hath such vertu and strengthe þat whan a man. T and, D yif. B takyth. B þat 13 T D B on (B vpon) hys honde (D hondes B hande). þorwe-oute om. in D. 14 on om. in T. T the toþer. B and þurgh þe vertywe of þat Bame þat place of hys hande. D be neuer. be om. in B. 15 D that. as—is om. in C B. 16 T D B callyd. 17 and—bawme om. in C B. D that other. is callid om. in D. 18 B and for to tell aft þe vertue þerof yt were to long (to telle here om.). þe om. in D. 19 T D reherce. B of þe Eest for the most party. T bileuen B be-levyth. 20 D verraily; B verrayly and trewly. a om. in D. B for growyng of thys b. 21 D that same. 22 and om. in B. B and for sche. D washed. 23 B wellys þat be in þe same gardeyne and so sche dide wassch. also om. in T D. T D hyr; B her sonys. 24 T D sones Clothis, B owne cloþis bothe. B same vij wellys of watyr. Here new Initial in B. B schall vnderstande. 27 B golden penyis þerin. B and of. B here ye schall. 28 D al the b. T D B endyng. 29 B Thaas. T fader of. 30 B golden. of, om. in T B. D þat was. 31 T D callide. B Nylus. T D B þis. 32 T D B wente. D B on. 33 D the which, B whych. in om. in D B. T thilk. T D callyde. B and these xxx goldyn penyes he bare. 34 gilt om. in T. 35 T D and for his wyf and for his chyldren; B=C. B Jacobbe. p. 96, 1 B and afftyrwarde. T breþeren B brethyrne. 2 þat were om. in T D. T Ismaely D Ismael B ysmayle. 3 B goldyn. B And afftyr þey were sent into. 5 T D sepulcre. 6 B and so thes xxx golden penyes.

Bin. D tresoure. 7 B And afftyward be processe. T D as in. B in þe tyme off k. Sallamoñ. 8 D kyng. 9 riche om. in B. D B in to. B And so. 10 aftirward om. in B; D after this. 10 B Sallomon ys. 11 With "was" H sets in again. 12 H B destroyed. B golde. H pens. 13 and—tresory (14) om. in H. put om. in B. B in. 14 D tresoure. oper om. in T D; B other many. B Jewels & o. 18 þan om. in H. 19 B gylte. 20 oþir om. in T. ornamentys and om. in T D H; B Iewellys & ornamentys. with hym om. in H. 22 D H tresoure. H those same, B thys same gold, T D hem. B yt. D vnto. T Crist was. T B borne. 24 D after þat. whan om. in D H. s. Marye om. in D. D went, B yode. 27 T D H lefte. D thinges. H in þe way þat were offred. B offryd to god. B be. 28 and om. in T D; B alle as þey were. T bounden H bonde. D B togeder in a. D clouth. 29 D Thanne aiter thlis. B and so a. 30 D B þat ther. T shepard B scheppard. 31 B þe whych scheparde. B a gret. 32 so grete om. in H; B a gret. B conde. B hym of hys sykenes. 33 þat om. in H. T D vnto. 34 D B be made. noþt om. in B. 35 B went. H one. T B and now. 36 T D H B founde. B with þe. p. 98, 1 T D aft y-bounde. B bounden. alle om. in H. in a clowte om. in B. T togidres B togedyrs. 3 til om. in D. B Tylle yt be-fylle on a tyme before Crystys passyng þat þe seyde scheparde herde. aþens om. in T D H B. T Crist. D went. 4 T D þe sch. 5 au. T infirmite. 6 T D oo H one. þan om. in H. to god—help om. in H. 7 B of mercy to hele hym. þan om. in H B almyghty god. anon om. in T D B; H heled hym anof. 8 B hym of hys sycknes. T in. 10 with goode deuocions om. in H. T D grete. T D H B the. T D H B gilt. 11 T D B with the. T D I-bounden. H bounde aft. B founde aft. T D in a cloute to-gidre. 12 B clothe. and om. in H. T Crist, B almyghty god. T D sye H see B sawe. T D penyes gilt; gilt om. in H; B þes yiffes þat ys to sey þe goldyn penyes. 13 B with þe. B þe which yiffys he knewe wele. 14 B to. 15 H yites; B hem. D autere in the temple. and so—tempil (17) om. in B. 16 H after his c. (of god om.). H offred hem. 17 in þe tempil om. in D. þes—penyes om. in H. B golden. H B with þe. 18 B with gode hert and deuocion. 19 B which. H kept þat tyme. T D in þilk. T D sye H se B sawe. 20 H oblacion. T D H vpon. B Thanne in. þe om. in T D B. þe—þis om. in H. B þes, D suche. 21 T D H oblacion. was—and om. in B. T D renersede H Reuesshid. B auter and Receyvvd þes offrynges. 22 and om. in H. H that such, B þes. D B seldom, H but seldom. T seen D I-seen H sene B seyne. 23 H & the prest. B yiffes. 24 to om. in B. D his, H the. T D H comoñ B conyn. H tresore. D & than after this; B and þan with in a. 26 B om. in. B vnto. to þe p. — Iwys om. in H. 27 B comenant. 21 B almyghty god; H Crist Ihesu. B and thanne. 29 of her tresory om. in H. D tresourys. 30 B goldyn; om. in H. Ban. 31 so om. in B; D in this wise. D þis cursed I. D betrayed and solde. B almyghty god h. m.; T D hys maister god affmyþty; H Ihesu Crist his maister. þes om. in T D. 32 B golden. T B and þan, D and afterwarde. aft om. in B. D was thus. B dcne. and om. in T. B Crystys. 33 of heuen om. in T. H disciples. 34 B solde to be dede. as—was om. in B. D his owne. 35 T D H B repentyd. and was sory om. in B. B of. D grete trespas and mysdede. 36 B and þanne he yode. D þede aþen into. D vnto prynces. T of Iewes. p. 100, 1 D kasted. T adouñ. to hem om. in H. H the. B golden. T D H and as þe gospel (Than—done om.); B = C. 2 B yode. 3 T D hongid B hangyd H heng. H so þat þan, B and þanne. B these Iewys afftyrwarde. 4 B golden. D B for the, H for a. 5 C B and with þe. T B the toþer. T D xv gilt, B xv golden. 6 T kepten. H sepulture. 8 B furthermore. 9 H of the same. gilt om. in T D H; B golden. 10 T D was. aft om. in D. H the. B contrey aboute. boþe—money om. in B. 11 T D H monye. T abraham, B abraham ys. B vnto. þe. 12 B done. T D vaspasian. 13 B fro. þe om. in D. H vnto, B tyll. 14 B golden. T D not. H disceynered. 15 B nor partyd. 15 but—departed (17) om. in T. D. B borne. 17 B And why (ferth.—cause om.). 18 why om. in T; H þat. B golde. B callyd. 19 D notw. that. is þis om. in B. 20 B was. name —come om. in B. 21 H B the. so—contrey (22) om. in T. B for to cl. hem soo as we. D clepen. in þis contrey om. in B. B þe golde. of om. in B. T D byþonde H B beyonde. H Motus, B floreyns ametowns (!). T of. 23 B in all þe. T D B prynte H prent. 24 and in siluer om. in H. T copur. T I-kepte D I-kepe. 25 T D þe grete. and om. in H. T D vpon. cf one om. in H B.

26 xxx om. in B; xxx gilt om. in H. B golden. pis om. in B. T B þe to, H the one. D oon. is om. in B. 27 T D H B on. T B the toþer (B todyr). T ben. T wreten H writt B wrete. 28 H B can. T D H nowe rede. 29 T D H B as moche. H wight. T value B valewe D valoure H valure. D foure. 30 B floreyms of golde. B many more. D merueilous. T D B ben. 31 B golden. T here to. D forto reherse here. B teiff of. D B And also. 32 H ware. D by an augel to come. 33 D boden B bodyn H bidd. DH to go. 34 B Galalye. B in þat Cite & in Nazareth. 36 B Et em. T nazarennus D H B nazarenus. B Thys. p. 102, 1 H did and wrought. 2 T D from þe tyme of his p., H fro the tyme of his byrth vnto his p. B fro þat. 3 H euangelist. T declaren H declareth B declare, D tellen and declaren. H openly Inough. in þe gospelt om. in H. B gospelt ys.

XXVII. 5 B was dede and Riseñ & þan afftyrwarde steve vp to hevyn. 8 T þei. B the a. 9 D forto. B þe word of god. 10 T D tofore. þat tyme om. in H. B regnyd in þat tyme. T regneden. 11 T D were there. D grete and worthi lordes. B lordys þerof. þow—3et (12) om. in H. T. were so. 12 B yode. T þoo, D þese, B thylke. 13 H B shaft. B doone. þe om. in T D H B. T B prudence. 14 H and þe gret mercy of god. T D þe. same om. in H B. T honde. 15 to om. in B. T D his side. verray. H B god and mañ. 16 T D H arisen, B resyn. vp om. in D B. fro—he (18) om. in B. B bade hym to goo. B of hys passyof. T B & hys. B and of hys asc. B vnto. 20 H B sought. B oure seyde. 21 and þere om. in B; T and the. with om. in T. 22 B and w. T D B om. and. H B Quod. 23 B profuit infanciam Christi quod. & om. in T. 24 T D in faciem, B infancia. 26 et probauerunt om. in H. D H That. 27 a om. in T H B. H prophet. T D B þese þee. 28 D this, B aft her. H sought. H the Childereñ. D of our lorde Ihesu criste. T D and hys face syen with her eyen. 29 eyen. H sigh B sey. B hym. worsch. and om. in T D. 30 B and eke. T D most deuoutely. T D B hym. and—hit om. in B. 31 T D H B Bartilmewe. 32 H Symeon. T D B Iude. 33 T D weren. B sent to Inde also to preche forthe am. H þe faith of god. 34 H aft peple. 35 T ben. B in ynde. 36 H one part. T D H parties. p 104, 1 T on this side or this half, D B on this (B that) side. of om. in T D H B. ffor—see (2) om. in H. B of thys. 2 B syde. of om. in T D B. D B theras. is om. in T. H for þer is nomore destroyed. descried ne om. in B. 3 H &. H acompt, B to accompt. in—cest om. in T. D into the. B vnto þat partye of þe Eest. B Iourney and no more.

XXVIII. 6 þe om. in T D. D londes and k. B hadde prechyd in þe kyngdom. 7 B the worde of all-myghty god. B goon. B all abowte þes yndes and the p. of them. 8 T done; D B dide. H and by hym god had shewed mony. 9 þe<sub>1</sub> om. in H. B and thorough. B worde and pouer. H add; as in heling of sike men of aft maner infirmitees and deliuering men that were traueyled or turmented with wilde sprites. 14 T D and as, H þan as; as om. in B. B yode. 15 T D B aft aboute. B into her. T temple. B and he. H B founde; T D sye peyntid a sterre. in—tempil om. in T D. H B euery. 16 H paynted and fourmed. T aftir the fourme of þe st. D vnto. B these. 18 B aboueñ yt. 19 T D sye H sigh B sawe. T D B þe. of om. in D H. B bysschop. 20 B bysschop. T D tolden. B in. D appered of olde tyme. 22 D vpon. of om. in D. 23 T B borñ. T D Iurye. T D as a vois. 24 cause om. in T. T B þes. 25 D wente, B yode. B vnto. 26 wondirfullich—Bethleem (27) om. in H. B worschpfully. T D B þoruþ þe. D þe same. and—Bethleem om. in B. 27 T D there þei. D vnto. B þat. 28 B borne there. B afftyrwardys. 29 T H come. B home ayeñ. 30 B And þan what. of om. in T D. T hadden. B doone. B seyne and herde. 31 H or. T D seen. B bysschop. T H B temple. T tolden. 32 D H B And, T that whanne. 33 B hadde herde. pis om. in B. B god with aft hys hert and made gret Ioye there-of and prechyd. 34 B bysschop. B all þe peple of þe Templys and to all other pepyñ of the. H Cristis childhode. 35 B of hys. of hys. and of. 36 B and of. H workes. B whyles. p. 106, 1 B these. B of these. T Temple. 2 T puple, H folkes. D vnto. B made kyrsten peple. 4 H expounded. B vnd. and what thys sterre menyd. T D þe. 5 and<sub>2</sub> om. in B. he om. in T D. D kasted H kest. 6 D the, B theyre. B all her. 7 þe<sub>1</sub> om. in H. B & in. B of þat. B borne in Bedelem. as—aforseyde om. in B. 8 H & so moch a. D name and fame. H begon. 9 H B rise. T D H B aft the. of om. in T. 10 B for all.

11 T D Infirmite. Botther. 12 H sprites B sperytes. T D B comen. he om. in B. 13 B he helyd. hem om. in B. T D B to Cristis (D goddes) feith, om. in H. and—hem om. in H. D baptised. T þem. 15 D so were. T were converted so. many om. in T D. T D B the signe. B in dyuers placys aboute. B Th. the ap. 17 T ben, D be come, B be in before Tyme. H &c.

XXIX. 20 B Thanne whanne. B the seyde Th. H teched. 21 T D puple of Inde. D sayde to-fore. D went, B yode. B into. 22 B iij blessyd. 23 he om. in H. H B founde. B hem aft. 24 a om. in T D B. H agree. T B aa ans. 25 B ne schulde dye. 26 T D B seen. T D B & so he. 27 H and þer to bere hym. 28 þes om. in T. worsch. om. in H B. H prayed. 29 T D neuere. 30 B of. T D or. 31 T D H Baptyme B Bapteme. B And after þan be processe of tyme þey. H herde of such a mañ. 32 B comen. þe om. in H. 33 H which that, om. in B. T D callide. B the which. of om. in T D. 34 H Childreñ. T D B Crist. & of om. in T D; & om. in H. and om. in T D H B. B of hys. 35 and—asc. om. in H. also om. in T D B. B and of. 36 B of. p. 108, 1 B and anon, H anon þat. þat om. in H. B notw. þese iij kynges þat they were. 2 H of a. T D H B come. 3 alle iij om. in B. B a gret. 5 B And whan s. Th. sawe hem come, with. 6 B he resseyvyd. B þes iij. D worthy. 7 B and he. B þem. B hadde wrought. 8 B and of. D s. meklye. B here in Erthe for. 9 T D B from. 10 B steye up, H assended. 11 how om. in T. T H adouñ. B disciplys. 13 B iij worschippful. he om. in B. 14 D enforced. T to hem. 15 H B the wh. in om. in H B. 16 D in this maner. T D of Cristis. þe om. in H. 17 cristen om. in B. than om. in H. B iij worschippful. 18 B aft her. 22 B anoñ as. D fore-saide thre hooly. D B with. 23 and om. in B. B anoñ þey. T D begoñ H begun B began. 24 B god is. T vnto, om. in B. 25 crist om. in T D. 26 D pleynlye tolde; H aforesaide. H So þan whañ; B and so. whan—with (27) om. in B. alle om. in H. 27 þan om. in H. B a gret multitude went with s. Th. þe ap. of dyuers pepitt vnto. 29 After "Thomas" a leaf is wanting in D. B upoñ. 30 B thys. B and þan s. Th. 31 T B þese. H of cr. 32 T B þese. 33 B and þan begañ. H unl s, B and such a. was om. in B. B amenges. 34 B and such a. T H arisen, B Resyn. 35 T londe. 36 H both of. women. p. 110, 1 T B from. and fer om. in H; B dyuers contreyes and from fer landys. 2 to visite—pepill (3) om. in H. B vesite. T þat. B ch. aforneseyde. T on þe. 3 T puple. þe om. in H. 4 B These iij, H þat þese. 5 T dide do make. and a om. in H. 7 B þe Rychest Cite and þe best Cite of. B contreyes. H of the Est in ynde. 8 B and of þe Eest and is yitt. 3it om. in H. B vnto. 9 T H preter. 10 T also dwellith. also om. in B. B a p. B which. 11 and why—Thomas om. in B. 12 T H pretere. B here here-afty.

XXX. 15 B And whan. had om. in H. 16 to om. in T. B of god. 17 B ordeynynd and sacryd. T vnto. 18 B afftyr. 19 B he ord. to be vndyr þem. 20 opir om. in H. B othir Mynystres as Bisschoprys. 21 worschippful om. in H. 23 B in þe seyde. 24 T D H templis. H aboute in the Contrey. to om. in T. T thes H B the. 25 and, om. in T H B. and 3 om. in H. 26 T þouen. grete om. in T. 27 B god is. H And, B and also. 28 H teched. and om. in H. 30 H sing messe. H and he. hem. om. in B. of om. in T H B. 32 H þe, B at. þat om. in H. B betrayed on þe morow. 33 made & om. in H. 35 T thiug's he tolde hem also, he tolde hem also. B to them and also. p. 112, 1 B Bapteme. hem. om. in H. 2 T B not. B forgete þe fourme of Bapteme. 3 T had thus. H this. the om. in T. 4 B Thatt. 5 T loue; H for Cristes loue. 6 T fully and tolde. B bokys. T H writen B wretyñ. 7 B where as yt. T why, H howe, B þere. B sclaayne. 8 T B And. H B shaft. in om. in T. 9 B and there. T there as. 9 B þat there beñ boþe. B wyymen þat hath. T B visagis shapeñ. B lyke. 11 B nat. T endureth; B & so þey be. B vnto.

XXXI. 14 B And afftyr. þan om. in B. 15 T thi'ke dayes jeden, B in pees yode. B & townes. 16 diuers om. in T. B and þan afftyrwarde þey. 18 T Mynstris. B and to. 19 B yeve. and grete Richesses om. in H. 20 T rychesse B Rychesse. 21 T aft the. T H B vanytees. B and þei. 22 H ord. mony clerkis to abide. B to enhabite hem in the forseyde. 23 B The which Cite. T B done to. B make a litell tyme before. þei om. in H. 24 B and aft her. 25 in om. in B. B spiritual and Tempowñ degre. T & in. H temp.

degre. 26 alle om. in H B. B & of. 27 T vnto. B þem. secounde om. in H. 28 þes om. in T. 29 T maden. þe om. in B. 30 of om. in H. men om. in TH B. T and of. B spirituall and temporall. Here D sets in again. B and they Comawndyd. 31 T D B a. H onc. certeyn om. in H. þan om. in H. T counceilden H conseed. 32 T D H alle þe. B schall. T D in this. 33 T to hem. p. 114. B And also they. 13 T B shuld ben (B be). alle om. in B. T B oon H one. 14 H one B oon. T B to chese. T amonges. H among hem a man. 15 and om. in T D. T D d'crete and wise. B desyre hertely. 16 B m. and kepe. 17 T D H B chosen (chese). B aboute. as om. in B. 18 B and in the stede of s. Th. D vnto. of om. in D H B. 20 þe<sub>1</sub> om. in T D. þe ap. om. in H. 21 H B a p. B and Namyd Th. T D H an. om. in B. T D euermore lastyng memorie. B adds: as long as he leyvd. 22 B and so whan tyme com þat that p. T D H this. 23 B the. togedir—scholde (24) om. in B. alle om. in D. D H into. H one. 24 D chese hem. B another in a certeyn place assygnyd. 25 B aforne Rehersyd. D obey him. 26 D Thus. D in this wyse, H þis. H spoken B spokyn. 27 B þat They. D and accordet there(to) and of. T D B oon. of om. in D. 28 T D oo B oone. alle om. in B. H these. T to alle, H D B and aft o. p. 29 T D chosen H chase; B chosyn hem. B callyd. 30 H om. þe. T D H come B comeñ. T has. 31 B folowyd allwey þe techyng and levyng of s. Th. B in y. 32 T chees B chose. B toke hem. T for the. 33 B and þanne they. D B called. 34 B thys same name. T D euer was. H in aft þe. B: was made after seynt Thomas, and so yt was presentyd vnto the pope of Roome (the rest om.). 36 T hen. pope erased in D and corr. king. p. 116. 1 H þeis B these. T D graunted, to hem om.; H yaff and assigned to hym. B them. 2 H by; B with þe. T D of alle the, B þe comof. H titles. alle om. in B. 3 H B And whan, T D Thanne after this whanne. alle—and (4) om. in T D. 4 B doone. T D H chosen B chosyn. 5 afor om. in T; D before. H fader and lorde of. 6 iij om. in D. worsch. om. in H; D worthy. 7 B chosyn hem & ord. hem. 8 H mañ & a myghty. B lorde aboute þe pepyñ and chosyn hym gouernoure of all þe pepyñ temporall. 9 B these causys. 10 T D B that if. D men. B Rys. 11 H Th. or bisshoppes or prestes ayeñ þe l. T D H and if it; and—were om. in B. 12 Thomas om. in H. T D hem ne gouerne 13 þe om. in H B. 14 T D H hem. 15 T H nor, B ne. an, om. in B. 16 þat om. in B. T H preter. 17 ffor—alle (18) om. in T. 18 For—presthode (19) om. in B. H ought. H obbey. 20 H Also anoþer cause is this þat the lorde of ynde is. B And also. preter. þe om. in H. 21 þe om. in H. 22 T D in moost. H speciallich. T D bylouyde. B moost belouyd and specially chosyn. H of Crist Ihesu. H adds: of whome anoþer cause is for seint Iohn de Baptist þat baptised Crist Ihesu as it is Redde þat among aft the Childreñ þat were of women born was þer noue gretter þan s. I. de Baptist. 27 D After þat, B And whan. T thus done, D in this wise doon. D iij foresaid worthi. B kynges and Erchebysshopis. assigned om. in H. 28 preter. H þe one T B the toon. 29 B chosyn. H lorde in temporallite. B of sp. H the o., T B the tothir (B toder). B chosyn. 30 H B gouernoure, T D gouernoure and lorde. T in the, B of. H spirituallite for euermore; to whome aft peple did obbedience with dewe Reuerence and gret gladnesse to þeire power and had (!) submitted [ame to the gouernaunce off þese lordis aforesaide. þan euery mañ yede home ayeñ in to his owne Contrey. B þes ij. 31 T ben. H names that is to saye patriarch Thomas and—here a leaf is missing in H. B there yitt vnto.

XXXII. p. 118, 5 T D alle these thingis were. D in this manerwise. B disp. & ord. thus. 6 B þes iij, worpi om. D worthy and hooly. B yode. T D B into. D Sewel. 7 and—þere om. in T D. B ij yere afftyr. 8 þe feest of om. in B. 9 T aboute þe. 11 þe om. in T D B. 12 D alle thre of. 14 D did make. D the foresaide. B Cite of Sewyñ. 15 D B þe. T deden B dide. 16 D in g. s. B seruyce to almyghty god. 17 T and so, B and in. þe 2 om. in T. B circ. of oure lorde. 18 H Nywby and of arraby. 19 B he seyde fyrst messe. messe erased in D. 21 T D B wipouten. T 3olde. T D the. 22 B to almyghty god. D & so he died. B yere and age of an C an xli yere. 24 T D B the tothir (B todyr). 25 B toke up. 25 T anewed (cut away in D). 26 with om. in T D. B and so. 27 and—tounge (28) om. in B. to his tounge om. in T D. 28 B on. 30 D ended, B do. 31 B as was goddys wylle. 33 B xij yere. 34 whan hit was om. in B. D al ar. 35 T B the tothir (B todyr).



B kyng hys brothyr. p. 120, 1 B And þe; D þe s d. than. B þan Iasper. 2 a'so om. in B. 3 aft om. in T D. B seyde hys m. with aft hys deuocioſi. B oure lorde god. to om. in T; B from. 4 B soule. D reste and ioye. 7 þe om. in T. 8 B came. 9 T here. B hym. T into, B vnto. same om. in B. T D there as þe; B here þat hys brethryñ the todyr kynges. 10 T D lien B laye. B And þanne oure lorde god schewyd there a. T D B wonderfuñ myracle. 11 þe<sub>1</sub> om. in T. B of thys Iasper. 12 B buried and leyde. B þes. ij om. in T D. 13 B euery. B þes, T the toþere. 14 T D from othir. T 3auen hym. D B to the. B felawe of hem Iasper. 15 T D þey res. : B he was receyvyd to be leyde. T D B myddys bitwene. 16 B of. B worthy. 17 T D seide. 20 T D That. 21 glorious om. in B; B iij. and Erch. om. in B. T loueden. 22 B be her lyfe here in erthe. B þey louyd and not dep. 23 From "sterre—Cite" the words are cut away in D. B þat Cite. 24 D dethe þat shewcd and apperd. D aboue. stille om. in T. 25 B as men of ynde and of þat parte of the Est seyne. T seyen.

XXXIII. p. 122, 5 B And long. 6 þe<sub>1</sub> om. in T. 7 alle om. in B. 8 B whan. B vertuousnes. B ys þe. 10 B þurgh þe. Here H sets in again. B angeñ. H excityng brought; B þanne he excited. 11 H diuerse erroures and opp. T D heresyas. and—heresie (12) om. in B. H his. 12 of heresie cm. in H. H om. so; gretly fro day to day encesid into. B so gretly þat yt. 13 H places and londes aboute in so moch þat the kyngdomes and londes þat þes iij kyngis were lordis and kyngis of, and also the peple of the Cite of Sewitt where þes iij kyngis Restid In, for the most partye were deuided within hem-self and helde diuerse oppinionis of heresie ayenst the faith of holy Chirch, in so moch &c. 13 B þat þes. 19 T H preter. T D H B and þe. 20 H not Rewle the peple ne Reuoke hem. her om. in T. 21 T D heresy. correctioun; cm. in T D H. ne—corr. om. in B. 22 H : & in this persecucion þat was jis brought vp among the peple ayenñ the Cristenñ faith þe peple left her Right byleue and toke hem ayenñ to her olde lawe þat is to say to worship fals goddis and mawmettis & forsoke þe lawe of god and of his seintis. D and thus. 24 T forsoken. B of oure lorde ihesu Cryst. B mekyñ. 25 forþete B forgeten. 26 T D B aft the. H adds : & as þese iij kyngis laie (MS laid) in her tombe inecorrupt tofore these heresies, Right so whan þis heresie & þis diuision was so gretly encesid in her kyngdomes ther þey were kyngis, þat (!) as nature of mankynde asketh the bodies of these iij kyngis were disolued and turned into erth & dust. 34 and—pp.l om. in B. D meane-tyme. 35 B in þat. B comyn. 36 and kyngdoms om. in T. T of þe. B iij holy. B and euery. p. 124, 1 B hys owne. H of his. B hym. 2 H euery. H hem-s. 3 T D caryed. owne om. in T D. 4 and om. in H. H solempnite & worship. 5 T D of her, B of hys owne. T D abyden.

XXXIII. 8 B Thanne. T D this. B Constantyne de Noble. 9 B and be. B were. 10 B S, the pope. T D his owne. B lepur, H keeper. 11 his om. in B (twice). D maner. 12 B to. þe. T D lyf. B and þe, H & in þe. 14 þe emp. om. in H. H conuersaunt and dwellyng. 15 H defect, T D infecte B infectyd 16 H lawes. and—lawe (17) om. in T D. B fals beleve, and thys quene tofore her conuercion to Cryst was a grete Enemy to þe lawe of Cryst and feyþe, but wonderfully anoon. 17 T D and crist. 18 T D writen H writ B wretyn. And om. in D. 19 D noble. H before. 22 D B aft the. as om. in T. 23 H conuersaunt In. D paces whiche. B thereas. oure lorde ihesu om. in T D. 24 T D B manhode. had om. in B. 25 T D wallynge. B whaif he was walkyng. B on. 26 B place. D noble; B om. holy. B þurgh the. 27 fals om. in B. T hilde. B for a cursyd place and for an odyous place. H adds : aft þese places jis worshipfuñ quene to þe worship of god and his blessid moder marie with gret deuocion visited & worshipped; after aft þese holy places þat is to say the hilt. B and also þe hilt of C. in þe same wyse þere. 28 T D there as. H B done. H Crosse and died for mankynde. B and also. 29 B in hys. H B sepulture. H adds : and þe place þer þe iij maries stode & sigen the stone remeued from the tombe. 32 B he. 33 T H B the Ev. T B hyng H hengh. 34 H þer Crist after his vprisyng fro deth to lyf in þe iij<sup>de</sup> day apperd. T vnto. 35 alle þes places om. in B. 36 B plaçys þe which aforne her conuercioñ sche hatyd þurgh þe counseil of þe Iewys and after her conuercioñ þe worsch. T this holy, D this gode holy. T D H with, B in. p. 126, 1 H one; B oof, chirche om. in B. made om. in H. T D it a; B there a. 2 B all ofþer. H places aforsaide. H adds : also in ofþer diuerse

places she made mony Chirches & ordeined archbisshoppes bisshoppes prestis and Clerkes and oþer ministers of holy Chirch to serue god, and she yaff mony gret possessions to meynteine & encrease goddis seruice. D this worthi, H this holy. D wente, B yode. H into. 3 B allþe placys. D ther as, B þere þat þe. D thilke n. 4 B god. H B the. T D H B she did. B dide do make. 5 B Ryaft & a w. to om. in B. 6 Byt a. D this name. T D B exc. deo. H þot is so. B vnto. 7 in om. in B. 8 H B Colage. of ch.—priuilege om. in D. H spiritual; B especiaff preylage þey. H B beginne. 9 alle om. in B. of þe day om. in B. T D B exc. deo. 10 here om. in B. 11 B vsyn. 3it—daye om. in H. 12 B And whan. had—sche om. in B. B yode. 13 D H into. D vnto. D ther as. T borñ. 14 T D B h.m. oure lady s. Marye. and om. in B. B Tho þe I. 15 B no mañ. B nor. T goñ. 16 T hylde. T D it as for curside, B þat place acursyd; place om. in T D B. H and so fro. D and thilke tyme þat. 17 B þat t. s. Marye om. in H. T D H gone. T D the. 18 T borñ. B bore, com neuere man woman Chylde nor best tyt tyme þat s. E. come in to þat place. H þer neuer came. T D neiþer. 20 B And þan s. E. at her being there founde. H into that. 21 T D fonde. T hay H B hey. B þat lay in þe m. 23 T D B woudeñ. T D H B ladies. 24 B many other thynges þat. T the. B forgeteñ. 26 H founde togeder fayre. B wounden. wounde tog. om. in H. 27 and om. in B. T D H B alle these. T reliquis H reliques. 28 H saff B sauynge, T D sauf only. T D the hay in the Maungir. T H to, B vnto. 29 T D Constantyn, H Constantyne þe noble, B C. de no(b)le. þere om. in D; T þanne. T reu. and worschipe and sol., D honoure and sol. 30 þat—chirche om. in T. 31 H phophie. 32 B into. H which, T D þat. 33 T D Carolus H barolus B Karollus. T D B come. H B to. H Ier. and into oþer Cristen Citees aboute with gret oost. B for there he. 34 B upon þe s. T B and he. 35 B þere oute. H her pr. 36 T leyn, B beeñ. T D I-do B dooñ. p. 123, 2 B and so. T D H B prayer. 3 T H bere. T D H B into. H B his. 4 B and there he put þeñ. þat—worschipe om. in B. 5 T D H is made. T D the w. T Akoun H acouf B alcon. 6 and om. in H. H B þer is. T D B ladies H ladis. B with. H the oþer, D diuerse other, T oþir worschifull. be om. in H. B and þere þey be. 6 H worshipped and visitede. þe om. in T D H; B aft. H peple of diuerse londes aboute; B meñ þat comeþ thedyr. 3it om. in B. B vnto. H adds: Ferþer more s. Eline did make a Chirch Right a faire aboute the same place þer Crist was bore & in the same place þat he was bore beside the mangere lith s. Ierome, Paula, Eustochyum, Romayn þe which of gret deuocion came theder with s. Ierome. 8 fferthermore om. in H; B Also furthermore. B hadde had doon to make. 9 D B wente. T D into. H which. 10 B & sche made there; also om. 11 þer- in om. here in H; B there-to. B a bysschop. H Clerkys and mony other ministers of holy chirch þeria & yaff hem mony gret possessions to m. 12 H B deuine. H in the. 13 D H of an. H & B and also. 14 londe and om. in T D. þe, om. in H B. 15 þe wh.—cleped om. in B. H which. D vpon. 16 ihesu crist om. in H. H transfigrede. 17 T B þat is to saye Petre. B Petyr Iames & andrewe. 18 D B meneyoun; H telleth. is om. in T. B of a liteñ brede. T D H B it is. 19 B wondyr. H fro. 20 T D B an. T D B bytwene, H betwext. 21 H a way. B yode. 22 H ofteñ here. B on. B taught hem. 23 T greet, B many m. B yode. H as it is saide but in his m. T B manhode. 24 H þan þese ij places aforesaid þat were. T D B bytwene. 25 H betweste T D B bytwene. D hem two, B hem in þat contrey.

XXXV. 27 T the. 28 H þis. alle om. in T. had om. in H. 29 H clerkis & oþer ministers. goddys om. in B. 32 H begañ. T D B gretly to thynk. T H B on D vpon. þes om. in B. D fore-saide thre. 33 T hadden. T D H B worschiped. 34 H childehede. and om. in B. T lady s. Eleyf. T D H of p. B yode to. H lond. p. 130, 1 B entryd and comyn. T D B þe, H this. H B lond, D londes of ynde. H aft her. 2 H her fals goddis & mawmettis. B aft þe mawmettys. B dide do make. 3 B mynystrys. in om. in B. 4 þe om. in H B. T prechide of þe. 5 among—feþ om. in T D. B þat the techyng & prechyng of þe ffeyth þat s. Th. prechyd þe pepyff and the iij kynges had prechyd þem and taught þem, att þat tyme þurgh. 6 T D and by. D þo. 7 H heresie B Eresy; D here heresies. T were; D was than. H stroyed. B and þanne was. T newe renewede, D newe releued; H ennewed and encresid. 8 D

by. T H hir; B þe pr. of s. Elyne. B þat herde and sawe. 9 crist om. in D. 10 D worthi. T Qwene seynt Eleyr. D that is of. H & of. B be fyndyng. T D H B holy Cros. 11 T H B ladies. H B & of. 12 H wounde B wounded. 13 B the pepylt come. T H hir. 14 T D H Crist. 15 B hadde taught. D than after. 16 T D affir, H for. B and of. 17 T And so. 18 crist om. in D. T is euermore, H is euer. 19 T cryen vpon. trouth. H Rightfulnesse. B Ryght as. 20 H holy crosse. D depe hidde. 21 B full depe. iij om. in D. 22 T D B vnto. B s. Eleyne. T H and so; B and sche. T lady s. Eleyne. B loose and a name. alle om. in B. 23 T H preter. 24 H princes and lordes. 26 B of þes. 27 B in. and—kyngis om. in B. 28 B and þe. 29 H Nestories B Nostrynes. B hym. 30 þat om. in B. H the iij<sup>de</sup> kyng. 31 T meenes D H means. 32 T D prayers, B prayer. B sche yave. B wagys. H lord. 33 B þe seyde yle, H þis. of Egr. om. in D. D þat so. T gete. 34 B his. H B sche. 35 to hem om. in B. B Th. of ynde þe ap. D which. 36 her om. in B. p. 132, 1 H B be (B been) twyes. B borne. H fro the. T B Ile of Egriswil. 2 B allwe yt ys. 3 þer om. in B; H is þer. 4 T D sithe, H sith þat tyme, B as they seyne. T ben. T D H B the. of Egr. om. in D. as om. in T. 5 T Thomas lith the apostil; þe apostil om. in D, B þe apostell s. Thomas lythe in. B haue seeñ. H this body, B hym bodyly. 6 a om. in H. aft om. in B. 7 þe om. in D. T D H B translatyd. 8 T Coleigne B Culleyne. and put—seye þat (9) om. in T D. H in to. þe om. in B. 9 B done. B seyne. 10 T woñ. T ben. an. 11 B w. and so wytyt & also so myghty. 12 he om. in T. a matrimonye om. in H. T D and a, B of m. T D H B bitwene. 13 T Emperourz sone. 14 T D Tartaryof H Tartarie B tartaryne. H at. contract om. in B. D feloushipe. B þat þe. 15 B Crosse. T D H B 3olden. H vnto. T D H mennes, B meñ ys. H B handis. 16 D s. Thomais body. 17 B borne into Culleyne & þere translatyd. H and be. T borñ. þe om. in T. 18 D whiche. T D H is, B beñ. 19 T Nestorinus D H Nestorini B Nostrynes. H toke. B thys. B nor. 20 þei om. in D. H do hym no reuerence. H his. 21 B adds: & for loue of seynt Elyne. H þan whan s. E. had brought þe iij<sup>de</sup> body þat is to saie Iaspers to his iij felaus, þat was such a swete sauoure of þes iij kyngis þat all the peple of the Contrey aboute were Replete þerwith. B & þer. 22 T D B oo. B dide to a—raye hem. gret om. in T D. H riches B ryches. 23 D caried. B þem. B to. H the Citee of Costantyne þe noble. B Constantyn noble. B all þe. 24 B reu. þat sche coude. H and þer þey were put into. H þe which. D called is. 25 H phofie. H B Costantyne noble. B dide do make. 26 H with help of god and of a litteñ Child. 27 H pelers B pillers. 28 T D B somtyme. B a. D of the. 29 T Saraseynus. 30 H destr. it þan. 31 D H parte. þan om. in H; B and þanñ. T vnto. B kyng. B ffont. T H Lowes B Lewes. 32 B was þo. D the kinge. T and for. 33 H Lowes þan. þis om. in B. H came. a om. in D B. B hande, H peple. 34 B recoveryd hym. p. 134, 1 T and so. T D labour and traveille. 3 H B made. so om. in D. þe grekys—and (4) om. in B. H lamentacion foryede it. 5 T B þe. of thorne om. in H. B from. 6 T vnto. B parys in franñce. 6 H B shaft, T D shaft also. 7 T B chief. of þe londe om in H; B in all þe. of om. in T. T D Grek B Grees. 8 T D kyngis bodyes; H þese iij bodies of these iij kyngis. B thys. H Citee and Chirch. aforseyde om. in B. 9 alle; om. in B. D of the. B contreys. 10 & om. in B. B & worschpyd þes iij kynges. 11 B þey abode. a om. in H B. B tyme after. H adds: and oure lord Ihesu Crist of his gret mercy wrought þer mony miracles þrough þe merites of þese iij kyngis.

XXXVI. 13 T þes þre kyngis, D this noble kyng. B And after thys in processe of tyme Constantyne noble & hys modyr deyde s. Elyne, and afftry þat þere. 14 aforseyde om. in D B. þer om. in T D. 15 T bigonne. aþene om. in B; B erresy. þe om. in T D. 16 and—feib (17) om. in B. 17 cristen om. in H. B and agayne. 18 H pers. & tribulacion. B þoughteñ yif yt. 19 þat om. in B. B so m. worthy. 20 T þat same. H grece B grees D grete. T D I-borñ. B þat they. 21 B forsokyn. H the Right way & the lawe of h. ch. and þe articles of the faith. T B chosyn. 22 hem om. in T D. a om. in T. by hem-self om. in B. B obeyed to and yitt do vnto. 23 pope erased in D. persecucious om. in D. B thes. 24 þe om. in T B. T D H B of þes. so om. in B. H B þese. 26 T D and the, B and þe. in þis tyme om. in H; B in þe same tyme. with strong bataill om in H; B with strong hande wanne in gret & strong bataylle.

27 T D B londe. D H B Ermonyne T hermonyne. 28 H parte. B þes seyde. and om. in B. T D thanne þer. 29 an, B þe. T D þat was. B callyd þoo. 30 þis Mauricius om. in H. B þe help. T D of men. H Melon he. 31 T D B þe. and om. in B. 32 B of men of othyr contreys þer-about. þere om. in T D; H in that c. þer. D by, B and thurgh. 33 T D B þe (B þes) bodies of these þree kyngis. bodies om. in H. translatyd. 34 B þurth. as it. T radde. 35 H þe which, T D B þat. p. 136, 1 B I-clepyd. B sent vnto. 2 T D þat. D hight, B w. callyd. T Eustogius D Eustoguis H Eustrogeus B Eustrogius. B and sent hym to M. on hys message; and thys seyde Emperoure of Grees prayde thys Relygeous Mañ to haske of. of om. in H. 5 to haue om. in D. D B the bodies. T D of the; of—kyngis om. in H. B adds; and so thys Relygeous Mañ dide so and besought þe Emperoure to haue þes seyde iij kynges bodies. 6 and om. in H. B And þan þe Emperoure because. þat om. in D B. B he louyd hym wel. T this Relygeous man. and—man (7) om. in H; T and also for his grote wisdom; B and also be-cause he was a wyse mañ & a Relygeous mañ also. H he. 8 to om. in H B. T D the; H these iij. D kynges bodies; of—kyngis om. in H. B of þes seyde iij. T D and thus. 9 iij om. in H. B kynges bodies. B to þe Emperoure of Grees (inst. of into Mel.). 10 B he leyde. T D H B there. B which was an house of. þe, om. in D B. 11 B frerys. B with all þe... þat þe seyde frerys coude doo. 12 H om. þere. B þurgh meryte. 13 B worshipfull k. B gret. XXXVII. 16 D after this. H it fortunad. 17 T H om. be. 18 T D þat, H which. T D B callede. T Frederous H frodiricus. T D þe. 19 B to thys. H Colof. T D B þat was. 20 D B called, T Regnolde D Reynoldy H Reinold B Rogiualdus. B for help of dyuers lordys (MS. londys) for þes Rebelles off Millan. Thanne—helpe om. in C; B and so this Emperoure and þe Erchebysschop of Coleyn went and werryd on þes Rebellys and toke. 21 D helps. 22 toke—and om. in H. D B þe cite. 23 D H part. 24 D these thre kynges bodies. 25 T hidden. B vnder erthe. 26 H in this Cite þer was. B in þat. D hight. 28 B in. D B þat cite. þat om. in H B. þis om. in D. B in thys turment & in þis distruccion. 29 B of þis. B þat þe. D this. T whanne. 30 D by. B þurgh strengthe of hande. B laye in thys paleys. 31 B lorde A. T D taken B takyn. T D H into. B And. B keeper. T keepers vnto. 33 D pralyng. come and om. in D B. T come to hym. and om. in H. 34 T D þe. D graunted it; þat—hym om. 35 B come & speke T vnto. B with. T B & so. B comen. 36 T thys asso. T D H B byhyzt. þat om. in H B. myzt and om. in H. p. 138, 1 and wolde om. in B. 2 and his lordschippe om. in D. B hys gode. iij om. in T D H. 3 T D H B of þe. T D H B the. 4 H hard. B yode. 5 T for þis asso. H grace and good lordship. B grace & love and goode lordschip. 6 B doof. þu om. in B. 7 priuelich om. in T D; H priualy. T H B þe. iij om. in T. D B kynges bodies. H of the kyngis. 8 of Col. om. in H þan om. in B. T B this. 9 H send. forþ om. in B. B with. H B a. T priuey H B preuy. 11 B yode. 12 iij om. in D. of—kyngis om. in D H. 13 hym om. in H. 14 to þe Em. om. in H. 15 T D H B wheper. þat om. H B. D he. 16 hym om. in D. his om. in T. T D noo. 17 T B and with; grete om. in T. 18 brouzte om. in T. B iij holy. H seintes bodies. þe iij kyngis om. in D H. B þe iij k. bodies. T D om. in. 20 and om. in D. T D also þe. B of þat c. aboute þey come with. B worship and Reuerence. B coude & myght. B to Receyve þes iij kynges and Relykes. 22 H þis. þei om. in D. T D B ben. 23 D B manere nac. T 3itt into. day om. in H. H adds: and mony myracles oure lord I.C. brough þe prayers & merites of thes iij worshipfull kyngis euery day shewyth þer to all Cristeffe peple. D H & this. 24 D translacions. D kynges and seyutes. Melch.—Iasp. om. in T D H. B þat ys to sey Melchior & c. T Deo gracias. 27 T H Pretyr. 28 B kyngdoms þat holdeþe of hym and be vndyr hym. T ben. D B calle. þe feest of om. in B. 29 T D with her crownis as kyngis. scholde be arated om. in H. 30 her om. in H B. H heddis. with om. in H. B into. 31 H temples B templys. 32 H here her, B here theyre. þe om. in T D H. T D of her, H B of the. 33 B þe f. tyme. T atte (þe om.). first om. in T D H B. 34 H and þe. offryng om. in T D; B tyme. is om. in B. T after the offryng of the gosselle. 35 H þyrde. is om. in B. D B afftyr. of þe massa om. in D H. 36 D be of fire golde. B these. T D B oblacyouns. p. 140, 1 all om. in H. 2 H lesse. D offren. B in þe same. H messe tyme. 3 þat om. in T B. T pouer H D B power. D Moreouer. B And furþermore. 4 B men amonges

þem. þat om. in B. T B ben. 5 H Citees. H and heresies. as om. in T. 6 B Nywbyany. T Nenstorny B Nostoryny. T Grecij B Grrrecti. T Sumany D B Symani; H Simani &. Marouici om. in B. B Ismanyyny. T D Maromyny Mandorij Nicholaite, H Nich. Maromini Madopoli. B Nichoo. &.c. om. in T D H. T D But, H þat, B of þes. 8 T D H B party. certeyn om. in B. 9 T D H of Epiph. H B shaft. here om. in T. D after. 10 T D these heretikis þat beñ cristen &. 11 D seculere H seclers; B of s. aud of. alle om. in T D. T D they. H fast B faste. H in. 12 B tyll yt be. T D H ajenst B ageyns. þe om. in T H. þan om. in C T D H B. 13 B tabyht. T D H þe, B hys. B tabyht. H þey set, D he setteth. T wolle B wole. 14 T D H B suffice. T D bis. B lebyg all an housolde. 16 of þis om. in T D B. B þat þus. D the; B þes tablys. 17 H drinke. H wiffes B wyffes. her om. in T D. B chyldryn and her seruantys. 18 B allþe. T D B myrth. B þat þey can in. B And þey lyght her lyght be yt lampe lyght or candell. D day and nyght. 20 T D B from. H B vnto. T D besides. B thys same tabyht. 21 T D vigile H vigiht B vygyht. þe om. in H. 22 than om. in T D. D frynde. T otheris H B ofers. 23 T D honde. whan he comþ om. in T D. 24 B thys. H good day be to you. 25 B seye. H bona nox vel bonum vesperum sit vobis. H good nyght or good cnyht be to you. B Thanne. 26 D to, H before. 27 þou3, om. in B. T done vnto, B doon to. D hem. 29 B walke. D the, H B þat. and go om. in B. T gone. H B fro. B a Candell. 31 T D hondes. T D in token and mynde. B of þe sterre. T D þat þe breynng sterre that (D which) apperide fro þe Natuiute of onre lorde Ihesu crist (I. c. om. in D) vnto þe xijth daye and by (D in) aht þat tyme ladde and (ladde and om. in D) wente byfore þe þree kyngis and alle (om. in D) her companye vnto Bethelcum, to whom was no nyht but allwey daye, was seen to hem with (with a D) grete brijtnes. 32 H B þat ledde. H the. B hoost. 33 H þo, B xij. in om. in B. B and to þem was. 34 B þat. B allwey daye and semyng to þem butt oo daye. The following passage till Furthermore whanne Tartarins p. 143 is om. in T D. p. 142, 2 B be, þough þey come neuere so from fer Contreyis, þey come. 3 H abbotes, om. in O B. H rel. meñ. B with Crosse and ensensers of syluere. 4 B þey goo. to om. in B. B Iudan. 5 B from. H xxxi. B be. 6 H þis. B watyr of Iordan. 7 H serteyn. B togedyr be. H adds: & noman shaft speke a worde. 8 H party. 9 H & þan euery sect of what tong that he be shaft Rede þe gospeht in lateyn Cum &. B and þan they doo to Rede þe gospeht Euery secte in hys owne tunge þat ys to vnderstonde Cum &. 11 &. om. in H; B in Bedelem in diebus herrodis Regis ecce magi (MS. magis) venerunt ab oriente &. H B þis. 12 H worship. 13 B and þan. H offer. þerto as om. in B. as euery man om. in H; H after þer powers, B to hys power, om. is. 14 B doone. B of þes. 15 B on þe xij daye yiffes. almyhty om. in H; B almyghty god. H Aht in one procession þan þey goo, B And þan after thys þey goone in p. 17 þe om. in H. H & þer euery party by hym-self Redeth in lateyn, B and þan þey Reden in laten. 18 þis godspeht om. in H. B þe gospeht and seythe. B Galaleoo. 20 H in that. 21 B from Galale. B Iohū Baptyst. 22 H his place. 23 B waissch þeyre. H Crosse. 24 H B and þan. H B blynde meñ. H go into...naked. 25 B and þan they. H B be. hole om. in B. 26 man and om. in H. B euery man of euery party. H euery p. with her bisshoppis and oþer ministers of holy Chirch goo. 27 in om. in B. H B her owne. H þer. H betwene. 28 B wyldyrnes þat s. Iohū þe Baptyst duellyd in, which ys clepyd with hem Mantost. 29 H de Baptiste. 30 þere om. in H. H Ihesu, B Ihesu Cryst. H came. 31 H to hym. B Iohū Baptyst and was. of hym om in H. and om. in H. H B þe same. 32 B discerte. H fastes. H adds as quoted p. 142, 4. p. 144, 1 B And. H abbotes, om. in C B. alle oþer om. in H. 2 H order, B tunge. 3 B þeyre. 4 H in bethlem Iude, B in bedelem. B we sey in. aft. m. om. in H. H B in p. erat verbum &. 5 hit om. in B. 6 H onely as it is aforsaide. 8 H þis. 9 B Reges. 10 B magi Reges. B horiente. 12 H þis. hic om. in B. 13 H B Iude. B Reges. H ecce magi, B ecce magi venerunt. &.c. om. in B. men om. in H; B Eretykes. 14 londis and om. in B. H B þes. 15 in om. in H. B þeyre comyng home ageyne þere þey. H passed forth by. H In Renerece & in worship & for a. 16 B to þes. 17 B thus þere þe g. H om. in; B om. in þis wise. 19 B anbulacione. 20 B vos.

þes om. in B. 21 B þere doon. 22 B And. B bene. H makenutis B Makamytes. 23 B tunges. a om. in B; B Especiãt. 24 B of þeyre. 25 B and all. 26 B Emages. H templs B temple. 27 B kuyves. H B kut. H nose. B theyre B H eyen. H for a. 28 B Emages. B suffryd. 29 H B to stonle. H ouy. B defoulyng of any manere dispyte.

31 B Also as. H the secte of the. 32 secte om. in B. B Nywbyany. 33 B beef. H nube B Nywby. 34 B kyng of. B beef trywe. 35 B before. oþer om. in H. 33 B for þe. B þeyre kyng Melchior. p. 146, H of the, B of þat. 2 or—gilt om. in B. H els. H heddes. 3 B of þes iij worthy kynges þe which. 4 with—hede om. in B. H heddis. allemȝȝti in Bethleem om. in B. 5 in Bethleem om. in H. 6 H anoþer secte also. also om. in B. H cleped þer. 7 H Soldoni. B as. þes om. in H. B beef. B Godley. 8 B kyng of. H þese. B been. 9 B carrept. B take. H B an. 11 H not B nat. H hold. B hadde. H as þese. B Nywbyanus beþe. 12 B kept. B trywly. B as doþe þe Nywbyanus. B theyre. H B shaft. her om. in H. 14 H hand B handys. H dekyñ B dekyñne. 15 H subdeken B subdekyñne. bereþ om. in H. B þus. 16 B doone. H tokyns. H B of þe (B þes) iij kyngis þat (B which). H to Crist Ihesu god and mañ. 18 H beñ, om. in B. 19 H taars. 20 B kyng of. B beef. B Nostryns. 20–8 H adds and reads as quoted p. 146, 1. B = C. B beef. 22 B beef. black Ethyopes. hatyn. 23 theyre. to seruyce. 24 all þoo meñ. 26 shaft. Nostryns. 28 Rebellys ayenst. lawe. p. 148, 1 B And a. 2 B a-Resyn. of þes N. om. in B. H sodeynei a. 3 as om. in B. H labores. 4 H founde. men om. in B. B þeyre. 5 pepil om. in B. B clepyth. H and made. B and þey made. 6 H Cappitaine. H cheff B chief. 7 H her strong. B strengthe and. H londes and kyngdomes; B kyngdams of þe landys. 8 H of þes. H killed. 9 H peple both old and yong. H ony. B goddys wyth. H reads as quoted p. 148. 10 B Castellys and her. B Tourys.

Here T D set in again and read as follows: Furthermore (D Moreouer), whanne Tartarins grewen (D growe) and waxen (D waxed) stronge and aft kyngdomes, londes & prouinces of vntrewe puple and specially of Nestorienes (D Nestorynes), as it was ordeynede of god, toke and distroyed and hem with-oute mercy killede and vtterly put away, from þat tyme these Nestorienes bisouȝten of (om. in D) pretir (D prester) Iohñ helpe (D of helpe) and bihiȝten (D be-sought) to be turnede to her rater (om. in D) feith and ysriȝt (D his rite) and custom vnder a certen trybute. whom pretyr Iohñ wolde haue holpe. ¶ But þe þree blessyd (D holy) kyngis warnyde hym in hys slepe and forbadde hym þat he schulde (D ne schulde) doo nor (d. n. om. in D) ȝyue helpe ne counceille to the Nestorienes, for by the ordynauce of god þey schulde ben doo awaye, pershe (om. in D) and vtterly be quenched, for god wolde (D wil) no longer susteyne ne (sust. ne om. in D) suffre her obstinat malice ner (D and) here (om. in D) wickydnesse. Notheles thes Nestorienes ouercomme so with ȝiftis the counceillers of pretir Iohñ (D Prester Iohñs consulle), þat they seide vnto hym þat he schulde rek (om. in D) ne (D not) charge any dremes; and so thei sotted hym and (sotted hym and om. in D) stiredde hym, þat he sente hys sone Dauid vnto þe Nestorienes with a greet oost of puple vnto her helpe and socour. (From here T D = C).

11 H þan whan. H had þis. B londe. 12 þe om. in H. B kyngdome. B Nos-trynes. H Nestorinus as it is aforesaide. H B þes. 13 H went, B yode. H preter Iohñ. B anoon-ryght and. H behete B behyght. H hold. 14 H into. B þeyre. H lawes. H tributaries. 15 and—hem (16) om. in H. 16 B þyn afftyrwarde as; on a n. om. 17 H bed. H slepped B slepe. B þese. 18 H to hym ferefully; here ends H, the last fol. being lost. 19 B manere-wyse. no socoure nor helpe to þese. 20 schulde. 21 vtterlich om. 22 And þan þes. 24 þan þey yode. 25 yave. for to. 26 to her lorde for hem. summe om. 27 yedyn. counceillyd. 28 nor. 29 avysyons. But þat he. holde—and (30) om. 30 þan om. 31 theyre counseif. & he sent. eldest. 32 hoo t.

p. 150, 2 B tweyne. T puple D peple B pepyñ. B mett to-gedyrs. 3 T D B kylyd. 4 T D B in so moche þat. T escaped. neuer om. in T. T noon. B a man on lyve. 5 B Citees and Townys. T D B Castellis. þat—to om. in D. 6 T vnto, D of. D he. 7 tel om. in D. T D he dide. B doone. B ayenst. 8 D byddyng. T B of þes. þat—hym om. in D. 9 T B with. B a gret. T D sorowe B sorywe. T D B herte. D of mercy. B mercy of god. B and of. 10 B þes iij holy. T D prayed, B asked. 11 D After that. B þese iij holy.

T D on a tyme apperede. 12 on a tyme om. in T D B. T bed. 14 T pretir.  
 T D B but that. 15 B fyneatt pese. B landys. 16 þe om. in T D. T D  
 Castelles B Castellys. T D of hym. 17 stille om. in T D. T D vnto. T silf.  
 18 D vnobedyent, B dysobedient. 19 T att-pou3. T D B payneme. 20 B  
 sory and a-gaste. B avision. T D vnto. 21 B a Messangere. B and so. T D B  
 bitwene. 22 D euer; more om. T D B moche. 23 T of þe too, D of oo; B of þe  
 Emperoure. T the tothir B þe other. 24 B lordys. B for euere-more, D alway.  
 B vnto. so om. in B. 25 B contynewyd. 3it om. in D B. B vnto. D After thus  
 (so om.). T D the. 26 B ofte enqneryd. T D kyngis lyves. B and of. 27 of  
 her om. in B. whan om. in B. 28 T D lynes, B þe lyves of þem. in mynde and  
 om. in T D. B & wors hip. T D of hem. 29 T D he, B thys Emp. B dide  
 ordeyne. þat om. in T. 30 B names. 31 for om. in D. D euer. 32 D B  
 these N. B theyre. 34 B vnder & bere trybute to þe Iewys, and in other  
 contreis also þey be vndyr trybute. dwelt vnder tribute om. in T D. D in þe.  
 35 B trybute & so þey schaft doo euere here-after.  
 p. 152, 18 D Ther is also. B whyche, D that. T D B ys. 19 ben. D Iohns,  
 B Iohn ys. T D ben B be. 20 B of that. 21 T D a masse, B goo to masse.  
 22 D prestes. and þe om. in T D; B and he þat ys þe dekyne. T D & sudeken. B  
 subdekyn. 23 T D meeten. B in. T gone; B goo to-gedyrs. 24 B hygh-aunter.  
 B thus. D doo thai. B in t. of thes iij kynges þat. 25 T D metten B mette.  
 B an. T which, D B þat. 26 so om. in B. B be ledyng. 27 T D 3eden; B  
 yode to-gedyr. 3iftes om. in B. D B almyghty god. 29 D Also ther is. B which,  
 T B is; D that hight. B Erresy. 30 T han. þei om. in T D. T D bylenen, B  
 levyn. 31 in þe om. in T D; B om. in. B and not. B And. 32 T seyen  
 þat. D say m. 33 B her masse. þan om. in T D B. cutte. T B shyuer  
 B shyue. T D it is. 34 T D four-square, B in square. B ys putt. 35 of  
 om. in B. B aboute. p. 154, 1 D hilled. B helyd ys. B & att. 2 B offratory.  
 þan om. in D. T D B þe. 3 B brede. T D on hie. D B on. T þe, B þeyre.  
 4 T D with grete. D sensoures B sencers. with om. in T D. T D B Candellis.  
 T gone. 5 T B and þanne. B þey goo ayen. 6 B & þan. T D B falle. in  
 om. in T D B. 7 T D do. B to that sacraffyce. D B thus. done. 8 B of  
 þes iij kynges þe whych with iij yiftes sought. 9 and—laye (10) om. in T. and  
 om. in B. D by ledyng; B burgh a sterre (led. of om.). 10 B þey come. B  
 þere oure lorde. T fellen. 12 D Another secte is ther. B which, T D þat. T  
 D B is callid. T D Symany B Symyany. 13 ben. men om. in T D. T D B Inde.  
 B y-bore. londe om. in B. 14 T whiche, D that, om. in B. T D B callid. 15 B  
 and now. now om. in D. B yt ys. T Syms D Sums B Symms. B haue litett  
 Erresy. 16 T amonges. 19 B þey wake. att om. in T D B; T D vpon her.  
 B men doo. 18 T done. T D Iohnis; B mydsomere. þan om. in B. 19 T  
 bere. þe wich schul be om. in B. þe om. in D. 20 D schulde. B to sowe.  
 T D B gardeyns. 21 B schaft. B afore a Inge. þan om. in B. 22 B suere.  
 B þes. and—kyngis (23) om. in B. 23 doon. T D þe. B þat sought.  
 24 attmy3ti om. in B. 25 T D that. T B ys, T callide; D hight. B More-  
 anyn. B þese men. 26 and3 om. in D; B and her. 27 T D sodekenes B  
 subdekenys. þei om. in T. B messe. 28 and Ester om. in B; T D and aftir,  
 29 T D that they. B seyne her messys. þe om. in D. 31 D Also a nother  
 secte ther is; B Hoo-so wyll knowe þere ys a nopere sect. B which, T D that.  
 32 T B is. D hight. T D Isminy B Ismyyny. T han; B þey sey. 33 her  
 om. in D. B masses. þan om. in D. T D her puple. B and praye to god to  
 Rewle. 34 hem om. in B. B Rede. T D ladde, B Redde.  
 p. 156, 1 D Another secte ther is called M. þe om. in T B. T ben, B ys.  
 2 T callid. B Morynyuy. 3 B þan þey doo or sey in worschip of iij kyngis.  
 4 Also om. in D; T Ther ys also; B More-over þere ys also. T D B another. þe  
 wich be om. in D. 5 T B is. D called. to 3eue om. in B. 6 T almes.  
 7 of god and om. in B. B þes. to—aboute om. in B; to poure pepil om. in T D.  
 8 T And also. þer is om. in D. B which, T þat, D ther. T D B is. B Mando-  
 polose. 9 T thes men. T D holden B holdyn. no—haue (10) om. in B. T nor,  
 D ne. 10 T nor. D eny. B prest. 11 B wolle goo to Chyrche togedyrs a-pr.  
 T D in. 12 T ben. 13 T wolle. 14 B these iij gloryous. T D þus. B Sothely  
 þere be many dyuers sectys boþe of Crysten men and of þem þat be nott in þe ryght  
 beleve whych hath many. 15 T D they han. B deuocius in Especiatt. B þe  
 16 iij om. in D. worschippful om. in B; D holy. þe om. in D B. B tett of

17 B schaft. 18 B ynde of þe Eest. T D in alle. 19 T ther that, B whero  
 [at. T weren. B kyngys of. alle—pēpil om. in B. 20 T D haue hem.  
 D greter, B Ryght gret. T D and worschipe and grete d.; B and doo d. to.  
 21 mochel more om. in D; mochel om. in B. T moche. B þan we haue. T of.  
 23 B And also. ihesu crist om. in D. B haþe schewyd. 24 aboute om. in B. of þe  
 eest om. in T. þe om. in D. 25 and þe pr. om. in D. T and prayers. B þese  
 iij. and worsch. om. in D B. 26 T þree kyngis. D blissed, B holy worschifft  
 and Gloryous. B Reignyth on hygh in heuen blysse. 27 hiþe om. in T D.  
 T blisse and Ioye. he om. in D. D vs alle. 28 þat—reigneþ om. in D. and  
 reigneþ om. in B. 29 D oure lorde Ihesus; B ihesu Cryst kyng euer-lasting.  
 T D B amen deo gracias. Explicit &c. om. in T D B. B concludes: Thus endythe  
 þe lyffe of þe iij kyngys of Coleyne primo die Ianuare a. d. mcccc xliij.

## READINGS IN WYNKYN DE WORDE (ED. 1499),

### *Continued from Chapter III.\**

III. 19 and om. 20 in þis contreye om. called. 21 florished and om.  
 stode in Ioye and p. and was enhaunsed richely wyth prynces. 23 and also wyth.  
 24 and om. men of om. 25 praysynge inst. of loos. of the c. of Akon or  
 Akers. 27 and br. thidir om. 28 & see. marchaundyse. 29 þat om.  
 nobles ne of worthynes and. 30 for the. & manyfold praysynges. 31 þat  
 were<sub>2</sub> om. 32 the pr. & kynredde. 33 sawe all thynges there habunde in  
 more worschyppe than. 34 all the coyntres. p. 10. 1 by cause of so many  
 plasures they taryed there and buylded a fayr tour & a stronge castell. 2 ony  
 lorde or kyng. 4 and wond. om. 5 a costlewe Dyademe. 6 perles & pr. st.  
 and. hyghest of the Dyademe stode. 7 l. of golde. made om. 8 after  
 as. 9 sawe Criste. of a C. besyde hym. 10 Melchiors kyng. 11 to Criste.  
 as þey seyþen om. 14 syknesses. þat om. 15 fallyng euyl. diademe. layed  
 on. 16 therfore after. 17 thorder of þe same om. 18 of gold om.  
 oþir om. þe om. 19 late om. grete offrynge (pr. of om.). 20 tyme om. of  
 the. were. there om. 21 many other ryght pr. after om. 22 3it om. vnto.  
 wherfore grete sorowe and lamentacion was theenne made. 23 c. aboute. longe  
 t. after om. 24 Moreouer the forsayde. br. also. 25 whiche were wreten.  
 Caldee langege, berynge wytnesse of the. 26 those thre renōmed k. 27 aftir  
 translated. 28 those. also om. 29 and of. ben drawn. 30 this presente  
 treatyse is thus wr. tog. and compressed in one libel or lytell boke. 31 3e — þat  
 om. 32 beren. theyr baners vnto. 33 of a. made om. on. 34 and in  
 lyke. blessid om. 35 in tyme. sauoure Cryste Ihesu. 36 hit was þat om.  
 the prophete B. p. 12, 1 of that. and certeyn—after (3) om. 4 & desyryng  
 of the. eucreased and the more gretli it was had in remembraunce thurghout alle  
 the. 5 and also the more þe people d. to see it in theyr lyue dayes.

IIII. 8 kyng & souereyne of the londe of Iewes. Thenne. 9 prophecied gloriously.  
 11 sayd the. 13 þis om. was greued w<sup>t</sup> an Infirmitey. 14 Ys. the prophete.  
 and seyde om. 15 hym (inst. of to K.E.). 16 hym om to the walle & wept  
 & sorowed. telleth. 18 noo. and for. 19 kyng om. 21 ihesu crist om. on.  
 encr. and prolonged. 22 XV yeres lenger. than om. 23 therof. 24 ayenst.  
 25 and so g. suffred it to bee. 26 And whan the Caldees sawe this merueyllous  
 and wonderful. 27 sonne & in the ayre. merueyled right gretly. 28 vnder-

\* Only for the sake of completeness I here add the readings of W. de Worde, though they are of no critical value. But considering the scarcity of this ed. it may be worth while to give them.



s'ode. in the sunne om. was shewed. 29 E3. the kyng. to om. 31 but om.  
 32 a om. najt om. 33 was shewed. 35 wrothe wyth. p. 14, 1 þe kyog om.  
 all those gyftis whiche. 2 by her mess. om. 3 into. 4 wre. 5 in þe  
 sunne om. 6 Iherusalem (= C). 7 3e—þat om.; And in that tyme the caldees  
 and the grekes. 9 gauē. 10 mayde and chyld in mennes house. 11 kneweu.  
 12 gyue. biselich om. 14 gyue they. þat c. of astr. om.

V. 17 is Man. om. 18 slewe. 19 regned om. 20 prophecied Iheremy,  
 and thenne Ioachym. 21 The same tyme. Nab. and om. 23 vessell. 24  
 And bare theym in to B. 25 before. And they ledde m. I. prysoners. 26 bab.  
 om. 27 þere om. 28 l yere. þe proph. om. 29 and 3af om. many bokes.  
 of god om. 30 as the boke tellith. 32 þat was om. 33 oure lord om. and  
 sayd. 35 maye. andom. p. 16, 1 sayd to the I. (proph. om). 3 most holy.  
 4 esse. Tyrus om. þe kyng. 5 Perse & of Caldees. 7 Iewes lawes. 8  
 Michie. aft om. 9 and<sub>1</sub> om. fōde. 11 after þe prophecies om. 13 as—  
 afors: yde om. thise. 14 | e<sub>1</sub> om. 15 & the men of. 16 the. shall. 17 is by.  
 habundant mercy. 18 to þe st. þat om. ¶ B. that was the. 19 and was.  
 prophecied by a sterre. 20 callynge & clejng. 21 callynge of the. 22  
 almy3ty om. 23 thise. and worsch. om. And how be it that. 25 by thes om.  
 26 well om. wyst well. what so euer. promysed 27 to<sub>2</sub> om. 28 of—and om.  
 30 aboute om. rewardes. the. 31 for by-cause of the st. 32 twelue men  
 ordeyned. 33 as—aforsejde om. hit om. 34 dyed. another shold (anon þer  
 om.). 35 also om. 36 the. and—at (p. 18, 1) om. p. 18, 1 cne. at om. another  
 tyme to lōke after the sterre that Bal. prophecied. 3 the. þat it betokenyd (by  
 þis st. om.). þe om. 4 man om. And. 5 an. of om. þat om. came oftentymes  
 to. 6 playsure. and they. 7 say3e om. 8 For inst. of þat. 9 whiche maye.  
 seen and perceyued by nyghte playnly. 10 specialih om. the. bryght weder  
 and clere. ben seen and perceyued. 11 straung. þst—aforsejde om. 14 that is  
 made. 15 chapeñ om. the. worsch. om. 16 of<sub>2</sub> om. ben. 17 steppes.  
 men om. 18 al. 3e om. also om. many gode om. gode herbes. 19 spesces. alle  
 cm. this. 20 weñ om. vp to the. bycause om. so<sub>2</sub> om. 21 made om. 22  
 þt and om. On the hed. 23 a sterre gyft and wel made & fayre. þat sterre om.  
 25 also—ly3t om. 26 by nyght. geuyth. 27 into the countree aboute. ben.  
 28 þe wich &c. om.

VI. 31 mercy & grace. 32 on. aft om. whan the. 34 man om. 35 for our  
 saluacion. 36 þe Emp. of rome Octauian helde. p. 20, 1 the empyre. 3 discryue.  
 4 the discrynyng. made om. 5 than om. went home to his owne c. 6 oute  
 of galilee into Nazareth in the Iewrye & that. 8 Dauids londe. þat om.  
 9 house. 10 his. wyth his wif our l. s. Mary grete wyth childe. 13 s. Marye  
 om. of her childe om. 14 and so she was d. by goddys owne myght & myn-  
 istracion of angelles. and om. 15 maynger. 16 and — wif (20) om. 30 no  
 om. nor place. 31 but. 32 and—grounde om. and dennys om. 34 the  
 erthe. þat om. fro. 34 litel om. Myles. and om. 35 called. þat om.  
 38 the. an. hous—þe om. p. 22, 2 as—afers. om. k. D. was. 3 enoynted to  
 be kyng. 4 crist was borne goddis sone of h. 5 of—virgine om. 6 þt the  
 ende. 7 þan om. callid. and this was the cause why it was so called, for the  
 grete. 9 so coucryd wyth. 10 clothes inst. of thyng. to kepe awaye the  
 hete of the sonne. 11 vsed om. yet to this day (there allway om.) that.  
 12 to be a market oncs. 13 of<sub>2</sub> om. 14 tre oþer of. and om. place—of  
 þe (15) om. 15 and—wich om. 16 þat—Dauid om. & Isaye kyng Dauids fader  
 left. 17 before. & it was shapen (made om.). 18 sellar. and þere om. þat  
 was om. the f. of. kyng om. 19 þat—place om. 20 putt in that caue.  
 21 þer cm. 22 the. in<sub>2</sub> om. to be. 23 that ben called. whiche we 24  
 calle. hostrees. those. horses. 25 and<sub>1</sub> om. cameles. þat om. hit om.  
 26 or<sub>1</sub> om. other inst of any. men. traueyle. 27 behit—nere om. yf. 28  
 self om. 29 as is callid. 30 a hors or om. woll haue. for—prys om. 31 whan  
 —liketh om. 32 from—cite om. anoþer om.; to cite or towne where he woll  
 33 abyde. and—tyme om. and there he d. hym of his horse (cf. Cbr.) and beest  
 & sendith. 35 called. 36 þere also om. And ther ben bestes on that manere to  
 hyre. p. 24, 1 as—afors. om. þan om. 2 the. it. 3 home ageyne; to—pi. om.  
 there. 4 came. hit om. that no man goo in to þt cytee or towne in longe tyme, he  
 takyth the s. b. and ledeth. 6 towne. settyth hym in the waye homwarde. goth.  
 7 ony ledyng (of any man om.). 8 maisters. wylde om. or of. 9 theues.

in þe weye om. and om. 10 other beestes. ben. 11 asonder. þe om. 12 grete<sub>2</sub> om. of suche beestes hyrynge. 13 And suche a m. h. was that house a lytill before or cryste was borne in. 15 byrth. oure lord crist om. 16 so that. 17 broken. 19 and om. in. 20 the vsage. the 23 þerof om. of om. 24 kyng<sub>1</sub> om. 25 þan—but (26) om. 26 whan om. 27 Noman. 28 hede, all d. 29 as—af. om. that broken house and the caue. 30 vndir—side om. 31 And breede and tymbre that myght not be solde on the day sholde be put in that hous to the next market day. 34 and<sub>1</sub> om. and<sub>2</sub> om. horses. 35 tyed. broken. 36 New Initial. But om; For to sp. ageyn of the matere, p. 26, 1 Octavian Emp. of Rome. his c. 2 as—af. om. eche. and woman om. 3 to the same towne (cite om) that. in. 4 went. s. Marye om. rode vpon. 5 / they came so late wythin nyght to B. 6 and—and om. therefore all þ<sup>e</sup> Innes & hostries were stuffed with. 8 And by cause they. they wente. 10 they sawe that our lady was a yonge woman syttinge. 11 and<sub>1</sub> om. sorrowful. of—also (12) om. 12 at om. of her delyuerauce of her. 13 ladde her. 14 forsayd. toke hede. 15 denne. that same. 16 borne. þe b. virg. om. 17 or sorwe om. for—and (18) om. 18 tofore þe cave om. 19 nyghe of a f. 20 in the. by the s. maynger. 21 mannes. þat—herb. om. 22 the. 23 the. s. Marye om. 24 in suche clothes as she had. þeryn om. vpon þe heye. 25 thoxe and thasse. pl. in that countree. 26 3e—þat (27) om. 27 In ostryes al the mayngers ben of thre or foure fete of l. in so m. om. 30 or elles another. his mete. 31. And suche a maynger was þ<sup>t</sup> that our lady laye in (the rest wanting). p. 28, 11 dauid kepte shepe in his childhode and defended them from beers and lyons and other wykde beestes. 13 also om. 14 kepe theyr shepe twyes in one yere. 15 & those t. are. þe dayes & nightes ben. 16 of a. 3e—þat (17) om. 17 And that londe aboute B. is called the londe of hyhest And þ<sup>t</sup> place in the east is mooste parte mountayns. 21 fro. there it is. 22 hit om. after the tyme om. 23 after that the places ben playne or full of hylles. For aboute some of the hylles a man may fynde *snow* in August, & that snowe men þ<sup>t</sup> gadre contre gadre thenne & laye it in t. leir caues vnder the grounde. 29 in chaf om. markettes. and that wylle the lordes of þ<sup>e</sup> countree bye to set it in basons on their borde to make their drinke colde / & the poore men þ<sup>t</sup> gadre it carye it in chaffe that the hete shold not melte it. & the lordes that bye it vncouercn it out of the chaff thenne anone it is resolued and molte to water. For comynly in that countree of the east is alwaye snowe in Septembre & Octobre / Whan. p. 30, 4 than om. all sedes & herbes. comenlich om. 5 to springe and wexe. in þe f. om. as they done in this countree in Marche & Aprill. 6 And in. 7 Marche & Aprill. 8 p. or ground lyeth hye or lowe (rest om.). 10 ben. plays of om. gode fatte pastures and hote than. 12 barleye. 13 cere and om. men of diuers countrees sende thyther their horses & mules. 15—18 om. 19 calle here c., it is called there tyme of herbes. 21 of—Marye om. 22 than om. therefore the angell said Pax hominibus bone voluntatis (And for þ<sup>e</sup> heete of the countre aboute Bedleem. that is the cause þ<sup>t</sup> shepherdes kept their beestes there that tyme of the yere as they done yet vnto this daye /

VIII. 30 those. wente out from. 32 ord. & made. of the. 34 was herode. p. 32, 1 þat om. þ<sup>e</sup> same emperour (C. A. om.). 2 subgette. Iewery. 3 of the inst. of oþer. vnto. 4 so by stronge honde they made. 5 And all. aboute om. knewe. 6 a lyon (!) 7 Iewry. as—was om. 8 by þe<sub>2</sub> om. 10 whan he sayde. 12 in her<sub>2</sub> om. 14 sasset. but that. 15 forsok not. 16 woman om. 17 moders. 19 confused of the. 23 stocke of lynaga. 25 shalle abyde. be om. 26 of þ<sup>e</sup> Iewes to the Crysten men of the v. of their kynges.

IX. 28 seynt—mankynde om. 30 þe wiche—trewthe om. 33 of the saide hyll. as—af. om. 35 ryse. the sonne shyning bryghte. 36 so om. in om. hit om. p. 34, 1 ascending. the. 2 it aboute (!). So whan (in—þat om.). 5 sayen. 6 whan. were sene many sonnes. 7 the daye of cristmas was. 8 past. 9 was. lyke the sterre. 10 ben. 11 longe om. more bryght brennyng than. 14 of that (sterre om.). 15 mouyd themself aboute. 16 þ<sup>e</sup>. the. 17 the. of a crosse. 21 þe om. of the. 22 abyden and he is. go forth & seke. 24 we—þat (25) om. 25 for str. 26 forsayd. 27 fallyth. as om. 29 That. God callyth those. 30 those that ben of his pr. / Thus. 31 dispced as he dyde in the olde T. whan he gaaf a langage to an asse and made. 34 þat þe same B.

prophecied of. 35 Whan a.l. boþe—woman om. 36 alle om. whan þey om. sawe. p 36, 1 oute om. 2 affrayed. 3 3it om. knewe. 4 pr. of by. þat—Iwe om. 6 of that countree theraboute.

X. p. 38, 14 worsch. om. in om. 15 the. Persidie. weren enfourmed and well assured. 16 by the. the. 17 as—af. om. 19 so om. þat om. 20 abede and om. þe sterre om. 21 Wherefor though eche of thyse thre k. weren. 22 none of them. 23 others. in—and om. the st. 26 with om. riche and om. 27 belongynge vnto the degree aud araye of kynges. 28 horses. wyth pre:youse tresours. 29 a gret om. in—myȝt om. here. 30 to go seke in their beste arraye and to w. our lord Ihesu Criste that was borne to be sauour of all þe worlde and the kyng of Iewes that was born that tyme. 32 had com. om. spake. 34 worthy, for. knewe well & vnderstode. 35 than ony of all the worlde (was om.). p. 40, 1 eche of thyse thre b. k. had wyth them grete caryage of Oxen and shepe. 3 longe. 4 thei had also om.; and other maner thynges necessary belonginge to the office of a chambre, kechen and to alle other offyces belongynge to a kynges astate; and also bothe fode for man and beste they caryed wyth them; In so moche that they ordeyned soo grete plente that sholde suffice them well both outwarde and homwarde. 11 also om. with—of (12) om. 12 ben an hoste. 13 also om. in—and om. aȝ om. in that c. of the Eeste. 14 grete om. many—and om.; in other townes. 15 þer om. 16 of om. for om. is ynough for the comin people, but not for suche kynges & suche grete lordes that ryde wyth so grete multytude. Beddyng & suche other necessaries of chambres, neyther of chapel (!), ne of kechyn is not sufficyent ne honest. 20 aȝ om. suche cariage with hem. 21 on—beestes (22) om. 22 And in the countree for the m. p. men ryde or go by night for breaynyng of þe soone & in hete of þe day they rest. 24 Ferthermore om. ben. 25 of whom. 26 all those. and kyngdoms om. moost. 27 ben. and om. ben also thre (!) grete waters and thre grete desertes or wyldernesses. 28 perillous. 29 And in that countree doue growe also thyse longe grete redes þ<sup>t</sup> ben brought into Englonge and some ben so grete. h. & sh. of them. 31 And eche Ile is d. and d. eche from othe, and eche londe is full of wylde beestes (the rest om.).

XI. p. 42, 2. is. lande. and therof M. was kynge whan crist was born. 4 And there. and in that londe is the mount Sinay. 5 and om. A man out of the redde see maye lyghtly sayle. 7 And pylgrymes. 8 passen the. sayen. 9 it om. 10 thou om. 11 þe om. is as other water is of colour. and it is merueyllously salte. 12 hit om. place om. of all the water. 13 may. discerne. 14 maner of om. thynges. þat be om. by the botom. rede om. 15 & that water is. or—corners om. 16 e. & f. in the greate see Occian. 17 hit om. a om. myles of brede where it is brodeste / And there the children. 19 oute om. 20 & al were drowned man and best (in—see om.). 21 Out of that see soundeth a grete fode þ<sup>t</sup> renyth in to a ryuer of paradyse terrestre, & that riuer is callyd Nilus. 23 this. 24 and by it cometh moche riche marchaundyse out of Inde and so passeth in to. 27 and so through al þe worlde. 28 Ferthermore—þat (29) om.; And all. 29 of the l. of A. there the mount S. is. 30 as—af. om. is merueyllously realde. 31 and also om. trees, herbes. 32 growe there, ben redde for the most partye. 33 & there is founde. wonderfully. 34 rotes. gold om. 35 golde of the worlde. 36 called Bona. in that. the stone. p. 44, 1 callyd. stone om. 2 it (!) cutte out wyth grete crafte and grete traueyle of. 3 wyth the Sowdans meyne (4 þat & c. om.).

XII. 6 lond. 7 and therof was B. 8 and he. ensence to Ihesu. 9 of olde tyme in that londe. 10 3e—þat om.; And in that l: growyth more plente of good spyes. 11 londes. 12 Eest after; And in especial ensence more. 13 þe—þe om. downe om. 14 and—noone (15) om.

XIII. 17. þat—cleped om. 18 of Taars; and in the tyme of Cristis birthe Iasper was kynge therof / And he offred to god Myrre / & that londe is called thyle of Egriswyll. 22 In that yle groweth more myrre than in alle the worlde after. / 23 waxyth. 24 wedder. growyth. 26 goon. 27 gyrdles. 28 and so. 29 on þe. and on the. than om. 30 out of the cordes & gyrdles. 31 maye. 32 aȝ om. don. of a grete providence of þe grete mercy. 34 thyse. and kyngdoms om. 46 1 in whom thyse good and riche gyftes. and also om. that. 2 by the o. prophecies Rather they maye bee callyd kynges than kynges of other grete londes. 6 dona domino deo. 8 gyftes to oure lorde god. 9 for om. called. 11 Go:is

& Saba. 12 thyle. 13 nexed. 14 theyr names of their. ben. 15 in especial. pat—aboute om. 16 of the countree.

XIIII. p. 48, 13 To shewe ayen of thise thre worshypful kinges / of the araye and ordenaunce wyth ryche t. and orn. 16 And whan they rold forth oute of their kyngdoms none of them wyst ne knewe of others purpos. 18 neþer int. om. 19 and fer weye om. eche. 20 went euently t. thise thre kinges. 21 meyne. thone þe sterre. 22 rode. 23 yede. & strength. 24 wayes. as—af. om. 25 in om. þe tyme. þat—it om. 26 all cytes. 27 þer om. shyt. neþer by om. nor day. 28 to those thre kynges & to all theyr people þe it was euer day & neuer nyght in all those xiiij dayes. 29 þe om. 30 thise thre k. came by. in þe nyȝt om. 31 aferde. passynglich om. sawe. 32 with moche peple & bestes & caryage that passyd. 33 in g. h. knewe not. 34 from. came. whyther. 35 But. sawe. p. 50, 1 defoyled and traced. wherfore. 2 doute. 3 in that c. longe t. after. 4 Soo fethermore. thise thre k. had ridden 5 rode. 6 forþ om. many other diuers peryllous. 8 rode, were it hyghe or lowe, al semyd to them euynd and playne & faire waye. 9 and om. no om. herberough. 10 nor d. r. them selfe but to make water neyther their best. s. 12 ne neyther ete nor dranke. 14 xiiij dayes Iourneyes semyd them. one. 15 myghte. and the. 16 oute—kyngdoms om. 17 thyrtyenth daye after that. 18 wherof this is. founde. 19 s. Marie om. 20 that. borne in & he was layed in an olde maynger. 22 to. myddes. and—bedleem (24) om. 24 wherof saint Gr. sayth thus in an Omelye. 27 haberet fides. 28 &c. om. 31 for fayth bath. where kynde r. 32 to man. For our. 33 one heere. 34 that was. 35 bytwene. daniel the prophete. 36 in a p. a. wyld lyons. p. 52, 1 his owne. the. 2 to<sub>2</sub> om. 3 out of theyr kyngdomes in the eest. 4 twelue. 5 as om. 7 an. any om. 8 looke. none. 12 was and is very. 14 and —þat om. 15 worthi om. 17 forsaide. though. 18 meked and om. made hym self lowe. 19 pouerte. manhode. 22 hyghe mageste.

XV. 24 blessed om. eche. 25 his<sub>2</sub> om. 26 derke and a grcte. 27 couered theym & all the erth. 28 as the prophecie of Ysaye sayd. 32 come to the. 33 sprongen. 34 shal couere. p. 54, 1 come om. 2 byside—and om. 3 don. by the wyl. 4 in the. 8 an. to that. 9 þe om. 10 of the c. and for. 11 abode.

XVI. 17 as—af. om. 18 the c. þe om. 19 that was. 20 wyth alle his hoste. he om. 21 Caluarye. whiche. called. þere om. 22 3e—þat om. 23 of þe. before. 24 after also. 25 thither togyder. pryuelly—toun om. 27 wreten in the gospell. 28 to seye om. 30 a londe (anoþer om.) that is called. 31 and is thre dayes Iourneye from Ih.

XVII. 35 And whan. p. 56, 1 taryed. forsaide. 2 in<sub>2</sub> om. 3 bygan—and om. wexed. 4 sawe. 5 nye Iherlm, though neyther. 3it om. 6 with—folk om. 7 And they mette togyder besyde þe mount of Caluarye there as thre w. were met.ing togyder. 9 the kyng I. 10 of om. 11 euerych om. wyth all theyr meyne caryage & bestes mette. 12 byside—caluary om. 14 before. seen. 15 persones. 16 eche. grete<sub>2</sub> om. 19 langages. eche. as om. aft om. 20 one. afterward om. spoken. 21 eche. his Iourney and the. 22 and om. 23 were they moche the gladder & the. 24 rode. 29 ful glad. 30 þe kyng Ihesu there borne in the same cytee / And that tyme was Herode in Iherusalem & he & al the cytee were. 32 sodenly. 33 þey om. a om. 34 a om. 35 þey om. p. 58, 4 &c. om. 7 þat—cite of om. 8 couere. and om. 9 & of. many folke shall. 11 yeuynge laude.

XVIII. 23 Aft.—tofore (25) om.; This herode was ordeyned kyng. 26 aeg, and was that tyme in his palayes in Iher. And thenne thise thre k. asked in that cyte of þe people where that childe was borne. 29 in gospell theuangelist. 30 that is to saye. god. 31 B. in the citee. 32 þat was om. þe<sub>2</sub> om. 35 be come to worshyppe hym. And H. herde this and he. p. 60, 1 prynces and. 4 and om. in þe om. 7 called. the. 9 goo and enquirye. 11 may go & worshyp hym. 14 forþ om. before. 16 and—moder (17) om. 17 þan þey om. 18 added: Al this is the gospell. And in their slepe an aungell came fro god & badde them that they sholde not goo ayen to Herode / And soo they turned home to theyr countree by another waye. Of thise thre kinges why they. 20 manere. and expowne om. 21 ben wreten. to longe. 22 one is. 23 Citeyȝyns. 24 comyng, and also they seunge that thise lordes were kynges. 25 Caldee and

out of the Eeste. 26 through suff. 27 Kyng. 28 the cite of Iherlm & that l.a. Another for they came. 29 countrees. 30 latly borne. 31 an straunger. 32 by<sub>2</sub> om. 33 aferde leest. 34 was thise (pat om.). 35 came so to Iherusalem. p. 62, 2 the kynges. 3 there (inst. of in pat cite). 5 in that. So J<sup>e</sup>. 6 the. pat om. well longe t. before, Criste sholde be borne in that place. Wherefore Iewes maye neuer sheve cause to excuse theym of theyr false byleue. 9 and her t. om. sayth saint G. in his O. 10 speke—seip om. 14 ysaac om. may. 15 blynde and myght not see. 17 moreouer inst. of 3it. in his presence before hym. 18 sawe in spyryte. whiche. 19 In lyke manere so. gretly ful. 22 and longe. 24 but in what place he. 25 pat om. knowynge. 26 bere wytnesse. and vs.

XIX. 32 so om. 34 before. before. 35 whiche (pe om.) litil om. myles. p. 64, 1 to whom. 3 worthi om. rode. 4 shepeherdes. 5 ranne. sayd. 6 in<sub>2</sub> om. an. 8 and inst. of ferthermore. had om. sayd. 9 herde and seen. and—do om. euerything om. to om. iij. om. 11 the kynges. right gladde. herde and om. 12 grete. 13 and of pe wordys om. 14 that apperyd in the sterre and was herde pe kynges had doute of no thyng. 16 saye. pe<sub>2</sub> om. 18 iij om. 24 in that the. before. 23 pyllar. 24 that same angell it was. 28 Fulgencius—p. 66, 14 to hem om. p. 66. 15 hyleued. and the. 17—crist 24 om. 24 And all though the kynges were no Iewes yet they sayde that they came to worshippe the kyng of Iewes.

XX. 28 the. iij om. with—cumpany om. 29 spoken w. the sh., therne they gaaf them grete. 30 rode. 31 pey knewe pat om. vnto B. (pat pl. om.). 32 Jan om. lighted. horses. aft om. 33 clothes. 34 shold be arayed they arayed themselfe. p. 68, 1 And the nerer 2 that they. Jere c. was om. 3 and so—daye 6 om. 6 And thenne they rode. 8 came to the. and caue om. wherin Cryst was borne. 9 Jan om. vpon. 10 byfore the dore. and anone after. 12 was. and soo anone. a3ene om. 13 hit om. 14 in the. but —and (15) om. (= C.). 16 That—seye om. 17 And entrynge in to the hous they founde. 18 J<sup>e</sup>i om. fell downe. 19 hym. 20 pat om. in that. 21 in the. 23 some other ryches. hondes. 24 wyth. cr—kyng om. 25 manere om. in that. of pe cest om. 26 vnto. 27 shall come to J<sup>e</sup> Soudan or to. 28 they most offre. Jey sey3e pat om. 29 may. nor. and the Soudan receyue the peerea or apples wyth reu. & mek. p. 70, 9 And that tyme that thysse three kynges offred thus to Cryste, he was in his manhede. 12 of auge. and—fatte om. 13 in clothes of lytyll valewe in his moders lappe. 14 Also—moder om. (= C.). 15 wreten. 16 flesshely. somewhat. 17 pe om. 18 wyth a poore whyte mantell. 19 mantell om. close. 20 honde. couered. saue her. 23 almyhtys. after. pat om. 24 hondes ryght d. 25 besyde Crystes hede. done.

XXI. 32 pat was om. 36 And B. p. 72, 1 to god om. meane. 2 in his p. om. 6 stature. Ethiopie wythoute doute. 7 among all oper om. sayde. 10 to vnderstond Byfor. 11 fall and bow downe Ethiopics. 12 dethrahyd. 13 steppes. But hauynge regarde to, the persones J<sup>e</sup> were that tyme they were but lytill persones thoo the kynges. 16 had moche merueylle therof. 17 semyd. from. 18 countrees. oute—cest om. nerer the Eeste and the vpr. 20 ben. & the more feble & tender. 21 and h. ben the hote. 22 and suche wormes and peryllous bestes ben the g. and the m. v. and all other bestes & fowles ben there more grete than here. 25 3e—pat om. iij om. 26 euerych of hem om. broughte wyth them many (oute—londys om.). 27 riche om. kyng Alisander whiche conqueryd all the worlde lefte. 29 the queene of S. founde. 39 vessell. 31 of destr. 32 into the. 34 bothe of golde. opir om. 35 & offred to God. Here a new Initial. 36 founde. Cryste Ihesu. layde in that Crybbe & in pore clothes. p. 74, 1 as—af. om. 2 yeue. 3 thou om. 4 Jan om. they were. so om. 5 al those ryches Iewelis. 6 whan—openyd om. noo thyng out of their coffe but that came nexte theyr hondes, as it was the wyll of oure lorde. 7 And Melchior. J<sup>e</sup>—arabie om. 10 in honde. pence. 11 J<sup>e</sup> om. 12 he om. tresour. cam next. 13 & he offred that. Than om. Iasper as it came to his honde offryd myrre to god. 15 and om. worsch. om. 16 aferde. also om. and so ferucut om. 17 offrynge. of om. 19 pat om. 20 hede and sayde mekely. 21 thankynge be to god. 24 Thappyll. 25 kyng om. gilt om. 26 the grete conquerour, and he dyd make J<sup>e</sup> same apple of. 27 peccs. that he. 28 appil om. 29 honde. 30 comen. terrastre om. 31 Ieweles. 70, 20 of that c. 21 pat om. a Soudan. 22 pat om. 23 he om. 24 pat om. 25 is

holde a rebell ayenst. 26 a3eyns þe om. is toke gode hede. 27 in all the East betokenyng new s. & dayly ob. 28 & to ther mawmettes. 29 wheder. Also. Mertyr. 32 þe om. aske allwaye. 33 ben theyr pryson. theyr Temple of ther goddes & worshipfully to doo s. to theyr mawmettes with.

XXII. p. 78, 34 Whan. 35 saluacion. of the. 36 as—af. om. p. 80, 1 þes om. of the. worsch om. for—wille (3) om. 4 3e—þat om. 5 þe—kyng (6) om.; that was offred to hym, anone as kyng M. had offred it, it was in a moment al broken to duste. 8 and om. by þis om. 9 in þe hit om. 11 iustrument. 11 vnto. 12 the kyng. 14 þat om. 17 he brake all to nought. 18 and om. What befell of. may.

XXIII. 21 As. their waye & theyr offrynge & done. 23 axeth. they & theyr meyne & theyr horses & beestes 25 began to. and all þat day they toke theyr reste & pleyser in þat towne of B. 27 byfore. they ne ete ne dranke in al those. 29 to men of B. of theyre countrees & how merueylously they came theder by ledinge of þe sterre fro þe ferdest parte of the w. 34 gospel. 36 The angel p. 82, 1 of god warned the thre k. in their slepe. 3 to. But þat 4 ster. tofore-tyme om. hit om. 5 thyse. þat—þei (6) om. 6 yede all homwardes 7 togyder into their owne countrees. 8 and toke—kyngis (11) om.; & they rode forth w<sup>t</sup> all their cariage & peple thurgh. 13 had of olde tyme. also—oost (14) om. 14 And for þat company of people men of þat countre demed þat Olyfernes to be come theder ayen. 16 & whan they came. 17 mekelich and om. receyued worshippfully. 18 And morcouer. aft om. 19 rode. seen. do om. 20 Aud soo well payed for theyr vytaylles an l spake so mekele and goodly that theyr names and theyr prasyng was neuer after forgotten. 28 rydden to Bedleemwarde in. 29 ledyng & conluytyng. 30 no3t om. ryde and go ayen; home om. yeres. 31 done for men sholde. 32 was betweue. myght. 33 power & werkyng.

XXIII. 35 gon. 36 he badde them. p. 84, 1 wyth. 2 the k. he herde. 3 & speke. 4 grete om. noblesse. 5 of grete anger om. 6 þat—power om. 7 the. rode. 8 & Silicie. 9 there ouer. in her sch. om. 11 toke all. Also he & his se. 12 iij om. w<sup>t</sup>. had om. 13 herde þe peple tell how wonderly they came. 14 & kyngdoms om. 15 aftirwarde om. hame. 16 any om. sterre or guydes or Int. 18 wonderfully. by them nyght and daye. 19 aboute om. 21 alle the Lewes. the. 22 knowyng. 23 called. 24 knewe. 25 scripture. places. 26 of om. 27 a om. 28 that they cal these thre k. so yet vnto. and therof beryth many dyuers bokes wittenesse. 29 þe wich—wittenesse (33) om. 33 but to put. 34 doubtes. of—af. om. 35 repreyng of all þe false Lewes. 36 werkyng. p. 86, 2 this glorious. first om. 3 vnto. 4 pepil—maner om. 5 thurgh all the worlde. 6 w. knowe & p.

XXV. 7 þat om. 8 þat is om. 11 And they. þere om. 12 chapell. 13 yere at a certayn daye assigned, & there they. sepultures. 14 the lordes and the. 16 comyng home. 17 rode. and—worsch. om. 18 sayde chapell. 19 & reuerence they. 20 the princes and lordes herde. merueylously. 22 & loue. euer. 24 her om. eche. And eche of them. 25 his owne. vnto. and —fro (26) om. 27 eche. 28 bodilich om. as—tyme om. 29 were rested in their. 31 seen and done. alle om. 32 And. aft om. thir. 33 and l.knesse. 34 the paynems. 35 whiche the k. p. 88, 3 worsch. om. þei om. 5 tyl after. of our lorde Ihesu Crist And wythin shorte tyme after thenne came saynt Th. thapostle in to thir countrees.

XXVI. 8 w. come from. 9 for þom. their owne countrees ageyn. þer om. ryse and spry(n)ge. 10 the thre. 11 aboute all the countree of Iherusalem. 12 god. 13 borne. yede. the erth. 14 to the. 16 wymmen. 17 founde them. of om. 18 theym neded. after. 19 waxe. theane was edefied there. 20 þei om. 21 the. theris. stone where our. 22 sitte on. 23 childe our lorde Ihesu Criste sucke. 24 vppon that stone in gyuyng to her swete childe sucke, there hapned to falle downe. 25 a lytill droppe of that mooste purest and mooste clene virginall mylke on the forsayde stone, the whiche moost precious and pureste mylke that fell from that blessyd virgin is remaynyng and seen there vnto this daye. 27 shraped. knyues. waxyth the mylke, and it. 28 borne. many diuers. by. 29 and come om. 30 forgote her smocke beliude her. and—leide (32) om. 32 in the haye of þat maynzer there our lady laye in, and so bothe haye & smocke were. 33 vnto. 34 holy q. 35 þe om. þedir om. to. same om. p. 90, 1 of malice & of

cruye. that. borne in. 2 and a om. 4 wold suffre no man nor w. ne ch.  
 to om. 5 that. 6 was—and (7) om. 7 had offred vp her ch. in to the temple  
 wyth the turtles and doues. 10 tuum domine. 11 lete. 12 holy w.  
 13 þe om. 16 spronge. amange. 17 also om. not no lenger abyde. 18 kyng  
 om. 19 as om. 20 & accipe. 21 an. 22 ryse 23 ðo inte. 24 hit—þat om.  
 25 destroye. rose. 26 by nyght. 27 and dwelled there. 28 and—þat (29) om.  
 29 s. Marie om. 30 were in E. dwellynge vii yeres, and it is from. 31 way as.  
 32 s. Marie om. went. and—azene (33) om. 33 she saw growe. ben called.  
 34 and they. p. 92, 1 the shepherdes of the same countree. þat—þei om. 2 done  
 gader in. to p. for brede. 3 countrees. 4 ben borne. aboute om. And in.  
 6 sone in Egipte. therin groweth. 7 and it is as long & brode. 8 And in  
 that gardine ben vi; 9 of water om. in whome. s. Mary om. 10 wysse.  
 washed. 11 3e—þat om. 12 that. ben. 13 ben. mochel om. lyke.  
 to om. þes bushes om. 14 ben but. fadom. of lengþe om. 15 ben lyke to  
 Trayfoylles 16 one of. 17 a grete wonder & a merueylous of. 18 of bawme  
 om. 19 ne dresse them. 20 ben proued. 21 a om. thei wex. 23 in þat.  
 24 roddis of the bushes ben kytte lyke a vyne and thenne. whan—kitte om.  
 25 they ben bound. 26 ben. 27 the. 28 oute—and om. 29 out of a.  
 30 this b. 31 þan om. 33 messenger. a k. 34 þan om. yeuyth. vyall. of  
 bawme om. 35 this. 36 þan—and om. p. 94, 1 he om. 2 ben lefte.  
 sette. 3 þe water om. 6 is gadred & is gode. brusynge. 9 borne.  
 11 redes. whan—kitte om. added: For that can not be bought of the Soudan  
 by no maner of wyse. 12 and of that. 13 renneth & thyreth. oute om.  
 14 be om. 15 that; bawme om. as—is (16) om. (= C). 16 called. 17  
 and—bawme (18) om (= C). 18 of whyche bawme it were ouer longe a matere  
 to tell the vertue therof. 19 people. 20 trewlich om. that þ<sup>t</sup> is suche. 21  
 d. there vii yeres. 22 as—she om. here. washed there her clothes and her sones  
 and also bathed hym in those welles as it is aforsayde. 24 New Initial. 3e—  
 vndirstonle om. 26 offredde. an. rounde om. 27 thyrti pence gylte. gilt  
 om. 28 may. first om. 29 of A. 30 Mesopotania whyche kyng. 31  
 called Nylus. And so by processe of tyme this A., whan he sholde take his Iourney  
 to go on pilgrimage. 32 l. and countree. in to the countree whyche was called  
 Ebron whyche atte that tyme hyghte Arbye. 33 he toke thyse forsaid xxx pence  
 that his fader Thara had doo make wyth him And for those xxx pence gylte he  
 purchaced & bought thenne. 35 and—wyf om. (= C). two sones. p. 96, 1  
 Afterwarde by processe of tyme. 2 by marchauntes of Ismaly. those. 3 gilt om.  
 Afterward—penyes om. (= C). 4 into. 8 gilt om. 10 þat was om. 12  
 spoyled. pence gilte. 13 so þei om. 18 in bethleem om. þat was om. 19 of  
 om. gilt om. w<sup>t</sup> hym and. 20 ornam. and om. 21 they were of the beste  
 and fynest golde. 22 those wyth hym. 23 whan he. 24 after. 27 þan  
 om. left. ait om. those yeftes. offred to her sone as she went by the waye  
 knytte all togeder in a clothe. 29 so om. 30 It hapnyd after that a sh. that  
 kepte shepe in the same countree. 32 so grete om. that noo leche myghte. 33  
 gau. to make hym hole. 34 but it wolde not be. And as he 35 w<sup>t</sup> his  
 shepe in that felde. now—opir om. 36 founde those. gilt om. p. 98, 1 bounde  
 alle om. And those gyftes he kepte hymse (1) fe preuely, tyll. 3 azens om. Cryste  
 went. 4 þ<sup>o</sup>. 5 an. 6 can. prayed. 7 our lordé Ihesu Cryste heeled hym anone  
 at a worde. 8 in. 10 the. 11 were bothe all togeder 12 in the clothe.  
 whan—mirre om.; And god knewe those gyftes well ynough, 13 and god  
 badde. 14 þat he scholde om. 15 on. 15 & soo he dyde goodis byddyng  
 & offred them vp to the awter wyth grete deuocion. 19 preste of the temple  
 that kept the offering sawe suche an oblation offred on the awter, in þ<sup>o</sup> worshyppe  
 therof he reuest hym &. 22 and om. þat om. suche oblations. but selden  
 seen in that temple he toke with grete reuerence the ryche offerings & put.  
 24 the comin. 26 came. 29 labour. pryncis of the lawe and the Iewes.  
 of the. 30 those. gilt om. and 3af—penyes (32) om. 32 ait om. done.  
 33 goddis—heuen om. 34 swete wyll. 35 þis om. repented. and—mysdede  
 om. p. 100, 1 downe ayen to. gilt om. And thenne. 2 whan—done om. went.  
 3 hinge. So om. 4 those pence. for the sepultures. 5 gaaf. 8 Also om.  
 9 gilt om. 10 was. the. 11 vnto the. 12 was by Titus and V. dayes  
 destroyed. 13 vnto the tyme of. 14 gilt om. 15 þei om. 16 þan om. departed &  
 spr-cled aboute. 17 And the. 18 gilt om. called. 19 is þis om. 20 þe

—and om. 21 the. calle. calle of. 22 beyonde. as Scutes Motencs or florence. 23 prynte. 24 in<sub>2-3</sub> om. copre. is kept. 25 of that. one of om. 26 xxx gilt om. þis om. the onc. is om. 27 on. is is wreten wyth. 28 the wh. wrytynge. can not redde. 29 is worthe x shelynges or better than thre floreyns. 30 mani moo. ben. 31 gilt om. of whom it were a longe processe to telle. 33 an. þt. bydden to. 34 whiche was called. 36 nazarenus. p. 102, 1 called. dyde werke in. 2 from that tyme tyll the thyrd yere afore his passion (!). 3 openly declare not in thyr gospels.

XXVII. 8 after that he. thapostle. 9 þe om. 11 lordes of those londes. 12 ayenst. the londes of Inde. 3e—þat om. 13 it was done. þe om. 14 the. honde. 15 veri. 16 risen fro. aft om. 17 man. 18 he om. 19 those. iij. om. 20 sought. ihesu crist om. 21 birth. 22 Quod. 23 omnibus nobis. hij tres. &—gentes om. 26 It was prouffyte to vs all. 28 sought. chylhede. 29 eyen dyde se hym & with thier gyftes worshipfull & deuoutly. 30 him and sothely preyd it. 31 Also. 3e—þat om. Barthylmew. 32 Iude. apostles. 33 also om. 35 ben. 36 one parte. p. 104, 1 partye of Chrystendom on. 2 of om. þer—is om. descried ne om. 3 in al theest. an.

XXVIII. 6 had prechid in þe kyngdom of Inde. 7 gone. 8 Yndes & the. done. 9 s. & token of. 15 founde a st. paynted in euery temple. 17 borne. þe om. the. 18 þe om. 19 sawe the. þe om. 20 temple. þe om. 21 to om. þat om. appered of olde t. vpon. 22 tokenyng. 24 that c. thyse. 26 worshipfully. came. 27 the. 29 came: theyr owne. and kyngdoms om. 30 And as those. done & seen 31 temple. 32 Than om. 34 he p. all the p. 36 warkes p. 106, 4 dyde expoune. 5 and<sub>2</sub>—childe om. casted. 6 of the. and he halowed. 7 name & in the worshyppe of that chylde Cryste Ihesu; þat—af. om. 8 And thenne suche. 9 rise. that. 10 maner of om. 11 any om. or any other t. 12 came. 13 by. holy Cros. hem. 14 theym to Crystis f. crystned them. 16 the vertue & sygne. aboute om. 17 vysyted ne ben.

XXIX. 20 So whan. 21 as—af. om. 22 those. 23 he om. 24 eage. 25 dye. 26 seen. he abode. 27 he toke. 28 riȝt om. So in lyke wyse. worsch. om. 29 prayed. 31 Baptym. 32 a om. that was called Th. & preched. 34 Cryst. and his om. 35 also his om. and of those warkes. 36 dyde here in erthe. of the. p. 108, 2, aage. came. 3 al thre kynges 6 them. 8 and also. þat—mankynde om. 9 roos. 10 and also how. styed vp to. also om. 11 the apostles. 12 seynt—kyngis (13) om. 15 whiche sacrament. to. 16 enfourmed and Instructe in. 17 cristen om. crystned them and more ouer al. 22 replete and fulfilled. 23 began. anon om. 24 to om. 26 before. 27 done. þan om. wente with s. Th. & all theyr people to. 29 dyde halowe. that those thre k. had done made and edified vpon. 31 those. al the. þe om. 34 also om. loos and a om. rysen. 35 of<sub>2</sub> om. 36 kynges cristned. wemmen. p. 110, 1 came from. wyth. 2 that. was made. the. 3 that grete concors and deuocion. 4 to the. those thre. 5 that. 6 þat cite om. called. Seuyll that; cite om. 7 rychest and the beste c. of all ynde (þe c. of om.) 8 and—eest om. And yet vnto this daye in that cyte. 9 Prethir Iohan. cleped om. 11 called Patryarke Thomas. 12 called. 13 prester om shall.

XXX. 15 þus om. 16 lawes of oure Sauour Cryste Ihesu. 17 & made. vnto thordre of preesthode. 18 vnto. 20 oþir om. 21 thyse forsayd thre k. and bysshops halowed. 22 that. aboute om. in worshippe & honour. 23 cas'ed. 24 þt. þis om. 25 clarkes. 26 gafe. 28 iij. om. 30 of om. 32 supper. 34 And also. p. 112, 1 crystnyng. he om. 2 not forgete. 6 story. wreten. 7 There it telleth how. 8 But sothely; 3e—þat om. 9 that c. 10 wymen. shapen. 11 ben not heery, & so they ben yet vnto.

XXXI. 14 þan om. 15 and om. & townes. 17 clarkes. 19 þei—many om. moche rychesse & grete possessions. 20 the. and om. 21 forsoke. 22 in the cyte of Seuyll. 23 doo buylde. 24 to<sub>2</sub> om. her<sub>2</sub> om. 25 in spyritualite & temporalite. 26 þe om. obedient. 30 of om. men om. in om. 31 a. þan om. counsented. 33 as. p. 114, 12 And counseyled. 13 be all. 14 one. to chose. 15 and<sub>2</sub> om. hertlich om. 16 the fayth of Cristendom, and that man. 17 chyef. 19 shall. þe om. 20 also om. þe<sub>1</sub> om. 21 called. a om. 22 memory. 23 one. 24 þei scholde om. 26 thys. 27 & wyll. 28 alle—anon (29) om. 29 they chose. that they called. 30 out of the



countre of Anthioche. And he had. 32 chose. toke hym. 33 called. 34 man Iacob. 35 obedient. 36 ben. yet vnto. p. 116, 1 patr. and to al his successours thyse. to hem om. 2 wyth the a. of al. 3 than om. 4 thenne chosen. as — af. om. 5 l. of all. 6 worsch. om. and om. Archb. & other bysshops. 7 chose anothr man þt was discrete to be l. & g. (hefe om.). 9 of al. 10 þt yf. rise. tempte. 11 yf so were. 12 hym. 13 lorde of temporall lawe ch. him by his power. 14 So this. 15 called. a<sub>2</sub> om. þey—þat om. 16 called Prether. 17 is this For the thre kynges were prestes and of their possessions they made hym lorde For there is noo degree so hyghe as presthode is in al the worlde nor so worthy. 20 called Prethyr. þe om. 21 a om. þe inst. of and. 22 chosen. 27 done. 28 thone. 29 chyf. þe other. to be om. cheyf. 30 this same. 31 ben called. þe—3it om. vnto. dayes.

XXXII. p. 118, 5 thyse iij. went into. 7 lyued. yers. 9 the c. 11 dye & passe. þe om. 12 in. 13 large & a fayr. 14 do make in that. 15 ij om. dyd. 18 þat was om. 19 his masse. 20 his om. 21 dysese or heuynesse. 23 aeg. an<sub>1</sub> om. 24 New Initial. And om. Thenne came those two other. 25 toke vp. in b. clothes. 27 tombe. and—tounge om. 28 And thenne. 29 þat was om. 30 done; his masse om. 31 any om. greunaunce or dysese or syknesse. 32 passed to god (to e. I. om.) 33 an<sub>1</sub> om. And om. 34 & arayed it as the fyrste Kynges body was and wyth grete solempnyte layd & buried it in the tombe by Melchior's body. p. 120, 1 than om. þat was om. 2 had om. 3 wyth solempnyte & grete denocion. 4 his spirite to hym & to his blisse (into—Ioye om.). 7 And thenne came other Bysshops & preestes wyth moche people & toke. 8 worthily as the other kynges bodies were. 9 same cm. thother. ij. om. 10 laye. And Cryst shewed there this w. 12 thenne brought. 12 buried & layde in the same t. bytwene. ij. om. 13 eche. other two. 14 yauē. so om. 15 myddell. 16 of. worsch. om. 22 ben. 23 so om. þt st. 25 translated vnto. men.

XXXIII. p. 122. 6 þe om. and was om. 10 wyckednesse; anngelys om. 11 þe. 12 so om. 13 Ceuy. that .. rested in. 19 Prethyr. 20 rebuke. 21 nor. correctioun<sub>2</sub> om. 23 wretched (inst. of worsch.) 24 lawes. 25 kynges bodies. forgoten. 34 in þis tyme om. that enhabtyed in. 35 that were. p. 124, 1. kynges bodi. 2 eche. 5 of theyr. abode.

XXXIII. 8 this. 10 and he. leprehd. 11 his om. twice. 12 the lawe. And the same. 13 þe quene om. whiche. of. Two lines are transposed. 15 defoylled. 16 lawes. wonderfully. 17 lawes. 18 store of her lyffe & of the f. of the holy Crosse it is more playnly shewed. And fro thenaforth þe blessyd s. Eline of as mighty streyngh as she was fyrst in the iewes lawe occupieng & drawyng to it, so moche more besily she brenned afterwarde in the newe lawe and gospel of Cryst Ihesu. 23 And al. 24 ihesu Crist—had om. halowed there & in other parties in his manhede, as she had defoylled by counseyle of the Iewes, she afterward to the land of our lord Ihesu denontly visyted, honoured and enlarged ryche ly wyth grete yefte, to the confucion of the Iewes. Wherefore afterwarde by myracle whan saynt Eleyne had founde the crosse & nailles by the wyll of our lorde Ihesu, thenne vpon þt same place & vpon the mount of Caluarie & vpon the sepulture of Cryst, and the place þt Cryste aþeryd to Mary Mawdeleyne in lyknesse of a gardyner, alle these. 35 other þt were holy. 36 placys om. the quene s. E. buylled chyrches on, And made ryal & worshypfull chyrches aboute alle those places. p. 126, 2 And also she yede in þt place 3 where thangell apperyd to our lady & there thangell apperyd to the sh. 4 god. þe same. place om. she dyde buylde. 5 worsch. —a om. & namyd it Gl. in exc. 6 callyd. 3t om. vnto. 7 in om. 8 Colage. þe om. began. 9 al the Hours. 10 here om. 11 some men. þe same yet this day in the same chirche. 12 the. went into. 13 where. of—Marie om. 14 tolde before. 15 wolde suffer noo. 16 and for (inst. of fro). 17 þt of þt. 18 that she bare in her childe. came (was om.) 19 þe. þer om. came in þat place om. 20 came (was om.) that. 21 fonde. 22 layed in & the m. 23 crist om. wrapped. ladies. and om. 24 lefte. 25 þe om. 26 founde bothe fayr. 27 New Initial. All thise thynges that be relykes. 29 wyth gret. 30 she put. into. called. 31 therein the. 32 that hight Caro'us. 33 vnto. 35 all the. 36 lyued there. þus om. home ayen. p. 128, 1 þere om. sawe. 2 aforseyde om. wyth. prayer. 3 into Fraunce. 5 in—wich om.; þt is called our lady chyrche of Akon. 6 is our ladies. þt ben. 7 þe om. men there vnto. 8 farther-

more om. 9 went in to. þe wích—cite om. 10 also om. 11 to theym inst. of þerin. to m. therin. 12 the cyte, thangell greted our lady. 13 & it is in. 14 and þe lordschippe om. þis om. 15 an hyll þt is called. and om. vpon that. 16 transfigured hym. 18 telleth. but it is. 19 wonder. 20 an. 21 yede here in erthe with his d. 23 as om. 24 bytwene. 25 bytwene theym but ryght lytyll of brede and largenesse.

XXXV. 27 worsch. om. 28 þus om. 29 for to. god—aforseide (30) om. 30 was om. 31 hyr owne. 32 began she. on thysse thre k. (bodies om.) 33 sou3t—and om. worsch. god. 34 childhede. And she arayed. 35 of om. and, om. p. 130, 1 was there (come—londys om.). 4 also om. 5 in so m.—feip om. the whiche. 6 taught. 7 whyche fayth. & she renewed it. 8 aþene om. 9 had wroughte. þt. 10 quene saynt Elyne. 11 ladies. & of. & of. 12 wrapped. 13 Thenne they came. 15 And thenne she began. 16 gretlich om. the. 17 to haue. 19 truthe. in<sub>2</sub> om. 21 þ<sup>a</sup>. 22 name. alle om. 23 preter. by. 24 of the. and pryneys om. 25 yauē. þis lady om. 26 of thysse. 29 borne. 31 deperted. meanes. 32 prayers. also om. cheyf. 33 the. of Eg. om. 34 of Jasper. þt. she. 35 whiche. þe. om. the bodi. p. 132, 1 ben twyes boren. the. 2 euer. 3 3e—no om.; And crysten men þt haue ben in þt yle say þt they myght neuer se the body of s. Th. 7 translated to. 9 done. þat om. 10 an Archeb. 11 þt shal. so wise & prudent & so. 12 contract of m. bytwene. 15 yelden. mēnes. 16 þt. 17 born to. 18 þt ben called. 19 taken. hede of s. Thomas bodi. 20 þei om. þis om. 21 þe bodies of thysse thre k. 22 in a. 23 & thenne brought it to. wyth grete. 24 layd them reuerently. was callyd. 25 & that same ch. 27 of the same. And therin was sometime. 29 þe<sub>2</sub> om. 30 came d. to. 31 Lowes. 32 was theunne. of scour. 33 þis om. wyth strenth to. 34 of that londes. p. 134, 1 labour. 2 gaaf. 3 made moche sorowe. And came so the holy crowne of thorne in to Fraunce out of constantinople. And þt cyte. 7 cheif. of all. 8 vnto Constantynople. af. om. 9 þan om. alle<sub>2</sub> om. 11 kept a om.

XXXVI. 13 After þt thise thre worsch. kynges bodis were brought vnto Constantynople, kynge Constantyn & his holi moder s. E. deyed And ayenst þe fayth of crysten men began to ryse a newe heresy and also p. of deth ayenst all those. 18 But. 19 so om. 20 Grece. 22 vnto. 24 and the Reliques om. here. thise. holy om. were had in. 25 reu. nor none of þe other relikes but vterly. so om. 26 wanne. 27 honde & batayl. and Armony. 28 parte. those. came. 29 themperour. þe wích—cleped om. 30 & thugh him & the help of theym of Melayne. 32 among theym there. 34 redde om. many b. 35 an. p. 136, 1 called. & he sent vnto. 2 þt was called. vpon. 4 the. 5 thysse thre kynges bodies. 6 þat om. 7 a—and om. 8 to om. the b. iij. om. 9 this man E. the bodies to. 10 there. chirche of frere Prechours (þe wích is cl. om.). 11 with greete. and worsch. om. 12 ihesu—kyngis om. 13 shewed many fair myracles. Then follows: And so at yet we shal leue to speke of þe translacion of thysse holy kynges bodies & speke of another matere in vsage of the londes of ynde. Then follows Preter Johā p. 133 till afterwarde p. 140, 9; where-upon follows: But fyrste or we procede any ferther we shal speke of the thre kynges bodies lefte as (!) Melayne. (I give the readings in the order of the Obr. MS.)

XXXVII. 16 after. hit—þat om. 17 be om. 18 Emp. theyr souerayne lorde whyche Emp. was called Fredericus. 19 bysshop. that was called Raynold for help or dyuers lordes of þe londe For dyuers lordes þt were his ennyes toke the cyte (!). 23 parte. þt. 25 And<sub>2</sub> om. 26 a lorde in þt cyte that hyghte Asse. 28 of þt. haped. the d. 29 Archb. of coleyn. place. 32 by the k. of the prison. 33 wolde. 34 and—hym. (35) om. 35 And soo. come before. 36 promysed. þat om. p. 138, 2 his om. gyue. iij om. 3 the. the bysshop. 5 good loue. 6 and om. þan om. the lorde. 7 the bodies of the. 9 sente preuely thise thre bodies. 10 þe cite of om. 12 the bodies of the. 13 theym to hym. with goode wíth—noone (16) om. 17 grete processiyon & solemnyte. 18 þe iij k. om. 19 Coline. he om. layed. 21 þe om. 22 and om. thre they ben. kept and om. 23 vnto.

27 Preter. 28 ben. is called. 29 feest of þe om. 30 be araid om. 31 oþer om. and om. 32 thre tymes þt day they offre at masse. 33 is om. in. first om. 34 offryng is om. 35 is om. 36 and that; obl.—do om. p. 140, 1

1 grete<sub>2</sub> om. and also o. 2 lesse. in þe masse om. 3 after theyre power; is om.  
 Ferdermore all other men of crysten faythe. 4 ben. 5 holde. 6 Soldani.  
 Simany. Maronici om. 7 Ifymimi. & Mandopoly. &c om. of thise eche.  
 8 certeyn om. the. 9 maye. 10 New Init. Now to speke of thusages in  
 Ind þ<sup>t</sup> we haue begon before as well of Crysten as Heretykes and Sysmatykes,  
 eche of theym bothe relygyous & seculars fasten. 12 vnto it be nyght. þau om.  
 eche man spredith his table & settith on it as moche. 14 for his. fro. 15 tyl.  
 of þat; mete—drynke om. 16 on. ete. 17 drynke. wyues chyldren & meine.  
 18 Ioye & mirthe þ<sup>t</sup> they can in þ<sup>t</sup> tyme. 19 bothe nyghte. 20 vnto.  
 21 And in. vigill. 22 than om. with—haude. om. 23 to. 25 thenne (inst.  
 of anoon) wolde he. 27 þow om. done to. 29 þat. fro. 30 and<sub>1</sub> om. 31  
 hondes. tokenynge. sterre apperyd. 32 & lad. and—oost om. 33 to. 34  
 Also the. p. 142, 1 of om. men om. cr. of þ<sup>t</sup> countre. euer inst. of þat. 2 ben.  
 þei om. 3 abbotes om. wyth other. 4 so om. gone. ffrom Iordan whi:he. 5 myles.  
 6 þ<sup>t</sup>. party—euery om. 9 redeth a g. 10 þat is to sey om. 11 in Bethleem  
 &c. this. radde. þan om. 12 secte. and reu. om. 14 in tokenynge & mynde.  
 15 almyghty god. goon. 16 a om. where. crystned. 17 þe om. 18 the. 19 hoc  
 om. 21 ihesu om. crystened of saynt Iohā. 22 the. 23 theyr crosse.  
 24 same om. And seke men & blynde men goon into the water nakyd 25 &  
 afterwarde ben hellyd. 26 þan om. euery sect gone (man and om.). 27 their.  
 þat—fro om. bytwene. 28 that is called. 29 and therin dwelled s. I. b. and  
 there he preched. 30 Ihesu Cryst. 31 crystned. p. 144, 1 abbotes om. alle  
 om. 2 or secte that. ben. 4 saye In priuc. after our masse. 5 eche. hit om.  
 radde. 9 Iude om. 10 hic. And in. 11 diocesye. 14 londis and om.  
 15 in her om. comyng home agayn. 17 after this maner of fourme. 19 maxima.  
 20 þes om. 21 þere om. 22 þ<sup>t</sup> hylene on Machomites lawe. 23 oper om.  
 a om. 24 For om. þe om. of the. They were somtyme crystned & forsoke it  
 it & destroyed al the images in their temples and kytte of their noses & dysfigured  
 them for despite. 23 the. 29 ony dispyte.  
 31 as om. the. 32 called. those. 33 ben. and Nubie wherof 34 trewe om.  
 p. 146, 1 of the. thawter. þan þei om. 2 ellis om. 3 tokynynge. worsch om.  
 4 hedes. 5 in B. & wyth crownes & mytres syng theyr masses. 6 þ<sup>t</sup> is called. 7 they  
 ben. 8 as om. but om. a party. 9 names. an. 10 called Solodinis. 11 Nubiani.  
 12 truly. done. 13 they goo to masse. 14 hondes. deaken. 15 subdeaken. bere þ  
 om. 16 beere in tokenynge of the thre k. þ<sup>t</sup> o. to oure lord I. C. god almyghty  
 in his bryth golde myrre & ensence. 18 þ<sup>t</sup> is. 20 ben called. ben.  
 21 worste & the cursedest h. of. 22 ben. 23 And when þ<sup>t</sup> prestis goo to  
 synge masse. 25 of I. þ<sup>t</sup> was theyr kynge. 23 þe—þat om. p. 148, 2 dyde  
 arise. of þes N. om. 3 oper om. 4 nacions. 5 pepil om. called. & they  
 made. 6 & cheyfe. 7 kyngdom & londes. 8 þe om. slewe. 10 her  
 om. and om. cytes & grete townes & all theyr goodes. 11 the. 12 þe om.  
 of the. 13 promysed. 14 lawe & faith of god. tributori. 15 and theñ.  
 anoonriht om. 16 The next nyght. 18 & spake to hym & charged.  
 19 not in no manere. do no om. to om. 20 shold. 21 for theyr wyckednes  
 and malyce. 22 the. 23 of the. 24 grete. 26 summe om. 27 jeden  
 and om. 28 to take no hede. nor. 29 but to holde. first om. purpos &  
 promyse. 30 & to h. 31 eldest. þat was cleped om. 32 and—pepil om.  
 p. 150, 1 of the. 2 hostes mette. 3 slewe. þis om. 4 soo þ<sup>t</sup>. escaped  
 none alyne. 7 tel om. sory therefore. dide. 9 wyth. mercy & foryeuenes.  
 10 kynge he prayed of grace & helpe. 11 Theñ on a t. the thre k. apered.  
 pered. 12 on a tyme om. 14 And badde he shold. 16 þe om. 17 to  
 kepe. for bycause Preter Johā was. 20 adradde of his. and om. sente mes-  
 sagers to. 21 betwene. 23 of thysse two lordes sh. w. the tothers  
 daughter. 24 to. 25 is yet. vnto. 26 & of. lyues & dedes. 27 and—  
 lyfe (23) om. 28 of them. 30 nam's. 31 the. the. 33 and afterwarde  
 were fugytyf and d. 34 as Iewes & other nacions þ<sup>t</sup> ben alway dwellynge vnder  
 trybute. 35 thyle. 36 euery yere gret t. p. 152, 18 that is called. 19  
 they ben. Iohā. ben. 20 þ<sup>t</sup>. 21 goo to masse. on. 22 preste deaken  
 & s. 23 þei om. in. 24 tokenynge of the thre k. þ<sup>t</sup> mette. 25 an.  
 þe om. 26 to om. 27 vnto. 28 added: the twelfth day after his byrthe.  
 29 which is called Grecij. 30 on. 31 on. & also. 32 byleue & say.  
 33 þan om. pyce. 35 of om. p. 151, 1 couered. and at. 2 þan om. the.

thost. 3 aboute on. 4 hedes. with<sub>2</sub> om. 5 gr. worshyppe & reucrence  
 and soo ayen. 6 And thenne. fallen. to. 7 done. 8 tokenyng of þ<sup>e</sup>  
 thre k. that sought g. a. in B. and offryd to him ryche yeffes. 9 a ster. 10  
 came. Cryst laye. fell. 12 maner of sect whiche is called Simiani. 13 &  
 they ben men of yndore (!) 14 þe om. called Pude. 15 called Simis. 16  
 worshyp. 17 Barbara. wache. men doo in this c. on Mydsomer nyght. & soo  
 thenne. 19 aboute dyuers. þe om. 20 shal be sowen. 21 afore. 23 to-  
 kenynge of the thre k. that sought. 24 aſmy<sub>3</sub>ti om. 25 whiche is called  
 maronyce & they. 26 & their Deakens. 27 & their S. 29 þan om. 30  
 added: And this they vse yet vnto this day. 31 whiche is called. 32 And  
 whan the preestes goo to masse. 33 þan om. and prayen god rule theym.  
 35 into B. to do hym worshyppe. p. 156, 1 that is called Maronii. 3 or-  
 thyng om. thēne they. 4 of om. þat is called. 5 those. 6 gyue. 7  
 men there aboute. 8 Another there is and they ben called Mandopoles. 9  
 they. fayth they are in heresy ne. 11 they gone. aſ om. in. to the. 13  
 woll. 14 of om. þis om. those. 15 other crysten. 16 þe om. 17 And.  
 3e—þat om. 19 of thyse. 20 grete om. and deuociouz om. 21 moche.  
 men haue. 23 grete om. 24 places in þ<sup>e</sup>. 25 & prayers. holy and om.  
 26 The om. holy om. in eternal blysse. 27 To whiche blysse by the merytes  
 & Intersessyons of those thre blessed kynges he þt sytteth aboute all sayntes  
 brynge vs. AMEN. Col.: And thus we make an ende of this most excellēt  
 treatyse of those thre glorious kynges whoos corps reste in þ<sup>e</sup> cyte of Colkyne.  
 Enprynted at Westmester by Wynkyn de Worde.

# READINGS TO THE MS. ROYAL TEXT

IN

## MS. COTT. VESP. E. XVI.\*

P. 3, 4 seintes. glorius. 5 binges. 6 specially. 7 wors-hippe and om.  
 8 childehed. forasmuche. 10 risyng. sonne. 11 merytes. 12 cleris. shynes.  
 16 manne. þeire giftes. 18 myscreauntes. 19 maidens. 21 holowed. 28  
 places. wreten. openly. 29 þai did. men om. 30 vnknoweð. after. 31 með  
 is. p. 5, 2 þis. blessed. 7 and said. 9 say. 10 spryng. arise. 11  
 fullich om. 13 bytwene. Iues. sayð. 14 þeire bokes. an. 15 þrough.  
 and by þe. 16 called. an. 17 agains. 18 saið. 19 þam. 20 gloriously.  
 21 of 2 om. 22 þis. yf. hys om. commen of. 23 deueles. þey wolde. forþed.  
 25 an. toknys. greued. 26 evel counseñ. for om. 28 þay calle. 29 an.  
 30 þere. 32 commendid. liteñ. takeñ & ofte seþen. 33 ebrewes. þay say.  
 34 before. 35 dwelled. p. 7, 1 sais. lande. Sirre. 2 towne. called.  
 3 almost om. iurnay. 4 seeñ. same om. 5 saint Paule. casten downe. 6  
 þis. 7 nor. þeire. þaym. 11 þat þe childre. gone. 12 hadde om. subiecte.  
 þam. 13 lande. 15 an. 16 called. 18 þam. kepers. 19 childre.  
 20 Romayne. landes. 21 eny. entreñ. 22 contre. among inst. of anoon.  
 25 a 2 om. 26 of heithe om. 27 whanne. any om. soche tokyñ. 28 seen.  
 þanne anone. 29 þam. agaynst. 30 eny. coine. 34 lordes. þe om. p. 9,  
 1 ynde. gretely. 2 byhete. yiftes. of þat. 3 þam. if hit. 4 see. ferre.  
 5 ayre. seen. 6 bef. þay. þam. 7 þe om. came fame. 8 þat. spokeñ.  
 boren. 9 for. of þe. rose. 11 called. 14 þat. 15 came. 16 blode.  
 called. offird. 17 afterwarde.  
 19 and om. whenne. 20 acoñ. called. 22 of diuerse om. 23 many  
 maner. 25 borne. 28 marchauntis. þeire. marchaundise. þedir. 29  
 lande and by water. like. 30 nobley. þe. 31 and þe locs. 32 of þe.  
 33 came. sawe al. p. 11, 1 disporte. abode. 3 þam. 4 and oute of. 5  
 Iuelles. 7 hiest. wreten. 8 of golde. & a. 9 appered. soght. 10  
 crosse. 11 offrede. 12 þay say. þe d. 13 þe. helid. both beest & mañ.  
 15 takeñ. 16 apoñ. þerfore. aftirward om. here. 17 maisters. afterwarde  
 gate. 18 with golde & w<sup>t</sup> opir om. 19 Iueñ. 21 becōme. 22 knoweñ.  
 30 shaft. 31 vndirstande. of þe. 32 beres alway. þere. þe signe. 34  
 forme. 35 borne. 36 done bytwene. sarasins.  
 p. 13, 8 regned. kyng & lorde. 9 lande. Isay. 11 hir sonne. 12 lo  
 saies. maideñ. 13 conseyye. 14 seek. deeth. 16 to þe walle. 17 saies.  
 dede. onely. 18 had none eire and for. 23 here (of om.). 25 agayns.  
 schulde. 26 þis. 27 hevyñ. wondred. 28 whenne. tokynne. done. 29  
 gyftes. 30 for om. 31 Innocentry. 32 not. knowlege. þe. 33 not. p.  
 15, 2 þeire messingers. 3 borne. wreten. 4 þough. borne. 5 to hym.  
 6 yet. not. rise. 9 gave þam. 10 maydeñ. mañ is. cource. 11 gyf þam.  
 12 biselich om. 17 þes. 18 killed. 21 name (Ioakim) om., and in his tyme  
 om. 23 weren. 25 prophesied had before. 27 and þus þay. 28 þe om.  
 29 gane. 30 forgeteñ. witnesseth. 31 þe Iues. 33 whenne. spake. 34  
 preciso. afterwarde. p. 17, 4 commes. cease. 5 þanne þe. 8 Michee om.  
 9 þis. 10 fullfillid. þam. 17 done. god is. 18 for B. was þe. 19  
 callyng. 20 wheñ. saied. 21 callyng of þe. 22 birth. þis. 23 and so  
 þough. 24 paynyms. yet. þis. þe bokes. 25 fonde. wiste wele. 26 had

\* Mr. V. closely follows MS. R.; the differences are mostly only dialectical or graphical.

om. by his prophecies byhested. 29 gaf þam. 32 was. 35 sofn. 36 one.  
 19, 1 neuerþeles. not. 2 moche inst. of onlich. bitoknyd. 13 on heiþe om. al.  
 14 apoñ. 15 þis. 16 tymbre. growes. good. 17 erbes. 17 many faire.  
 aboute þis hitt om. 21 made of stone. 22 wondirly. height. on. 24  
 turnes. 27 in þe. 31 Rightfully. 32 comeñ. 33 fadire. 34 sonne.  
 to be fleshe. p. 21, 3 saith. Ex. ed. a Cesare augusto & c. 4 discrye. 6 Cirre.  
 yode furth. 7 yode. 9 þe om. wiche. called. 10 maynye. 11 yode.  
 contre. 12 whiche. 13 cōmeñ. 14 s. Marye om. hir. 16 cloþes. layd.  
 17 shipperdes. 18 þeire. an. 19 cōme. þam. 20 had. 21 þam. 24  
 shaft. 25 cloþes. and om. 26 sodenly. cōme. angels. 27 said. ex.  
 deo. 28 in heght. peas. 30 gret om. 31 has. 32 Celers. 33 þe erthe.  
 34 called. 36 somtyme an house. p. 23, 2 borne. 3 anyonted. 4 place.  
 5 borne. modir. sainte. 7 called. or helid. 8 hit was called so, was by-cause.  
 10 heled. blacke. 12 comofñ callynge. 13 also (and om.) hit was. 14 of d.  
 hostillers. 15 tye þeire. 18 into. of þinge. 19 þedir. marked. not. p.  
 25, 15 whenne. wonne & destroyed. 16 walles. 19 brede. 35 werkes.  
 36 agayne. p. 27, 4 borne. yode. 6 þay cōme. 7 places. 8 pore. yode.  
 10 sawe. 11 apoñ. 13 nere. 15 in þe derke. 17 borne. disease.  
 19 bifore. 20 faþoñ. 21 mans (or mane?). teide. 22 herberowe. 23  
 bande þat asse þat ourelady rode ofñ. in om. same om. 24 wrappyd hir blessed  
 sonne. 25 laid. hey before. 27 and—contrey (28) om. 29 borne.  
 30 saith. 31 an. apoñ þe. 32 as om. brede. 33 þis is quik brede (seif  
 om.). 34 came. 35 þat oure lorde was borne in. 36 called. p. 29, 1  
 bodely. 2 gostely. added: þerfore shulde be borne in Bethleem rathir þanne  
 in any oþer place. 4 borne. 5 contray. sainte. 7 shipperdes. þeire.  
 8 borne. 9 gyfeth. 10 furþermore. 12 fedde. þam. beere. liofñ. 13  
 saith. 14 ij tymes. were. þeire flocke. 15 þo. whenne. 16 one.  
 17 lande. 18 byheste. wondry. 19 montaignes. 20 not. 21 wele  
 knowe. for. 24 as in valeis. playne. 26 shuff. 27 gedred. þam. dwelt.  
 28 put. caues. borne. 29 chaff. markedde. lordes. 30 wcl bye hit.  
 þeire houses. 31 apoñ þeire mete-borde in a basyñ. þeire. 33 comunly.  
 34 wodes. place. shadowe. 35 floode. p. 31, 2 commys. 3 seedys and om.  
 4 of herbes. feldes. 6 p. in. 7 place. 9 heyere. place. 10 place. 11  
 places. 12 Cristemas. barly begynnes. eeres. to om. 13 waxe. calle  
 amanges. 14 calle amanges þam. þeire. þat same tyme om. 16 whiñ.  
 17 bytwene þt place þere...and Bethleem. þe. 21 and daye om. waked and þay  
 now in. 22 dwelle. þeire. 23 yette. 24 bare. 28 of age lxij yere whan  
 she deyed. 30 No new Chapt. þoo. 32 herode. 34 yette. p. 33, 1 borne.  
 2 august. Romaynes. subgetes. 3 þem. landes. 4 þem. honde. 5 an.  
 6 borne. 11 yette. 12 in her, om. said. 14 cesed not. 15 forsoket not.  
 17 verray. 18 vtterly. 21 sceptir. 22 done. stocke. 24 abideñ fore. be bytwene.  
 25 þeire. 26 þeire. 28 borne. 29 aft om. 30 calle apoñ. 32 abidñ  
 fore & lokyd after. 33 astronomyers. 34 oure. borne. 35 begonne to rise.  
 36 in om. p. 35, 1 and alday. hieste. 2 ayre. eny. 3 whanne. 4 hye.  
 bytwene. 5 neuerþeles. sofn. say. 6 borne. sonnes. 7 sene. whenne.  
 vp on high. 9 þe st. þat þis. was. 10 like. ben pointed. 11 places.  
 12 light. þanne. brand. 13 fire. ayer. 14 bemys. 17 of a crosse. voie.  
 18 seyng. 21 borne. 22 hane abydeñ. þam. 23 goos & sektes. to om.  
 27 failles noght. saint. saies. 29 calles þoo. not. þoo. 31 gave. 33 gyve.  
 36 whenne þey see. p. 37, 1 marvelous. 3 neuerþeles. 5 was om. abodeñ.  
 6 Seynt om. Grisostom telles. founde. 7 certen. 9 þis. fonde. 10 in  
 bokes. per cause. kynne. 11 þat he pr. 12 texte. 14 risynge. 15  
 whenne. was borne. 16 knowlege. 17 þam. 18 þam. any died. 20  
 wayte. 21 þis. 23 place. 24 ayere. 25 place. þis. 26 of nec.  
 27 levynge. þis. stoden. 23 hie. praieres. 29 prayñe. risynge. 3)  
 comeñ. þis. þis. 32 þeire praiers. sodaynly. 33 apoñ þam. ayere. 34  
 eest party. 35 þer om. an. p. 39, 4 seeñ. 5 þis. 7 þem. gyftes. 9  
 reuerence and worship. þis. 10 lordes and kynges 11 apoñ. texte. 12  
 xij. birthe. offerde. 14 No new Chapt. þis. 15 blessed kynges. 16  
 sekirre. þis. 17 astronomyers. beforsaid. 18 gladd. 19 longe;  
 tyme om. 20 abydeñ. 21 loket. þis sterre om. þis 22 yf þay were  
 euerlyke of þam ferre fro. 23 oþere purpose. yette. 24 one. one cure.

þam. 25 hem om. 26 gyftes. diuers riche. p. 41, 6 þeire bestes. & for d.  
 7 vitailles. 8 for beste. 9 plentye. 10 suffice to þam. 12 afore. 27  
 beñ lles. waters. 28 orrible. 29 growes. reedes. 30 houses. beñ.  
 31 þam self ferre fro. þis. 32 growe—also om. beñ many perilouse. 33  
 passe fro a k. to a. 34 wretel. 36 in E. p. 43, 1 No new Chapt. 4 borne.  
 6 lightly saile. reed. 7 Firthermore. 8 fro. passeñ. 9 say. 10 it om.  
 semes. þow om. 11 water. 12 salte. 13 place þerof þat meñ may.  
 14 lies. 15 þerof. 16 hase. ebbes. flowe3. 17 Occiañ. and his but.  
 18 brode. broddest. 19 yode. fote. 20 pursuyd þam. drowned. 21 rede  
 om. flowis. 22 into þe. 23 called. passeth. 24 coñyth. marchauntis.  
 26 passeñ furth. 27 & so. be bore om. 28 firthermore. 29 as—aforesayd  
 om. 30 also is. also om. and om. 31 groweth. 32 hit om. 33 also is founde.  
 wondirly. 35 an. called. p. 45, 1 called. stone. 2 kutte. 6 No new  
 Chapt. 7 & of. 8 borne. offerde. ensence. 9 was also in. 10 called.  
 contrey. grewe. 12 growe3. places. 13 hit om. droppes. certaine. 14  
 places. þer om. 15 none. 17 No new Ch. 18 called. 19 offerde. 20  
 lande. called Egris willa. 21 lies. 22 growes. eny place. 23 worlde, &  
 waxes right þycke (= R). waxes. an. 24 lyke. fire inst. of wedir. and—  
 thyk om. here. 25 waxe3. 26 cleues. 27 þanne. takeñ. cordes & gyrdlys.  
 28 and þanne þe. 29 cleues apon þe. 30 wrongel. 31 waxes Timiama. ye.  
 32 done. 33 þis. 34 and þilke l. þis gyftes. p. 47, 1, waxes & growes.  
 also þey þe whiche. offerd. 2 þe om. rathir of þis lordes whiche shulde. 3 called.  
 londes. þe proph. Daud. 6 kyng. thaar3. 7 offere gyftes. 8 þese. 9 called.  
 10 called. 11 called. 12 called. & Thaaers is annexid to þe same yle (the rest  
 om.). 14 þeire. 17 þe om. Criste is. 18 Theophile. also a om. 19 werks s.  
 saieñ. done. þese. 20 stered. 21 borne. 22 birde. þe om. called. whiche  
 had. 24 borne. 25 spices. 27 cercle. & in þe hiest party of þe cercle.  
 28 sprongeñ. 30 of þe. yode. 31 ayere. many voices spake. 32 borne.  
 33 aft þe. 34 wyffe. birth. vp right. feet. 36 cried. borne. þe om. p.  
 49, 2 leve. 3 shaft I die. done. 4 Remigye seyes. opnyons. þis. 5  
 some sey. 6 of Chaldee om. worshipt. 9 saith. tonge. 10 þe filosofres.  
 13 No new Chapt. þis. 14 ornaments. 16 yf so be þat. 17 þeñ. ne  
 intencion om. 18 longe way. bitwene euery. 19 yette. yode even-like.  
 20 before. þeire. 21 rested þam. 22 yode furth or rode. yode forthe before.  
 23 þuñ. euermore om. gave. 24 to aft þat þere ware. wretel. 25 borne.  
 26 þes. 27 yode. 30 þis. yode. 31 gretely m. 32 sye. 33 passe.  
 35 where ne om. were come of. p. 51, 2 a grete. 3 þat. 4 of om. þis. redyn.  
 5 londes & k. rode. 6 perilouse places &. waters. 7 playnes. & om. places.  
 8 eny d. 9 none. 10 herberowe. none hostrye. 11 ne (inst. of neþer) ete  
 nor. 12 þeire. þat þay. þeire way. 13 semed. 14 one. þis. 15 londes.  
 17 borne. 20 many—ffor (21) om. 21 som. telles. 22 & to. middes. 23  
 telles. þis hastely. 24 þese. and to. 25 says. 27 admirable. 29 of  
 god almyghty mought. 30 mañ is. witte. 31 hase. 32 shewes. 33 an.  
 34 hede. þe Iurye. 35 þe om. a om. Iurnay. bytwene. 36 lions. p. 53, 2  
 agayñ. 3 out—and (4) om. 6 middes of þe ij bestes. 7 merveled.  
 10 Lyons. eny. 11 yate. or of. 14 þese. 15 þe Iurye. 18 borne. pouerte.  
 20 yette. meruelously. 22 maieste. 24 No new Chapt. kynges blessed euer  
 in þeire way. 25 þeire ooste & þeire c. were om. 26 saue. 27 heled.  
 32 comeñ. 33 sprongeñ. p. 55, 2 by. 3 done. 4 god is. 6 heght.  
 þeves. 7 trespasses. put. 8 an. 11 þe way. abode. yode. 12 ferthure.  
 14 places. a. kirke. 17 No new Chapt. þis comeñ. 18 þe cloude.  
 21 called. 23 afore. 24 into. 27 wretel. 29 afore. 30 lande which.  
 called. 35 No new Chapt. þese. p. 57, 1 comeñ. þis places. 2 in þe.  
 3 weze. þe. 4 sawe. nere. 5 yf inst. of þou3. 63 it om. 7 and men om. come.  
 10 oste. 11 þis. euery. 12 mette. 13 þis. 14 before. seeñ.  
 15 neuer om. 16 euerych one. 18 if. 19 yitte. as to oþer v. 20 one.  
 And—and (21) om. 21 to om. 22 & þat aft þere cause; wille—her om.  
 23 aft ac. 24 reddyn furth. 27 kyng is. 30 bore om. And inst. of  
 Ferþermore. 32 distroubled. sodaine. 33 oostes. 34 and so. p. 59, 12 gedred.  
 14 þis. Nabroth. þei om. 15 or none. 16 waxes. bodie. 17 goote.  
 18 þis. ben. 19 takeñ. 20 may. þam. 23 comen. 26 of om.  
 27 borne. spekep. 30 whenne. 33 borne. 34 sye. 35 distroubled.

36 gedred. p. 61, 1 called. 2 borne. 3 þis is wreten. 4 þe om. 5 of þe.  
 7 called. þis. 10 gos & enques bisilye. 12 cōmes. 13 yode. 14 sawe.  
 yode furth afore hem. 15 where þat þe. sye. 16 yode to. 17 founde þey.  
 18 tresoures. offerd. 19 Of þis om. 22 wreten. expoude. 24 sawe.  
 þat þes þat were kynges come w<sup>t</sup> þeire oost out. 27 þer. 28 troubled. 29  
 þat om. comen fro. 30 borne. 32 þat om. an. 33 Romaine. that he.  
 34 borne. 35 þis. god is. p. 63, 6 & þes scribes. of longe t. before. Criste is.  
 7 place. borne. may. 9 Of þese. spekes. 10 an. saies. 14 may.  
 17 before. sawe. not. neuer þeles. 20 among hem om. 21 not. 22 borne.  
 before. 23 not only by lore; þat—borne om. 24 borne. to om. 31 Criste  
 is. 32 place. borne. 33 þan om. 34 vnto þem ageyne. yode. 35 afore.  
 p. 65, 1 shipperdes. 3 rode. 5 sawe. ronne. 6 suche. in om. suche a.  
 7 an. tolde to þem. 8 ffurþermore. 9 spoken. and—seize om. 10 done.  
 euery thyng om. 11 wherfore. 12 þis. 13 wordes. of þe w. þe inst of þes.  
 18 birthe. 19 spake. þe. 21 bryzter & bryzter om. sawe (!). and þat.  
 22 yode afore. Childre. 23 fire. yode. 25 yode furthe. afore. 26 þis.  
 28 saies. 29 makes, þat as an. and ij walles. 30 kirke. 31 peples. of ij  
 walles. 32 is. feith. 33 whiche is O. I. þis. 35 a cornerstone om. feith.  
 p. 67, 3 meaf. 4 both he drewe þem. 5 peple. 7 saies. 8 making as two  
 þ. in one. 10 þis. and—cornerstone (11) om. 12 cōme. 16 þe sh.. byleued.  
 17—26 om. 28 No new Chapt. 29 spoken. þe. 30 gave. rode. 31 comen.  
 32 horses. 35 rode. p. 69, 1 yode afore þem; forþe om. þey inst. of þe kyngis.  
 2 was borne. 3 þat om. 4 yode. heure. 5 þe whiche day. 6 rode furth.  
 before. 8 þe. or þe. 9 afore. 11 aþ þat. 13 aboute in. 14 þe same  
 place. was borne of oure lady. 16 rode & offerd. 20 an. 22 but yf. goolde.  
 23 elles. 24 w<sup>t</sup> w<sup>t</sup>. 26 ffreres menouris. 27 offer. 28 may. nor goolde.  
 35 Philippi macedo om. p. 71, 1 Peres. ieweth. 2 fonde. Salamon is. 3 tempeh.  
 vessels. were. 5 borne. 8 þis. were. offire. 9 comen. 10 horses.  
 12 manhode. 13 pure. 15 wreten. 17 þis. 18 keuered. 19 clos afore.  
 21 hilled. 22 satte. 23 almyghty is. þe. 24 comen. founde. 25 pore.  
 26 yeuen. place. 28 & þanne. 30 with hem om. 31 hapnyd. 34 tresoure.  
 appuht. 35 esily. 38 þis. offerde. p. 73, 1 meaf. of. 2 tresoure. 5 of.  
 þat inst. of wherof. 7 saies. 10 afore. 11 ethiops. like. 12 bokbidd.  
 13 steppes. p. 75, 14 tresoure. 15 þis. 17 wordes. 20 hir. 22 þis iij.  
 what—done om. 23 as afterwarde. But om. 25 of kyng Alisaunder.  
 26 þe a. 27 gedred. 32 þis. 34 personis. 35 moche. þat om. 36 comen.  
 77, 1 nerre. 2 borne. 4 of spices. 6 comes. 8 marchaundise. 9 landes.  
 10 rises. 11 suffir. 12 woute. borne beyonde. 13 londe. 14 deaf. by.  
 15 wirke. aþ om. þis. 16 one tyme come þey. 10 londe. þis. 18 offerde.  
 19 spekyñ diuerslye. bookes. 20 hire. 21 aþ contreys. 22 passes. 23 to  
 his o. dorre. 25 not. holdeñ. 26 betoknys. 28 to þe maument. done.  
 79, 2 in om. oure lorde. Criste is. 3 poeeste. manne is. 4 pertaines. 5 þis.  
 6 3iftes om. offers. 8 offeringe. confused. 9 not. 10 been. 11 þat god  
 is. 12 and of þe incarnation of þe kynde. 13 forsakes in. god is sonne.  
 14 þerfore. þis. 15 of whōme. 18 bylene and feithe. 19 þat one. forsakes.  
 20 denies. manhode. þis. 21 þridde. þe Nestoryen. confounded. 22 deuide.  
 in ij. 23 canne not. ne vnderstonde. þis. 24 offred. 26 to cristen þis iij gyftes  
 as to mañ. 28 departed in þes gyftes. 29 in þe iij gyftes and knowen god and mañ.  
 32 No new Chapt. And 3e shuht vnderstonde. 34 bowed. 35 borne. 36  
 saied before. yette. þis. p. 81, 2 is be. 3 and in. 4 neuer þelesse 6  
 made. 7 offrede. þat appil om. 8 to—broken. 9 a stone. 10 kutte. 11  
 mañ is hande. brake an. 12 poudre. þat. 13 sawe. 15 borne. þe om.  
 17 into nouzt om. 23 offred. done. 24 asked. 25 begunne. 27 afore.  
 dronken. 23 afore. moche inst. of mekelyche. 29 that cite of om. 30 þat  
 þe. 32 hit. 35 responso in sompnis. 36 in an. p. 83, 3 yode. 4 afore.  
 yode afore þat tyme. 5 yode. 6 herberowe. by. 8 cōmeñ. 9 togedre.  
 12 rode. 13 rideñ. 14 supposed. 15 beñ comen. 16 eny towne or  
 Citee. 17 preched. seeñ. 18 done. place as. 20 wondirlye. 22 for-  
 geteñ. 23 m. of þinges. 24 lacked. 25 meynye and aþ þeire bestes come.  
 26 sauff. londe. 27 rydeñ. 29 vnneþe. nor. 31 done. feele.  
 32 þytwene godde is wyrkyng. 34 aþ om. 35 gone. 36 as he. p. 85, 1 w<sup>t</sup>  
 grete. 5 angr. 7 rydeñ. 8 apoñ. suffred. 10 made. goodes. 12



wt. 15 yode. 16 gydes. 17 rode. coude not tett. 18 wondrously. 19  
 þe Iues. 20 places. þerof. 22 had. 23 oure lordre criste called þis.  
 27 so om. 27 to vse and so. contynues. 32 þis. 33 dwelles. p. 87, 7  
 No new Chapt. þis. comeñ. 11 rested. 14 lordes & princes. 15 and  
 om. 17 rode. 22 testament. done. 24 fro. 26 þis. 27 enerychone  
 fro. 28 hertes. 29 comeñ. 30 loudes and kyngdoins. 31 seeñ. done.  
 32 her om. 34 left. p. 89, 3 þis. kynges worshipfully dwelled. 8 done.  
 gone. 9 þeire owñ. 10 waxe. 11 hir. 12 þe. 13 borne. 14 þe  
 erthe. 15 hire. god is. 16 womerñ. loved. 20 of þis. 23 gave. souke.  
 one tyme. 24 on þe. fett. 26 seeñ. yette. 27 knyves. 28 borne.  
 places wt. 29 gone. 30 comeñ. forgeteñ. 32 woundeñ. foldeñ. 34  
 place. 36 þedir. p. 91, 1 helde. 2 borne. place & a cursed. 3 not suffice.  
 5 Iuys. yode. 6 comeñ. 7 hire. turtles. doves. 8 þe sc. telleþ. 9 in  
 his armes. 11 suffice. 12 oolde. 13 scribe. prophecied. 15 witnesseth  
 hit. 17 comeñ. 19 And om. 20 seis. 21 þe angett of oure lordre. 25  
 lese þeñ. 26 yode. 31 þis ij places. growes roses. 32 called. þis. growes.  
 33 place. 34 yode. p. 93, 1 gedres þis. 2 of þe. selles. 6 growes. 8  
 beñ. 9 welles. 10 wasshed. 11 beñ. 12 roses. 13 þis. 14 beñ.  
 hire. lengthe. 15 leues. 17 clere. 18 þis. 20 hase beñ oft-tymes  
 preued. 21 kepes. 22 growes. may. 23 þere for. 24 rodde kyttes.  
 25 kutte. 25 ere boundeñ. 26 cottoñ. 27 rennes. 29 vndir-nethe þis. 30 a om.  
 pottis. 31 pottis be. galons apecc. pottis. 32 hase. 33 eny messenger.  
 34 gyfes to hym. fyatt. 35 so om. gedred. 36 droppes oute of þis rodde  
 no more. gose. p. 95, 1 whiche beñ. 2 setheñ. 4 swymmes aboueñ. 5 fleshe.  
 þickere. like. 6 brisoures. 9 borne furth aft aboute in þe w. 11 droppes.  
 12 toke. laid. 13 honde. rennes. 14 roteñ. 16 called. 17 soddeñ.  
 20 truly. hase souche. 25 Nowe shufft ye redely here. 26 whiche (om. þe).  
 28 and—disp. om. abraham is fadire. þis. 30 called Nylus. 31 yode of. 32  
 into þe londe of Ebroñ. 33 called. þe same. 35 childre. p. 97, 2 brethren.  
 merchautes. 3 gilt om. 4 died. þis. gilt om. 5 bye. 5 ornamentis.  
 6 in. 7 kyng is. 9 gilt om. 10 Iuelles. 11 Salamoñ is sonne. 16 þat  
 tyme Melchior. 17 borne. 17 in. 18 borne. 19 Ar. and also of Nubye  
 as hit is af. 23 toke þeñ. 25 yode. 27 þe gyftes. 28 bonde. hire.  
 33 no mañ ne leche. 34 as om. 36 snopere place, and þanne he founde þis.  
 p. 99, 1 boundeñ. aft om. 2 þis. before. 3 godde yode. 5 soche an.  
 6 praied. 7 so om. 11 boundeñ to-gedre. 12 sawe. 13 bade. 14 offere.  
 16 & offred—autere (17) om. 19 sawe soche. vpoñ. 20 of þat. 21 bycause  
 soche oblacione. 22 seeñ. of þe temple om. 24 tresoure. 25 afore Criste  
 is. 26 cōme. 30 gafe. 32 done. 33 þis. 34 suffice. manne kynde.  
 36 yode. p. 101, 3 þanne þe. 4 þis. felde. sepulture. 5 saies. 11 þe<sub>2</sub> om.  
 12 done. 15 borne. 17 places. 18 called 19 þe cause is þis. 21 cañ. calles.  
 22 beyonde. scutes. floryn. yette. 24 coppire. 25 gilt om. 26 þe oorñ.  
 kyng is. on þe. 27 wreteñ. 28 canne. reede. 29 worthe. weght. value.  
 floryens. 33 an. seith. 34 bedeñ. to. þere om. 35 called. spekes. 36 saies.  
 p. 103, 1 called. 2 eerth. 3 telles. 5 No new Chapt. 6 takeñ agains.  
 7 deueñ. 10 ynde om. 11 and yf. 12 yode. 12 done. þe om. 14 þe  
 om. 15 his syde. 16 in þe. 17 þe which rose. 18 þat he shulde. 23 profit  
 om. 26 prophete. 29 it om. twice. 30 it om. 31 here om. 32 Bartilmewe.  
 35 wreteñ. haue. 36 þat þe oorñ. brodder. p. 105, 1 of þe. 2 half þe.  
 3 nor. 4 a om. 6 shufft ye here. 8 done. þrogh. 9 helypyng. 10 seek.  
 13 þis. 14 yode. 15 temple. 16 painted. 17 borne. 18 aboueñ.  
 19 sawe. Bisshoþ. 23 toknyng. borne. 25 yode. lande. 26 wondirly.  
 28 borne. 29 home om. landes. 31 done. sene. temples. 34 aft om.  
 35 childhede. p. 107, 1 on. 6 halowed. 7 borne, as it is om. 8 rise.  
 9 þe ap. om. 10 miracles. 16 þe signe. 17 places. 19 bene. 21 taght.  
 22 þe om. yode. 24 had an. 25 tiff þat. seeñ. 27 and he toke. 28 praied.  
 29 dye. 30 bapteme. 31 herde saye. 32 comeñ. called. p. 109,  
 2 feble. yette. 6 þis iij w. 8 to om. 15 þe whiche. 19 aforesaid.  
 20 þus. 21 came. 26 done. 27 yode. 28 halowed. 32 to þem.  
 33 soche. 34 riseñ. 36 wymeñ. p. 111, 1 visette þe. on þe. 4 come.  
 þis. 6 called. SevyH. 7 yette. 8 dwellys preter. 9 called. dwelles.  
 called. 12 called. 18 sacred þis. 19 into. 20 Bisshoppes prestes &

Clerkes. 21 archeb. 22 halowe. 24 temple. 25 clerkes. gafe. 26 god  
 is. 29 prestes. 30 messe. 31 seied. p. 113, 1 charged. forgete. 3 yode.  
 7 he telles. 10 wymeñ. 11 noight herye. 15 god is. 16 wordes. 17 kirkes.  
 and om. 22 called. 24 certen. 26 degre om. 27 afore. 29 ordeyned  
 om. 30 calle. and om. 32 kirke. 33 childre nor. 34 noþer. quenes  
 nor. 36 and aft. p. 115, 1 aft om. of þe C. 2 in þe. 3 died aft / yff.  
 4 Cronicle. Criste is. Theophile. 5 Criste is. 6 after þe. and had.  
 8 writynge. 11 writeñ. 12 dignite maydenes om. 14 and<sub>2</sub> om. 15 deynge.  
 agayñ. 18 leue. 19 angett is. mañ is. 20 aft togidir om. 21 þei om.  
 22 amonge þem aft a mañ. chefe. 23 men om. stede. 25 þat he om.  
 26 called. þe om. 27 done. 28 choseñ. þis. 35 chaunged. called. 36 to  
 þe. p. 117, 3-8 And whanne þus was done þanne þey chose and ordeined amonge  
 þem a myghty lorde. 10 rise or tempte. 11 agayñ. 15 called kynge nor E.  
 16 called preter. 17 in þe. 18 owes. 19 and anoþer. 20 called preter.  
 21 þe Eu. 22 choseñ. lofed. 24 Criste god a. of whoñe oure lorde saith.  
 25 þat om. childre. be borne. 26 wymeñ. nor. 28 choseñ. 30 preeste.  
 31 chieff. þis. 32 3it om. 33 done. yode. 35 abode. p. 119, 3 gafe.  
 4 called. a om. 9 appired. 10 nere. 13 tumber. kirke. 14 ordeyned  
 þere. 15 Cristemas. 18 seied. 19 messe solempnylye. 20 a om. & om.  
 21 afor. laid. 22 yelde. 23 & so he died. 26 tombe. 28 of Ep. 32 þe  
 om. 33 Cxij yere. p. 121, 6 afore. 12 leied 14 euerychone fro .gaf.  
 15 myddes bytwene. 16 þis. in holy writt om. 20 and Erch. om. 21 loufed.  
 23 buried. 25 on slepe. 26 on lyve. 27 vncorrupte. 28 and praires.  
 33 by see. 35 soucoure. p. 123, 2 workynge. 5 No new Chapt. 6 whan  
 þat þe. 9 vertuous destriere. 10 angett. 13 places. 17 heldeñ. 19 so  
 þat om. preter. 21 correccioun om. 26 forgeteñ. 27 ne at. 28 þus iij.  
 29 vncorrupte. 32 askes. 36 comeñ. p. 125, 2 in a cheste. honestlych om.  
 3 landes. 6 tyme om. 18 And—Cryst (19) om. 23 place (!). 24 halowed.  
 28 done. 30 stode. sawe. 31 remewed. 32 to. 34 appired. p. 127, 4 borne.  
 let make. 5 gave. exc. deo. 12 done. yode in to B. 13 and om. 15 ne.  
 helde þat place. 16 fro. gone. 17 þat. þere—borne om. 18 came þydir.  
 cāne. 19 ne. in þat plaas om. came. 20 þat. founde þat same haye.  
 22 wonde. lady is. 26 chieff. 35 done. p. 129, 4 let. þat. 5 þe. 6 was  
 s. Ierome buried. 7 Eust. also. þe om. Romayne. 11 lileñ faire.  
 14 And—of Gal. (15) om. 13 Also beside Galilee. 17 afore. 19 narowe. 20  
 an. 24 þat—hem om. 21 No new Chapt. had þis. 32 beganne. þinke.  
 33 had. 36 comeñ. p. 131, 21 his holy p. 27 of þis kyngis. 29 of—  
 kyngis om. whiche was I. 34 þridde om. body om. þe said lady s. E. 36 þe  
 om. p. 133, 22 bodies. 23 ioy and riches. 26 þe kyrke. 31 þe. 32  
 bornes. 34 bic. þat þe. p. 135, 1 cāne. 3 Emperours lande. 4 Lowys  
 þe kyng. 15 and also—lawe (17) om. 19 yf. 21 Grece. 26 þe tyme  
 of þis. þe<sub>2</sub> om. wanne. 23 landes. 29 cāne. called. 31 aft þis londis.  
 33 and þis. 34 translated. foundeñ. p. 135, 1 called. 3 done. 4 geteñ.  
 7 & and also þat. 8 vnto. 9 þis om. sente hem. 10 called. 11 Freres.  
 17 þat was. 18 called. 20 of Col. om. 21 came to þe Cite. 22 of Mel.  
 om. 24 þe b. 24 þe om. called. 29 lorde is. with. 30 honde 32  
 praynge þat he. 35 so do. comeñ to hym. 36 þanne he praid þe Erche-  
 bisshop. p. 139, 1 and lordschippe om. 2 and þanne. gyve to the archebisshop.  
 3 þes 5 &—Emp. om. and so was. 8 and he sent furth. 9 meyny 12  
 þis iij b. 13 Neuerþeles. 18 iij om. 20 and be om. 22 wirkes. 23 brough  
 þis. 25 iij. tymes. 26 called preester. 27 calle. 31 þere. þere. 34  
 þridde offrynge. 35 of þe masse om. p. 141, 1 offrynge om. þe offer e. 2 þey  
 offer m. 4 eueryche of þem. 5 holdes. 6 certeyn om. 8 yf þey be. 10  
 afterward here. 11 wat. 13 of þis. 13 candilles. 21 vigit. 22 gose.  
 23 comes. dorre. seyes. 25 vespere. 26 eveñ. 27 afore. 28 yf. done.  
 p. 143, 2 þey be. a om. 3 grete crosses. 5 comyñ. 6 and euery s. stondes.  
 7 þem-self. 11 red. 12 worshippes. 13 offres. done. 16 a om. 17 and  
 seint. 22 wessh. 25 may. 26 nere. 27 and Clerkys om. 28 done. 29 as  
 —af. om. 30 gose. 32 called. p. 145, 2 þe messe. 4 seys. 5 And om.  
 11 And also. 19 diocise. 13 Iude. And also in. 14 þus iij. 16 þe. 17 rede  
 þes. 20 þis. 21 redes. 22 Saražens. 23 hase. 24 in om. 25 þe Nestorius.  
 26 þus. 27 an. 29 Emperoure; some om. 30 Emperour is. Tyrtyryñ.

31 lande. yolden. mennes. 32 handes. 33 Colayne. 34 þe. 26 nor.  
 p. 147, 20 beñ. p. 149, 1 rose. 2 þes om. 4 calles. 6 capitayñ. 8 killeñ.  
 13 yode. præster. 16 on om. 17 þes. 19 ne souccour. 20 god is.  
 22 wakyngo. 23 his. 24 all his. 25 gyven. þes lordes—aboute om.  
 31 counsele. 32 called. with a. p. 151, 2 peple. were mette. 3 Johñ is.  
 5 Castell. 7 þerof. 9 to om. of om. to þis. 18 wakened. 22 one.  
 29 worþi om. 31 þe w. 33 dwelled. p. 153, 1 bene. 5 bene. 5 bene.  
 8 of þis iij k. whiche. 13 her om. 14 beres. soubdekeñ. 15 beres.  
 þat þis. 18 bene. Iohñ is. 19 beñ. 20 an. 21 yrre. 22 knoweñ.  
 23 and. preestis. þe om. mete to—so far Ms. Vesp.; the last fol. is torn out.

(LIBER DE GESTIS ET TRANSLACION-  
IBUS TRIUM REGUM.)FROM MS. BRANDENBURG. I, 1. 176.<sup>1</sup>

## INCIPIUNT GESTA ET FACTA.

In I<sup>o</sup> capitulo huius libri qui est collectus de gestis et translacionibus sanctorum trium Regum, quod est prefacio operis sequentis, narratur quod, sicut oriens illustratus est per fidem trium magorum qui Christum viuentes\* in carne adorauerunt, sic occidens ornatus est<sup>2</sup> eorum<sup>3</sup> reliquijs venerandis.

\* MS. venientes

In II<sup>o</sup> capitulo „ quomodo<sup>4</sup> a Balaam sancti magi habuerunt ortum, et quomodo Judei et Christiani de isto Balaam discorderent, et de beato Job et eius sepulcro.

In III<sup>o</sup> „ de monte Vaus, et de custodijs<sup>5</sup> que fiebant in eo, et speculatoribus\* [<sup>6</sup>huius montis et natis<sup>7</sup> ex eo<sup>8</sup>].

\* MS. &amp;c.

In IIII<sup>o</sup> „ de ciuitate Acon et quomodo nobiles Indi appor-tauerunt illuc coronam auream, que postmodum fuit sub cura templariorum, et de libris Indorum apportatis<sup>9</sup>.

The text of the Brandenb. MS. (ed. by E. Köpke, Joh. von Hildesheim, Progr. der Ritter-Akademie von Brandenb., Brand. 1878), is simpler, shorter, and on the whole better than the common text of the other MSS. and early prints, which has been enlarged not only by many additions, but also by repetitions, circumlocutions, doublings and treblings of words and phrases, which render the text more pompous, and at the same time more intricate and obscure. A copy of it is MS. Berol. Fol. 47 (wr. in 1413 at Brandenb.), the readings of which differ for the worse (B). All the other MSS. I have seen are alike bad and full of mistakes. I here give the readings of the common text, especially of the MSS. found in England, Cott. Cleop. D VII (C) and Corp. Chr. Coll. Camb. 275 (CC), the latter of which (or a copy), with all its mistakes, was used by the English translator; of the edition of 1481, Colon. Barthol. de Unkel (P), which text is nearly identical with that of the other early editions; and occasionally of other MSS. (as of MS. Berol. 241 (F)) and prints.

<sup>1</sup> MS. C is headed: Anno domini Millesimo Clxii<sup>o</sup> in Crastino beate Marie Magdalene Corpora sanctorum trium Regum translata sunt Colonie per clare memorie Reginaldum archiep. Colonie de Mediolano. Hic incipit tabula de Capitulis libri sequentis i. e. de tribus Regibus Colon. Title in P (Ed. 1481) at the end of the book: Liber de gestis ac trina beatissimorum trium regum translacione, qui gentium primicie et exemplar salutis omnium fuerunt xpianorum: per me Bartholomeum de unkel. anno a natiuitate xpi M. cccc. lxxxi. fidei exaracione impressus. fuit feliciter. / In librum de gestis ac trina beatissimorum trium regum translacione, qui gentium primicie exemplar salutis eterne cunctorum extitere xpianorum, registrum feliciter incipit (follows the index). In other Edd.: Historia (or Legenda) gloriosissimorum trium regum. <sup>2</sup> CC ornatur. <sup>3</sup> eorundem magorum. <sup>4</sup> quomodo <sup>5</sup> excubijs <sup>6</sup> added in most other MSS. <sup>7</sup> om. in C <sup>8</sup> CC P ex eis. <sup>9</sup> in Acon app.

In V<sup>o</sup> „ de prophecya Ysaye et Danielis; de<sup>1</sup> egrotacione Ezechie, de retrocessione solis, de morte Ysaye, de destructione Jherusalem, [de translacione librorum prophetarum in Caldaycum, et de constitutione<sup>2</sup>] xij virorum in monte Vaus, et<sup>3</sup> de cappella ibidem.

om. in the MS.

In VI<sup>o</sup> „ [ponitur] Ewangelium<sup>4</sup> ‘Exiit edictum.’ et describuntur Bethleem et domus quedam ex qua<sup>5</sup> conducuntur animalia pro viatoribus, presepe domini et locus vbi canta[ba]nt angeli Gloria in excelsis, et alia loca et ritus gentilium<sup>6</sup>.

In VII<sup>o</sup> „ de Herode alienigena et duplici prophecya Danielis et quomodo de<sup>7</sup> hijs disputatur in partibus transmarinis\*.

\* MS. cismarinis

In VIII<sup>o</sup> „ de apparicione stelle apparentis in monte Vaus et de ejus forma &c.

In IX<sup>o</sup> „ quomodo visa stella<sup>8</sup> tres Reges ad iter<sup>9</sup> se preparauerunt; et de triplici India<sup>10</sup> et quodam ritu gentium.

In X<sup>o</sup> „ describitur regnum Malchiar; de<sup>11</sup> presbitero Johanne et Soldano; de mari rubro<sup>12</sup>, de Arabia et de auro ibidem.

In XI<sup>o</sup> „ de regnis<sup>13</sup> Balthajar et Jaspar, et vbi corpu beati Thome quiescit, et quomodo colligitur mirra et vbi crescat<sup>14</sup> thus.

In XII<sup>o</sup> „ quomodo quilibet Regum<sup>15</sup> exiuit de terra sua et stella duce Jherusalem pervenerunt.

In XIII<sup>o</sup> „ et XIII<sup>o</sup> „ quomodo deus potuisset eos<sup>16</sup> vna hora Jherusalem perduxisse<sup>17</sup>. et quomodo<sup>18</sup> prope Jherusalem in quadam nebula resederunt\*; et de<sup>19</sup> cappella constructa iu monte<sup>20</sup> Caluarie.

\* recederunt

In XV<sup>o</sup> „ quomodo post<sup>21</sup> recessum nebule Reges se cognouerunt<sup>22</sup> et Jherusalem intrauerunt. et de arietibus Nabagoth.

In XVI<sup>o</sup> „ quomodo tres Reges loquebantur cum Herode, secundum ewangelium ‘Cum natus esset.’

In XVII<sup>o</sup> „ narrantur cause<sup>23</sup> quare tres Reges primo<sup>24</sup> intrauerunt Jherusalem.

In XVIII<sup>o</sup> „ quomodo recedentibus Regibus a Jherusalem pastores loquebantur cum eis<sup>25</sup> de stella ista<sup>26</sup>; et de duobus parietibus et\* lapide angulari nostre<sup>27</sup> legis &c.

\* et de

In XIX<sup>o</sup> „ quomodo stella duce intrauerunt Bethleem<sup>28</sup>. et quomodo<sup>29</sup> in partibus illis nemo<sup>30</sup> vacuis manibus alloquitur regem<sup>31</sup>.

In XX<sup>o</sup> „ introducitur<sup>32</sup> allegoria trium munerum trium<sup>33</sup> Regum.

C CC et de. <sup>2</sup> C instruccione <sup>3</sup> descriptio et (P etiam) capelle site in monte predicto. <sup>4</sup> Ev. Luce <sup>5</sup> CC quomodo <sup>6</sup> gentilium ritus. <sup>7</sup> super <sup>8</sup> stella visa <sup>9</sup> ad iter arripiendum <sup>10</sup> et de ritu quodam paganorum et de t. I. <sup>11</sup> ff. et quomodo presbiter Iohannes et Soldanus Babilonic tenent (CC tucetur) terras suas <sup>12</sup> ff. et maris rubri (P mari rubro) descriptio in eodem continetur cap. Arabieque, et quomodo aurum ibidem reperitur <sup>13</sup> describuntur loca regnorum <sup>14</sup> C CC crescit <sup>15</sup> trium regum <sup>16</sup> tres reges <sup>17</sup> perduxisse Jherusalem, sicut Abacuk (C adds in Babiloniam ad Danielem) <sup>18</sup> quom. tres reges <sup>19</sup> de quadam <sup>20</sup> C in latere montis <sup>21</sup> tres reges post <sup>22</sup> agnouerunt <sup>23</sup> narr. cause om. in P <sup>24</sup> intrauerunt primo <sup>25</sup> regibus <sup>26</sup> de stella illa que ipsos precedebat <sup>27</sup> CC noue legitur <sup>28</sup> qu. magi intrauerunt Bethleem stella duce <sup>29</sup> P qu. inoleuit, C consuetudinis est, CC mcris est <sup>30</sup> quod nullus <sup>31</sup> reges <sup>32</sup> om. in P <sup>33</sup> sanctorum trium

In XXI<sup>o</sup> „ quomodo magi<sup>1</sup> in<sup>2</sup> Bethleem venerunt et Christo munera<sup>3</sup> obtulerunt, et<sup>4</sup> de dispositione loci vbi Christus fuit natus<sup>5</sup>, et de tegumentis Christi<sup>6</sup> et matris eius<sup>7</sup> (!) [et de dispositione hominum<sup>8</sup> orientalium].

In XXII<sup>o</sup> „ [narratur] diuersitas munerum per magos Christo datorum. et de pomo aureo<sup>9</sup> et eiusdem<sup>10</sup> exposicione et tropologia.

In XXIII<sup>o</sup> „ quomodo illud pomum<sup>11</sup> fuit in manibus Christi contritum, et typus statue et lapidis Danielis<sup>12</sup>.

In XXIII<sup>o</sup> „ quomodo magi per<sup>13</sup> byennium fuerunt reversi domum, sequente eos Herode, et qualiter fregit<sup>14</sup> naues Tharsis; et quare vocentur\*<sup>15</sup> Magi.

\* MS. vocantur ?

In XXV<sup>o</sup> „ quomodo<sup>16</sup> absque cibo et potu et pabulo iumentorum in xij diebus<sup>17</sup> venerunt Bethleem, quod iter infra duos annos reuertendo sumptuose perfecerunt.

In XXVI<sup>o</sup> „ quomodo magi reuersi ad montem Vaus Capellam ibidem<sup>18</sup> fecerunt construi sumptu regio et formam pueri<sup>19</sup> quem visitauerunt.

In XXVII<sup>o</sup> „ quomodo beata Maria cum puero suo latitauit in quadam spelunca, vbi postmodum facta fuit capella. et de lacte beate virginis; et [de camisia b. virginis et] pannis<sup>20</sup> siue cunabulis domini Jhesu. de purificatione beate Marie<sup>21</sup>, et de fuga domini in Egiptum, et de rosis que crescunt in itinere eiusdem<sup>22</sup> fugientis, et de orto\* balsami et de eius cultura et<sup>23</sup> virtute.

\* MS. ortu

In XXVIII<sup>o</sup> „ [narrantur multa notabilia] de xxx denarijs quos Malchiar domino<sup>24</sup> obtulit<sup>25</sup>, quomodo<sup>26</sup> per vices temporum ad diuersa loca uenerunt<sup>27</sup>.

In XXIX<sup>o</sup> „ quomodo beata Maria<sup>28</sup> istos<sup>29</sup> xxx denarios perdidit in deserto et quomodo<sup>30</sup> peruenerunt in templum, et<sup>31</sup> ad manus Jude, et<sup>32</sup> [de] agro cum eis empto; et quare vocentur argentei, [et de forma et valore xxx denariorum]. et<sup>33</sup> de bonis militum transmarinorum, et quomodo ordinantur milites<sup>34</sup>, et de militibus qui fuerunt custodes sepulcri<sup>35</sup> domini<sup>36</sup> &c.

\* In XXX<sup>o</sup> „ quomodo beata virgo reuersa<sup>37</sup> fuit de Egipto in Iudeam cum filio. et quomodo beatus Thomas mittebatur ad Indos<sup>38</sup>.

\* The index to C. 30—41 (till Imperatoris \*) follows in the MS. on fol. 181 in C. 27.

In XXXI<sup>o</sup> „ habentur<sup>39</sup> multa que beatus Thomas fecit in India, et quomodo peruenit ad tres Reges.

In XXXII<sup>o</sup> „ quomodo beatus Thomas tres Reges ordinauit episcopos, et quomodo se transtulerit<sup>40</sup> ad<sup>41</sup> superiorem Indiam

<sup>1</sup> magi sancti <sup>2</sup> ad Christum in <sup>3</sup> munera ei <sup>4</sup> et—matris eius om. in CC  
<sup>5</sup> natus om. in P; O natus fuit <sup>6</sup> Ihesu Christi <sup>7</sup> sue matris <sup>8</sup> P ipsorum hominum  
<sup>9</sup> add. quod fuit quondam Alexandri <sup>10</sup> et de eiusdem pomi et munerum <sup>11</sup> pomum  
aureum predictum <sup>12</sup> de quibus Daniel scribit <sup>13</sup> domum per <sup>14</sup> CC et contereate,  
C P et contereans <sup>15</sup> vocentur <sup>16</sup> continetur quomodo <sup>17</sup> magi infra XIII dies  
<sup>18</sup> C P in dicto monte <sup>19</sup> C P ymaginis pueri <sup>20</sup> et pannis—Marie om. in CC  
<sup>21</sup> virginis <sup>22</sup> eiusdem (om. in C) domini <sup>23</sup> et eius <sup>24</sup> domino Ihesu <sup>25</sup> offerebat  
<sup>26</sup> videlicet quomodo <sup>27</sup> peruenerunt loca <sup>28</sup> b. virgo in fuga ad Egiptum <sup>29</sup> C CC  
eosdem, P huiusmodi <sup>30</sup> et (om. in P) quomodo (om. in CP) per manus cuiusdam  
bodewini <sup>31</sup> et postmodum <sup>32</sup> added: et de mirra domino oblata, et quid (C  
quod) vltra cum dictis (CC predictis) denarijs fuerit (C P fuit) factum, et de <sup>33</sup> et—  
transmar. om. in C <sup>34</sup> C P in milites. CC et quomodo inde milites fiant <sup>35</sup> C P  
custodientes sepulcrum <sup>36</sup> domini Ihesu <sup>37</sup> de Egipto cum filio suo reuersa  
<sup>38</sup> CC in Indiam <sup>39</sup> narrantur <sup>40</sup> transtulit <sup>41</sup> CC P in

et ibidem mortuus fuit<sup>1</sup>. et de forma hominum illius patrie. et de multis<sup>2</sup> que tres<sup>3</sup> Reges fecerunt post recessum beati Thome &c.

In XXXIII<sup>o</sup> „ quomodo loco<sup>4</sup> beati Thome tres Reges ordinauerunt patriarcham Jacobum anthiochenum, quem<sup>5</sup> mutato nomine Thomam vocabant; et de virginitate trium Regum<sup>6</sup> &c.

In XXXIII<sup>o</sup>\* „ quomodo presbiter Johannes primo fuit ordinatus, et de eius dignitate, potestate, vita et literis, et quare Johannes vocetur.<sup>7</sup> et de nobilitate quorundam<sup>8</sup> dictorum de Vaus.

\* Chapters 33 & 34 are transposed.

In XXXV<sup>o</sup> „ quomodo tres [Reges] successiue migrauerunt ad Christum, et de cuiusdam<sup>9</sup> stelle apparicione<sup>10</sup> &c.

In XXXVI<sup>o</sup> „ quomodo isti tres<sup>11</sup> Reges post mortem multa<sup>12</sup> signa fecerunt, et quomodo<sup>13</sup> fuerunt<sup>14</sup> corpora<sup>15</sup> eorum translata<sup>16</sup> ad loca diuersa. et quomodo beata Helena in loco<sup>17</sup> Caluarie ecclesiam fecit edificari.

In XXXVII<sup>o</sup><sup>13</sup> „ habentur<sup>19</sup> multa gesta<sup>20</sup> sancte Helene, et quomodo per eam<sup>21</sup> camisia beate Marie<sup>22</sup> et cunabula Christi Constantinopolim<sup>23</sup> et postmodum<sup>24</sup> per Karolum<sup>25</sup> Aquisgrani<sup>26</sup> fuerunt<sup>27</sup> translata. et de camisijs [mulierum<sup>28</sup> transmarinarum].

In XXXVIII<sup>o</sup> „ habetur<sup>29</sup> de loco in quo Christus natus fuit in Bethleem, et de ecclesia ibidem<sup>30</sup> et de sepulchro Paule et Eustochium<sup>31</sup>, et quid fiat ibi<sup>32</sup> in natiuitate et epyphania domini.

\* MS. Eustl.achij

In XXXIX<sup>o</sup> „ quomodo in Nazareth\* [b.] Helena ecclesiam construxit, et de situ eiusdem loci, et de cappella in qua angelus Mariam salutauit, et de fonte ibidem<sup>33</sup> et\* columpna prope ipsam, et de monte Thabor et<sup>34</sup> monasterio<sup>35</sup> sito in eodem<sup>36</sup>, et de festo transfigurationis domini, et de nobilibus dictis Blansgarde<sup>37</sup> &c.

\* Bethleem

\* et de

In XL<sup>o</sup> „ quomodo [b.] Helena Indiam intrauit et que ibidem gessit in augmentum fidei christiane, et quomodo trium Regum corpora acquisiuit, [corpus b. Thome dans pro corpore Jaspas, et quid sit venturum de corpore b. Thome].

In XLI<sup>o</sup> „ quomodo beata Helena corpora trium Regum Constantinopolim transportata<sup>38</sup> in ecclesia sancte Sophie locauit<sup>39</sup>, et de ecclesia<sup>40</sup> [s.] Sophie et reliquijs, et quomodo corona spinea fuit Parysios<sup>41</sup> delata, et de ymagine fusili Imperatoris.

<sup>1</sup> C P fuerit <sup>2</sup> et multa alia <sup>3</sup> dicti <sup>4</sup> CC P in locum, C in loco <sup>5</sup> om. <sup>6</sup> beatorum regum predictorum <sup>7</sup> add. et de potestate patriarche et (potestate CC) presbiteri Johannis <sup>8</sup> quorundam de semine trium regum <sup>9</sup> app. cuiusdam stelle. <sup>10</sup> CC In xxxv narratur quomodo tres reges moriebantur et post mortem suam multa fecerunt signa &c. <sup>11</sup> dicti <sup>12</sup> multa fecerunt <sup>13</sup> om. in P. C CC quomodo postmodum <sup>14</sup> om. in P <sup>15</sup> C CC eorum corpora, P corpora ipsorum <sup>16</sup> C translata sunt <sup>17</sup> ad locum <sup>18</sup> C In xxxvi & xxxvij <sup>19</sup> C CC narratur, om. in P <sup>20</sup> C facta et gesta, CC multa mirabilia facta et gesta, P Beate Helene gesta <sup>21</sup> C CC per eandem Helenam after Christi <sup>22</sup> virginis <sup>23</sup> CC Const. peruenerunt <sup>24</sup> P postea <sup>25</sup> CC Car. magnum, C Car. et <sup>26</sup> C et A., CC Aquagrani <sup>27</sup> suut <sup>28</sup> om. in P <sup>29</sup> narratur <sup>30</sup> quam b. Helena ibidem construxit <sup>31</sup> C Pauli tenstochium. CC Eustochij <sup>32</sup> in nocte Natiuitatis domini in dicta ecclesia et quid in Ep. dom. P adds et quod Helena dicebatur stabularia <sup>33</sup> in eadem <sup>34</sup> et de <sup>35</sup> C P monumento <sup>36</sup> eod. monte <sup>37</sup> blansgarde <sup>38</sup> portauit (om. in CC) et (om. in P) <sup>39</sup> collocauit <sup>40</sup> de dispositione ecclesie s. S. (om. in C) <sup>41</sup> C CC Parisijs

et quomodo [per operam Manuelis] corpora<sup>1</sup> trium Regum de Constantinopoli venerunt<sup>2</sup> Mediolanum, et dehinc<sup>3</sup> Coloni-  
 nam, et quomodo in eorum aduentu<sup>4</sup> multe hereses in occi-  
 dente sunt destructe.<sup>5</sup> et quali honore eos adhuc Orientales<sup>6</sup>  
 prosequuntur. et ponuntur ibidem<sup>7</sup> diuersorum<sup>8</sup> christianorum  
 transmarinorum<sup>9</sup> nomina et<sup>10</sup> scismaticorum, et distinciones  
 religionis cuiusque secte et errores ac ritus. de terra Armenie,  
 et<sup>11</sup> de libris Origenis.

In XLII<sup>o</sup> „ quomodo vna [secta] habet aliam in odio;  
 et<sup>12</sup> de ieiunio eorundem<sup>13</sup> et de veneracione epyphanie domini,  
 et quomodo visitent<sup>14</sup> Jordanem. de monasterio<sup>15</sup> sancti  
 Macharij; de<sup>16</sup> fluxu et disposicione Jordanis, ortu et fine,  
 [et] de mari mortuo [sine maledicto; vnde tyriaca fiat, et de  
 quibusdam alijs notabilibus].

In XLIII<sup>o</sup> „ quomodo ewangelium ‘Cum natus esset’ in  
 diuersis locis diuersimode legitur. et quomodo Sarraceni vene-  
 rantur ymagines trium Regum. de quodam ritu Judeorum,  
 de<sup>17</sup> libro thalmod et messia venturo,<sup>18</sup> de ritu Persarum et  
 heresi Nestorinorum. et de disposicionibus<sup>19</sup> terre et oceani.

In XLIII<sup>o</sup> „ narratur\* [quidam] ritus Nestorinorum.  
 de<sup>20</sup> ortu Thartarorum, quomodo<sup>21</sup> Cha[m]balech et Balдах  
 oppugnaverunt et caliphum,\* successorem Machometi, inter-  
 fecerunt; de<sup>22</sup> arbore arida [que est Thauricij<sup>23</sup>] et<sup>24</sup> de rege  
 Thartarorum, de fratribus mendicantibus et quomodo pueros  
 instruant ad confundendum hereticos et Judeos.

In XLV<sup>o</sup> „ quomodo Daud, filius regis Indorum<sup>25</sup>, fuit  
 [occisus], et de<sup>26</sup> tr[e]ugis factis inter presbiterum<sup>27</sup> Johannem  
 et regem Thartarorum ex ammonicione trium Regum. et<sup>28</sup>  
 vbi corpus beati Thome sit repositum, et quomodo<sup>29</sup> Colonia<sup>30</sup>  
 debeat transferri. [recitantur] et<sup>31</sup> miracula quedam<sup>32</sup> beati  
 Thome<sup>33</sup>. et de multis<sup>34</sup> que scribuntur in libris Indorum  
 et dicuntur in partibus transmarinis de [loco] ornatu et  
 miraculis trium Regum, de sepulero vacuo<sup>35</sup> trium Regum sito  
 in Seuwa et de sepulero Ba[r]laam et Josaphat et aliorum;  
 et<sup>36</sup> de denarijs cum quibus tanguntur<sup>37</sup> trium<sup>38</sup> Regum cor-  
 pora, et quomodo raucescant rane de<sup>39</sup> puluere portato de  
 Colonia. et quomodo quamplures gentes<sup>40</sup> transmarine visitent  
 tres Reges in Colonia, ceteri prohibente frigore non audent  
 transfretare. et quomodo in vinea domini [Sabaath tres Reges  
 vndecim horis] per diuersa temporum curricula virtutibus et  
 signis claruerunt.

<sup>1</sup> reliquie <sup>2</sup> peruenerunt <sup>3</sup> et quomodo postmodum destructa Mediolano ad  
 procuracionem Reynaldi (C Reginaldi) archiep. Colon. deuenerunt Coloniā <sup>4</sup> in  
 adu. trium regum <sup>5</sup> in Occidente multe hereses fuerunt extirpate per misteria  
 (CC misterium) munerum (om. in C) ipsorum trium regum <sup>6</sup> adhuc Orientales  
 prosequuntur tres reges <sup>7</sup> in eodem capitulo <sup>8</sup> nomina div. <sup>9</sup> om. in C <sup>10</sup> om.  
<sup>11</sup> et de terra tenebrarum et <sup>12</sup> om. in CC P <sup>13</sup> C eorum <sup>14</sup> visitant <sup>15</sup> CC  
 monte <sup>16</sup> et de <sup>17</sup> et de quodam <sup>18</sup> om. in CC <sup>19</sup> C CC disputacionibus  
<sup>20</sup> CC et de <sup>21</sup> CC et q. <sup>22</sup> C et de <sup>23</sup> CC Thauris <sup>24</sup> ff. et—et quomodo om.  
 in CC; CC et de instructione ad confundendos hereticos et Iudeos <sup>25</sup> Tartarorum  
 qui venerat (C venit) in auxilium Nestorinis <sup>26</sup> de pace et <sup>27</sup> inter regem Tartaro-  
 rum et presbiterum Ioh. <sup>28</sup> om. in CC P <sup>29</sup> quomodo et qualiter <sup>30</sup> Colonie  
<sup>31</sup> etiam in eodem capitulo <sup>32</sup> om. in P <sup>33</sup> que scribuntur de b. Thoma <sup>34</sup> In  
 eodem et (om. in CC, P etiam) capitulo narratur multa <sup>35</sup> trium regum vacuo  
<sup>36</sup> om. in CC P <sup>37</sup> CC tangimus <sup>38</sup> CC P sanctorum trium <sup>39</sup> ex <sup>40</sup> g. Indorum et

\* MS. monte

\* quomodo  
 narratur.

\* calaphum



In XLVI<sup>o</sup> „ et XLVII<sup>o</sup>1 „ describuntur laudes et<sup>2</sup> ritmi\* \* MS. ritu conscripti in diuersis partibus transmarinis<sup>3</sup>.

[Reuerendissimo in Christo patri ac domino, domino om. in the MS. Florencio de Weuelkouen, diuina prouidencia Monasteriensis ecclesie episcopo dignissimo.]

Cap. I. Cvm venerandissimorum trium magorum, ymmo<sup>4</sup> trium Regum gloriosissimorum, vniuersus mundus ab ortu solis vsque ad occasum laudibus et meritis iam<sup>5</sup> sit plenus, sed Oriens sicut solis<sup>6</sup> radijs sic [et] ipsorum trium Regum meritis prefulget, nam\* in ipso \* MS. iam solis ortu, videlicet in Oriente, verum deum et hominem eorum muneribus veris et mysticis in<sup>7</sup> carne viuentes quesierunt et adorauerunt [et] primicie gencium et ex gentibus primicie virginum ipsum solis ortum per fidem gencium primitus dedicauerunt: in quem tamen ortum solis eius occasus quasi aurora valde rutilans claram auram<sup>8</sup> sequentem designans<sup>9</sup> iam<sup>5</sup> refulget<sup>10</sup>, nam ipsum occasum solis prefati tres Reges reliquijs<sup>11</sup> suis venerandis et signis carne soluti multipliciter ornauerunt [et] in ipso solis occasu primicias suas et fidem gencium signis et virtutibus<sup>12</sup> approbauerunt. sed<sup>13</sup> quia in solis ortu, vbi<sup>14</sup> in humanis deguerunt, adhuc quamplurima in diuersis libris et locis de ipsorum meritis, gestis<sup>15</sup> et actibus sunt scripta que [in] occasu solis adhuc forte<sup>16</sup> fuerunt vel<sup>17</sup> sunt incognita, secundum visum, relatum<sup>18</sup> et auditum in honorem dei et<sup>19</sup> beate Marie, matris eius et virginis<sup>20</sup> gloriose, ac ipsorum trium Regum beatorum aliqua uestro iussu sunt conscripta et ex diuersis libris in vnum redacta &c.

Cap. II. Materia vero istorum trium Regum beatorum ex propheta Balaam, sacerdotis Madian, sumpsit<sup>21</sup> originem, qui inter alia plurima sic propheta<sup>22</sup> ait: ‘ Orietur stella ex Jacob et exsurget homo

<sup>1</sup> om. <sup>2</sup> ff. CC laudes s. trium regum reperte et conscripte in diuersis temporibus et locis transmarinis. <sup>3</sup> P concludes: Historie huius explicit registrum, C Explicit tabula libri sequentis. <sup>4</sup> immo verius <sup>5</sup> om. in CC <sup>6</sup> sed ortus solis prout <sup>7</sup> iidem tres reges beati in <sup>8</sup> CC auroram <sup>9</sup> presignans <sup>10</sup> CC infulget <sup>11</sup> eorum r. <sup>12</sup> virtutibus et signis. <sup>13</sup> C et <sup>14</sup> quo <sup>15</sup> actibus et gestis <sup>16</sup> forsan, om. in C <sup>17</sup> et <sup>18</sup> auditum et relatum <sup>19</sup> ac <sup>20</sup> virginis eius matris. <sup>21</sup> prophete gentilis originem traxit <sup>22</sup> plurima alia (al. om. in CC) prophetando sic

de Israel et dominabitur omnium gentium,<sup>7</sup> prout in veteri testamento plenius continetur<sup>1</sup>. De<sup>\*</sup> isto Balaam est altercacio inter<sup>2</sup> Christianos et Judeos in Oriente: nam Judei dicunt<sup>3</sup> hunc<sup>4</sup> non prophetam sed ariolum fuisse et arte magyca et dyabolica prophetasse, quapropter in scripturis ariolus et non propheta merito debeat appellari. Christiani<sup>5</sup> vero dicunt quod fuit Balaam<sup>6</sup> gentilis et fuit primus propheta gentium ex gentibus et valde gloriose de incarnatione domini<sup>7</sup> et de aduentu istorum trium Regum<sup>8</sup> prophetavit: nam si eius prophecia ex arte magica et<sup>9</sup> dyabolica fuisset, ipsum dyabolus<sup>10</sup> ad maledicendum Israel non prohibuisset<sup>\*</sup> sed magis ad hoc fouisset et promouisset<sup>11</sup>; sed deus magnam<sup>\*12</sup> suam<sup>13</sup> dilectionem et premunitionem<sup>14</sup> per angelum suum ipsi† Balaam signis demonstravit, antequam per ‡ malum suum consilium ad iracundiam prouocavit. sed quia, ut iam dictum est<sup>15</sup>, Balaam fuit gentilis et propheta<sup>16</sup> gentium ex gentibus<sup>\*</sup> et non ex Judeis, itaque<sup>\*</sup> Judei Balaam<sup>17</sup> ariolum<sup>18</sup> appellant et detestantur. eciam apud ipsos<sup>19</sup> est quedam<sup>20</sup> questio de beato Job, quem dominus ore suo proprio<sup>21</sup> commendavit, de quo Judei parum vel nil observant ex quo fuit gentilis et non ex Hebreis; sed ad excusacionem et palliacionem<sup>22</sup> dicunt quod Job fuit<sup>23</sup> ante legem temporibus<sup>24</sup> Moysi et habitavit [in Mesopotamia, cum tamen scriptura dicat quod fuit in terra Hus, in Syria, et habitavit] in quadam villa que nunc ibidem Sabab vocatur, que distat a Damasco fere per vnam dietam; in qua sepulcrum eius<sup>25</sup> vsque in hodiernum diem demonstratur—et iuxta eandem villam in campo beatus Paulus fuit prostratus et conuersus. itaque Judei omnia que per Balaam et per<sup>26</sup> Job sunt dicta<sup>27</sup>, penitus nil observant<sup>28</sup>. sed ut ad propositum redeatur.

<sup>1</sup> C apparet <sup>2</sup> in Oriente inter <sup>3</sup> in libris suis d. <sup>4</sup> Ba'aan. <sup>5</sup> vnde libri Christianorum in (om. in C) oppositum dicunt et allegant <sup>6</sup> B. fuit (C fuerit) <sup>7</sup> om., C. Christi. <sup>8</sup> P et istorum t. r. aduentu, CC F ante . . . aduentum <sup>9</sup> vel <sup>10</sup> CC dominus <sup>11</sup> sed magis fouisset et ad hoc ipsum promouisset; om. in C <sup>12</sup> P propter magnam, CC ex magna <sup>13</sup> om. <sup>14</sup> om. in CC. <sup>15</sup> sed vt . . . quia <sup>16</sup> primus propheta <sup>17</sup> C ipsum B. <sup>18</sup> in libris eorum a. <sup>19</sup> in eisdem libris <sup>20</sup> om. <sup>21</sup> om. <sup>22</sup> p. eorum <sup>23</sup> C fuerat, P fuerit. <sup>24</sup> om. in F; CC Moysi temp., C Moysi et t. illis hab. <sup>25</sup> eius sep. <sup>26</sup> et beatum <sup>27</sup> fuerunt et sunt dicta et prophetata <sup>28</sup> add. sed in libris eorum detestantur, de quibus per singula longum esset enarrare.

\* MS. et de

\* prohibuisset

\* propter magnam

† ipse

‡ ad

\* gentilibus

\* MS. ideoque?  
(so B and the  
other MSS.)

om. in the MS.

Cap. III. Cvm post egressionem filiorum Israel de Egipto [ipsi]<sup>1</sup> omnem<sup>2</sup> ibidem et circa terram sibi<sup>3</sup> subiugassent et tremor eorum<sup>4</sup> super omnes terras<sup>5</sup> et regna<sup>6</sup> Orientis<sup>7</sup> cecidisset<sup>8</sup>, extunc quidam mons nomine\* Vaus, qui<sup>9</sup> ibidem victorialis dicitur<sup>10</sup>†, in Oriente fuit<sup>11</sup>, et super hunc montem primo pre<sup>12</sup> filijs Israel et postea<sup>13</sup> pre Romanis die ac nocte per speculatores Indorum custodie obseruabantur, ita quod\* quicunque<sup>14</sup> partes et regna Indorum manu armata intrare proponebant, tunc<sup>15</sup> de nocte per ignem et de die per fumum per<sup>16</sup> speculatores aliorum\* moncium speculatoribus in ipso monte Vaus existentibus declarabatur<sup>17</sup> —nam idem mons Vaus omnes alios montes Orientis<sup>18</sup> et Indorum [altitudine] excellit<sup>19</sup>—et sic\* cognitis insidijs per speculatores<sup>20</sup> vniuerse regiones<sup>21</sup> se precauebant vel ad resistendum se preparabant. vnde cum<sup>22</sup> per Balaam esset<sup>23</sup> prophetatum ‘Orietur stella ex Jacob’ &c., extunc\* huius propheticie implecionem<sup>24</sup> omnes maiores natu et omnes populi<sup>25</sup> in India et in Oriente multum desiderabant: et speculatoribus huius montis Vaus datis<sup>26</sup> muneribus commiserunt ut\* si die vel nocte aliquod sidus vel lumen<sup>27</sup> insolitum in aere vel in celo<sup>28</sup> prope vel longe<sup>29</sup> discernent, quod ipsis protinus annunciarent<sup>30</sup>. et sic\* de premissis<sup>31</sup> omnibus in vniuersis terris<sup>32</sup> Orientis per longa tempora<sup>33</sup> communis fama permansit. Et ex huius montis nomine, prout subsequitur, postmodum<sup>34</sup> in India et in Oriente

\* MS. qui dicitur

† in oriente dicitur fuit

\* vt

\* illorum

\* &amp;c = et sic

\* et tunc

\* et

\* MS. &amp;c.

<sup>1</sup> CC ipsi. <sup>2</sup> CC Iherusalem et cirenmiacentem terram, C Iher. et omneiu ibidem terram per circuitum <sup>3</sup> om. in Cr. <sup>4</sup> eorum timor et tremor <sup>5</sup> gentes in Oriente <sup>6</sup> CC F cecidisset et regna <sup>7</sup> om. <sup>8</sup> & dd. et in omnibus partibus (et) terris ac regnis (Orientis) contra eos (F pre illis) nullus intrare (C CC manus mittere) fuit ausus (F fuit in're aus's) <sup>9</sup> C quod. <sup>10</sup> CC dicebatur <sup>11</sup> in Oriente fuit situs et adhuc mons Vaus in presentem diem est vocatus. <sup>12</sup> C CC pro <sup>13</sup> postmodum <sup>14</sup> CC F P quecunque <sup>15</sup> extunc <sup>16</sup> om. in P. <sup>17</sup> declarabant et significabant. <sup>18</sup> illarum parcium et terrarum Orientis <sup>19</sup> exellebat et excellit <sup>20</sup> et extunc speculatores huius montis Vaus speculatoribus aliorum moncium eisdem signis die ac nocte significabant, et tunc visis talibus signis <sup>21</sup> terre et regiones <sup>22</sup> dum temporibus illis <sup>23</sup> tam gloriose esset <sup>24</sup> add. quod homo exurgeret qui dominaretur omnium gentium. extunc—gentium om. in CC. <sup>25</sup> vniuersus populus <sup>26</sup> P commiserunt ipsisque munera promiserunt, F munera promiserunt et mercede conduxerunt, C muneribus commiserunt et mercede conduxerunt, CC muneribus et mercede conduxerunt <sup>27</sup> CC P lumen vel sidus, C sidus insol. vel lumen <sup>28</sup> in aere celo vel firmamento <sup>29</sup> remote longe vel prope <sup>30</sup> aunciarent et demandarent <sup>31</sup> C CC promissis <sup>32</sup> partibus et terris (et regnis F) <sup>33</sup> CC FP repeat de premissis omnibus <sup>34</sup> p. et adhuc

progenies<sup>1</sup> surrexit que ibidem adhuc nobilis progenies de Vaus vocatur in presentem diem, nec est ea maior vel nobilior<sup>2</sup> in omnibus terris<sup>3</sup> Orientis: et ipsa<sup>4</sup> ex [stirpe regali] Melchiar, qui domino aurum obtulit, processit et surrexit<sup>5</sup>.

Cap. IV. Cvm autem circa annos domini MCC<sup>m</sup> gloriosa ciuitas Acon<sup>6</sup> in sua gloria [et] virtute floreret et per quamplurimos nobiles<sup>7</sup> et barones et per diuersorum ordinum religiones<sup>8</sup> et per<sup>9</sup> diuersarum nacionum et condicionum homines inhabitaretur<sup>10</sup> et eius nomen ad extrema mundi pervenisset—et ad eam diuerse sub celo naciones, tribus et lingwe confluebant et omnia mercimonia mundi<sup>11</sup> mira et rara<sup>12</sup> illuc adducebant<sup>13</sup> et ad vltimum terre ipsius ciuitatis<sup>14</sup> gloria et fama<sup>15</sup> fuit nominata: propter quod eciam<sup>16</sup> maiores natu ex hac progenie Vaus de India in Acon pervenerunt, et videntes omnia ibidem<sup>17</sup> esse maiora et mirabilia quam in India<sup>18</sup> audierunt<sup>19</sup>, extunc causa delectacionis ibidem permanserunt et pulcherrimum ac fortissimum<sup>20</sup> castrum in Acon modo et forma regali construxerunt: et quamplurima rara et nobilissima<sup>21</sup> ornamenta et clenodia<sup>22</sup> modo<sup>23</sup> regio de India<sup>24</sup> secum detulerunt<sup>25</sup>, inter que precipue dyadema aureum preciosis<sup>26</sup> lapidibus<sup>27</sup> ornatum<sup>28</sup>, in cuius summitate steterunt<sup>29</sup> cum signo crucis littere caldayce et stella<sup>30</sup> in forma<sup>31</sup> sicut<sup>32</sup> in natiuitate domini tribus Regibus<sup>33</sup> apparuit<sup>34</sup>. et illud dyadema dixerunt<sup>35</sup> fuisse Melchior, regis Nubie, qui domino aurum optulit; et per illud dyadema dominus<sup>36</sup> ibidem meritis trium Regum ab hominibus varias infirmitates depulit et

\* MS. stelle;  
B stella

<sup>1</sup> maxima p.      <sup>2</sup> n. vel. potencior progenies      <sup>3</sup> terris et regnis      <sup>4</sup> ipsa progenies  
<sup>5</sup> prout inferius audietur.      <sup>6</sup> que in partibus istis Akers vocatur  
<sup>7</sup> nobilissimos principes nobiles et barones      <sup>8</sup> religiosorum ordines      <sup>9</sup> et alios diuersos et varios  
<sup>10</sup> ditissime et gloriose esset inhabitata      <sup>11</sup> mundi merc.  
<sup>12</sup> ac monstra      <sup>13</sup> ibidem per terram et mare deferebantur et portabantur      <sup>14</sup> c. Akers  
<sup>15</sup> nobilitas et gloria ac potencia (CC pompa)      <sup>16</sup> et propter huiusmodi famam et mirabilia  
<sup>17</sup> ibidem omnia      <sup>18</sup> et partibus Orientis      <sup>19</sup> audierant  
<sup>20</sup> fortissimum et (ac) pulcherrimum      <sup>21</sup> et mirabilia ac (et) nobilissima      <sup>22</sup> cl. ditissima  
<sup>23</sup> more      <sup>24</sup> I. et Oriente      <sup>25</sup> ibidem portare fecerunt et detulerunt  
<sup>26</sup> gemmis et alijs preciosissimis      <sup>27</sup> l. et margaritis      <sup>28</sup> o. habuerunt      <sup>29</sup> fuerunt et steterunt  
<sup>30</sup> C P stelle, CC ymago stelle      <sup>31</sup> in forma et similitudine (C formam et s. . m)  
<sup>32</sup> prout      <sup>33</sup> t. r. beatis in natiuitate domini . in forma—domini om. in CC.      <sup>34</sup> CC que apparuit      <sup>35</sup> asseruerunt      <sup>36</sup> ff. deus per merita ipsorum trium r. beatorum (C bonorum) ibidem quamplurimas vexaciones et varias infirmitates ab hominibus (C omnibus) depulit et iumentis

eciam a iumentis, et cuiusque\* epileptico<sup>1</sup> impone-  
 batur in capite<sup>2</sup>, statim surrexit sanus. et illud dya-  
 dema cum alijs pluribus ornamentis nobilissimis<sup>3</sup>  
 magister et ordo templariorum per magnum<sup>4</sup> the-  
 zaurum [sibi] attraxerunt: ex quibus\* dudum magnum<sup>4</sup> \* B quo  
 fructum habuerunt; sed post destruxionem ordinis  
 ipsorum vbi<sup>5</sup> permanserit, vsque-nunc<sup>6</sup> ignoratur; de  
 quibus magnus planctus fuit in terris<sup>7</sup> per tempora  
 multa<sup>8</sup>. ceterum<sup>9</sup> iidem\* principes de Vaus detulerunt<sup>10</sup> \* ibidem  
 secum<sup>11</sup> de India libros caldayce et hebrayce<sup>12</sup>  
 scriptos de vita et gestis et omnibus materijs trium  
 Regum<sup>13</sup>: qui in Acon in gallicum fuerunt translati<sup>14</sup>  
 et in ipsis partibus apud quosdam nobiles<sup>15</sup> translati<sup>16</sup>  
 permanserunt. et ex istis libris<sup>17</sup>, [et] ex auditu et  
 visu et aliorum relatu, hec sunt conscripta, et quedam  
 ex diuersis alijs sermonibus et omelijs et libris<sup>18</sup> sunt  
 extracta et hijs addita et presentibus sunt inserta, et in  
 vnum hunc libellum<sup>19</sup> redacta. et omnes primogeniti  
 huius stirpis\* Vaus stellam cum signo crucis in forma \* stirptis  
 prout ipsis tribus Regibus in natiuitate domini apparuit,  
 habent in eorum vexillis et armis<sup>20</sup> in presentem diem.  
 et fuit<sup>21</sup> in Oriente et in omnibus partibus vltimarum  
 consuetudinis quod in<sup>22</sup> omnibus bellis<sup>23</sup> Christianorum  
 contra Sarracenos semper signum crucis primum<sup>24</sup> pre-  
 cessit<sup>25</sup>, et secundum vexillum in honore trium [Regum]  
 cum stella sequebatur<sup>26</sup>. sed vt ad propositum redeatur.

Cap. V. Cvm, sicut supradictum est, stella<sup>27</sup> pro-  
 phetata per Balaam in monte<sup>28</sup> Vaus per longa tempora  
 expectaretur<sup>29</sup>, [quanto plus tunc expectabatur] tanto  
 magis apud\* Indos et Calceos ipsius stelle fama cottidie \* ad

<sup>1</sup> epileptico morbum caducum habenti in casu i. <sup>2</sup> in cap. om. <sup>3</sup> cum (quam)  
 pluribus alijs nob. orn. <sup>4</sup> maximum <sup>5</sup> quo illud diadema cum alijs pluribus  
 (C CC plurimis) et multimodis ornamentis permanserunt (CC permanserit) <sup>6</sup> in  
 presentem diem <sup>7</sup> in partibus illis <sup>8</sup> longiora <sup>9</sup> CC iterum <sup>10</sup> portauerunt  
 (secum P) et detulerunt <sup>11</sup> om. in CC. <sup>12</sup> hebraice et caldaice <sup>13</sup> r. beatorum  
 (C bonorum) <sup>14</sup> t. et transcripti <sup>15</sup> principes et nobiles <sup>16</sup> iidem libri  
 translati in alijs partibus adhuc <sup>17</sup> ipsis l. transcriptis <sup>18</sup> ex alijs diuersis libris  
 et sermonibus et omelijs <sup>19</sup> et in hoc libello (F CC hunc libellum) in vnum con-  
 scripta et r. <sup>20</sup> armis et vexillis <sup>21</sup> fuit et est <sup>22</sup> om in F C P.  
<sup>23</sup> exercitus et bellis <sup>24</sup> primum exercitum <sup>25</sup> CC precedit <sup>26</sup> et in nomine  
 et honore trium R. beatorum secundum exercitum vexillum cum stella (F signum  
 cum stella in vexillo) antecessit (CC antecessit) <sup>27</sup> itaque hec st. per B. prophetata  
<sup>28</sup> supra dictum montem <sup>29</sup> per speculatores exp.

accruit<sup>1</sup>, et ab omnibus desiderabatur. Tempore<sup>2</sup> Ezechie, regis Jude, prophetauit Ysayas de virginis partu, dicendo<sup>3</sup> 'Ecce virgo concipiet' &c. et huius Ysaye temporibus idem Ezechias, rex Jude, egrotavit vsque ad mortem. cui cum idem Ysayas nomine domini diceret mortem sibi imminere<sup>4</sup>, tunc<sup>5</sup> idem Ezechias, versus ad<sup>6</sup> parietem, fleuit, non metu mortis sed quia filio caruit ac<sup>7</sup> promissio Abrahe et David<sup>8</sup> in ipso deberet deficere<sup>9</sup>. vnde dominus eius misertus xv annos eius vite<sup>10</sup> addidit; super quibus ipse<sup>11</sup> signum peccij quod sol retrocederet versus suum ortum. quod cum factum fuisset<sup>12</sup>, Caldei, qui tunc temporis in astrologia multum delectabantur, viso tam insolito<sup>13</sup> signo in sole<sup>14</sup> vltra modum mirabantur, et audita fama quod propter Ezechiam, regem Jude, hoc signum factum<sup>15</sup> [fuerat]<sup>\*16</sup>, extunc sibi preciosa<sup>17</sup> munera miserunt et ipsum adorare voluerunt<sup>18</sup>. sed quia ex cordis simplicitate Ezechias<sup>19</sup> hoc dissimulavit non dans gloriam deo, sed inde<sup>20</sup> in aliqualem sui<sup>21</sup> cordis arroganciam fuit<sup>22</sup> lapsus: quare<sup>23</sup> dominus, contra eum aliquantulum<sup>24</sup> commotus, omnia que Caldeis et nuncijs demonstravit, in Babiloniam propter hoc deferri debere eidem Ezechie<sup>25</sup> per Ysayam<sup>26</sup> denunciauit<sup>27</sup>. nam licet Ezechias rex Jude esset natus et in sole<sup>28</sup> propter ipsum tantum<sup>29</sup> signum dominus<sup>30</sup> fecisset, tamen ipse non erat ille homo qui exurgens ex Israel<sup>31</sup> dominaretur omnium gentium, secundum propheciam Balaam<sup>32</sup>. Et est sciendum quod Caldei et Greci tunc temporis multum astrologie vacabant<sup>33</sup>, ita quod etiam<sup>34</sup> ancille domus scirent cursum<sup>35</sup> astrorum et planetarum;

\* B fuisset

<sup>1</sup> a. et angebatur      <sup>2</sup> Temporibus. new Chapt. in CC      <sup>3</sup> dicendo gloriose  
<sup>4</sup> CC Tunc idem Ys. propheta nomine domini dixit mortem regis i.      <sup>5</sup> extunc  
<sup>6</sup> F C P versus par.      <sup>7</sup> et      <sup>8</sup> ac prophete Balaam et Ysaie      <sup>9</sup> deberent  
deficere et perire      <sup>10</sup> vite sue      <sup>11</sup> ipse Ezechias      <sup>12</sup> Quod cum dominus admis-  
isset (F audiisset) et sol versus suum ortum per impossibile retrocessisset, extunc  
<sup>13</sup> raro et insolito      <sup>14</sup> s. et in celo      <sup>15</sup> C P actum. hoc factum om. in F.  
<sup>16</sup> F fieret      <sup>17</sup> quamplurima m.      <sup>18</sup> proposuerunt      <sup>19</sup> Ezechias ex mera sui  
cordis simplicitate      <sup>20</sup> exinde      <sup>21</sup> (CC P simplicem) arroganciam sui cor. lis.  
F mentis arog.      <sup>22</sup> C P fuerit, om. in F CC.      <sup>23</sup> C Ideo est, om. in F      <sup>24</sup> ali-  
quantum contra eum      <sup>25</sup> Ez. regi (CC r. Iude)      <sup>26</sup> eundem Ys.      <sup>27</sup> demandavit,  
prout in biblia plenius continetur.      <sup>28</sup> s. et in celo      <sup>29</sup> tam rarum et insolitum  
<sup>30</sup> esset factum      <sup>31</sup> exurgeret de I. et      <sup>32</sup> prout B. prophetauit      <sup>33</sup> in astrologia  
multum vacabant et delectabantur      <sup>34</sup> C P ancille domus etiam. om. in F CC  
<sup>35</sup> cursus

et adhuc<sup>1</sup> in partibus Orientis<sup>2</sup> astrologie multum<sup>3</sup> insistunt, et precipue reges et principes, qui<sup>4</sup> magistros et astrologos et alios<sup>5</sup> in hac arte doctos<sup>6</sup> de longinquis partibus sub suis<sup>7</sup> expensis vocari<sup>8</sup> faciunt<sup>9</sup>. Ceterum<sup>10</sup> post Ezechiam regnavit Manasses, qui Ysayam interfecit; post quem regnavit Amon, et post hunc Yosias<sup>11</sup>, cuius temporibus prophetauit Jeremias; et in ipsis partibus<sup>12</sup> regnavit Joachim<sup>13</sup> †, in cuius temporibus Nabuchodonosor et Caldei Jherusalem obsederunt et destruxerunt et omnia<sup>14</sup>, prout dixerat Ysayas<sup>15</sup>, de Jherusalem<sup>16</sup> in Babiloniam, que ab ea<sup>16</sup> distat per quinquaginta dyetas<sup>17</sup>, et<sup>18</sup> Judeos captiuos adduxerunt<sup>19</sup>; et in hac captiuitate Daniel<sup>20</sup> de virginis partu sub tipo 'lapidis abscisi de monte sine manibus consciendum<sup>21</sup>' inter<sup>22</sup> cetera prophetauit Judeis, dicens inter cetera<sup>23</sup>: 'Cum venerit sanctus sanctorum, cessabit vnccio vestra.' tunc<sup>24</sup> Cyrus<sup>\*</sup>, rex Persarum, et Caldei omnes libros Judeorum<sup>\*</sup> et prophecias Ysaye<sup>25</sup>, Jeremie, Danielis et<sup>26</sup> Mychee ac Balaam et aliorum prophetarum de hebraico in caldaycum transferre<sup>27</sup> preceperunt<sup>28</sup>; inter quas plura<sup>29</sup> invenerunt que per Caldeos et Persas secundum ipsas prophecias deberent adimpleri, et specialiter de propheta Balaam prophete gentilis, qui inter cetera ait 'Orietur stella ex Jacob'<sup>30</sup> &c: et ex illo tempore Caldei et Perse et Indi<sup>31</sup> in exspectacione huius stelle<sup>32</sup> ardenciores et studiosiores sunt effecti. quod ex magna prouidentia diuina ad consolacionem et fidem nostram factum est<sup>33</sup>:

\* r. ipsius temporibus?

† MS. Mathim

\* B abduxerunt

\* MS. ty-rus

\* Indo:um

<sup>1</sup> adhuc quotidie et assidue <sup>2</sup> in Oriente et (in) partibus vltimarum <sup>3</sup> F CC P communiter, C multum et communiter <sup>4</sup> om. in CC <sup>5</sup> astrologos et alios magistros (om. in F) <sup>6</sup> F P tritos, C scitos, CC certos <sup>7</sup> eorum, CC ipsorum. <sup>8</sup> vocare <sup>9</sup> f. in presentem diem <sup>10</sup> CC Iterum <sup>11</sup> regnavit I. <sup>12</sup> ipsius temporibus <sup>13</sup> P Mathim <sup>14</sup> omnia vasa et ornamenta de templo domini et de domo regis <sup>15</sup> Ys. predixit <sup>16</sup> de Iber. om. <sup>16</sup> a Jherusalem <sup>17</sup> circa q. dietas distat <sup>18</sup> C transtulerunt et <sup>19</sup> duxerunt, et ibidem in captiuitate septuaginta (F lxxix) annis permanserunt. quibus Iheremias propheta misit et dedit librum legis domini et prophacias, ne obliuiscerentur, prout biblia testatur <sup>20</sup> prophetauit D. sub typo (CC Ciro) de virginis partu multum gloriose de lapide absciso <sup>21</sup> C P consciendum <sup>22</sup> et inter <sup>23</sup> i. c. om. <sup>24</sup> et extunc <sup>25</sup> CC Ysaie Chore <sup>26</sup> om. in C F <sup>27</sup> C transcribere et transferre, CC transcribere, P transcribi et transferri <sup>28</sup> fecerunt et preceperunt <sup>29</sup> quam plurima <sup>30</sup> et exurget homo ex (de) Israel et dominabitur omniu gencium. et has prophacias et libros per (om. in F CC) Iudeorum legis doctores scribas et magistros et interpretes Caldei et Perse eis exponere interpretari et declarare fecerunt <sup>31</sup> Indi Caldei et Perse <sup>32</sup> st. per Balaam itaque (P ita) prophetae <sup>33</sup> sciamus esse factum

Balaam<sup>1</sup>, primus propheta ex gentibus<sup>2</sup>, eciam per stellam vocacionem<sup>3</sup> gencium prophetavit<sup>4</sup>, et hanc vocacionem gencium deus per suam natiuitatem per hos tres Reges, primicias gencium<sup>5</sup>, primitus inchoavit<sup>6</sup>. et licet Caldei et Perse<sup>7</sup> gentiles essent, tamen in hijs libris et prophecijis prout in libris Judeorum invenerunt<sup>8</sup>, nil hesitabant, scientes plenissime quod quecumque dominus per seruos suos<sup>9</sup> promiserat, potens est<sup>10</sup> et facere. et tunc<sup>11</sup> xij studiosiores in astrologia et magis doctos ex omnibus terris<sup>12</sup> elegerunt, quos sub magnis eorum stipendijs habuerunt, ex quibus dum aliquem decedere contingeret\*, alter doctus<sup>13</sup> loco defuncti substitueretur<sup>14</sup>, et hij xij in monte Vaus<sup>15</sup> predictam<sup>16</sup> stellam debebant observare alternatim<sup>17</sup>—verumtamen non tantum stellam, sed eciam<sup>18</sup> hominem qui omnium hominum<sup>19</sup> dominaretur<sup>20</sup>, anxie exspectabant. Asserunt Indi et Caldei in astrologia experti qui diuersas terras perambulauerunt<sup>21</sup>, quod in India<sup>22</sup> et alijs [circa] regionibus multe stelle de nocte appare[ant]<sup>23</sup> que in<sup>24</sup> Caldea et Perside\*<sup>25</sup> non vide[antur], et a conuerso<sup>26</sup>; et specialiter super istum montem Vaus in aura<sup>27</sup> clara quamplurime stelle rare<sup>28</sup> de nocte discernantur, quod<sup>29</sup> mons<sup>30</sup> non potest<sup>31</sup> videri<sup>32</sup>. et dicunt<sup>33</sup> quod<sup>34</sup> desuper non sit maioris capacitatis quam quod<sup>35</sup> ibi stet<sup>36</sup> vna pulchra<sup>37</sup> cappella, quam ibi<sup>38</sup> tres Reges beati fieri fecerunt ex lignis et lapidibus desuper sumptis. nam ipse mons sit\*<sup>39</sup> [tam] acclius quod

\* MS. contingerit

\* persie

\* sic accl. est

quod B. <sup>2</sup> C gencium <sup>3</sup> primicias vocacionem (CC vocacione) <sup>4</sup> cum dixit (CC dicens) Orietur stella ex Iacob et exurget homo de Israel et dominabitur omnium gencium <sup>5</sup> ipsarum gencium <sup>6</sup> primitus inceptit et perfecit <sup>7</sup> Perse et Caldei <sup>8</sup> reperierunt <sup>9</sup> s. s. prophetas <sup>10</sup> esset facere et implere <sup>11</sup> extunc <sup>12</sup> eorum terris et regnis <sup>13</sup> d. vel studiosus <sup>14</sup> constitueretur <sup>15</sup> add. de quo supradictum est <sup>16</sup> alternatim hanc <sup>17</sup> observare dil genter et expectare <sup>18</sup> om.; F CC et <sup>19</sup> gencium <sup>20</sup> add. quem stella significaret <sup>21</sup> Asserunt I. et C. qui Iherusalem et ad alias circa partes causa peregrinacionis mercimoniorum vel delectacionis frequenter perueniunt, qui pro maiori parte omnes in astrologia sunt periti et docti <sup>22</sup> Iudea & in <sup>23</sup> C F P a. et discernantur <sup>24</sup> in India et <sup>25</sup> CC que in alijs certis locis. <sup>26</sup> et e conuerso quamplurime stella rare in India Caldea et Perside de nocte appareant que eciam in Iudea et (in) alijs circa locis non videantur. om. in CC <sup>27</sup> CC aurora <sup>28</sup> CC raro <sup>29</sup> que, CC ita quod <sup>30</sup> F a latere montis, C per latus montem, P subter montem, CC facilius montem <sup>31</sup> non possunt <sup>32</sup> considerari, CC considerare <sup>33</sup> et eciam dicunt quod ipse mons omnes alios montes Orientis altitudine excedat (C CC excedit) et excellat (C F excellit, CC excessit) <sup>34</sup> et quod (om. in F CC) <sup>35</sup> om. <sup>36</sup> ibi stet om. in C CC; ibi in P. <sup>37</sup> F CC pulchra sit <sup>38</sup> ipsi <sup>39</sup> C F est



per plurimos<sup>1</sup> gradus et circuitus desuper ascendatur<sup>2</sup>, et<sup>3</sup> in gyro<sup>4</sup> rubis et herbis ac diuersis alijs<sup>5</sup> arboribus nobilibus multum sit spinosus<sup>6\*</sup> et amenus, alioquin pre altitudine tam arta<sup>7</sup> nullus ascendere ipsum montem<sup>8</sup> posset; et ab illo monte omnes regiones Orientis per montana et signa et stellas lucide<sup>9</sup> considerentur<sup>10\*</sup>. et dicunt eciam quod super ipsam<sup>11</sup> capellam stet columna<sup>12</sup> lapidea mire altitudinis et pulchritudinis<sup>13</sup> et<sup>14</sup> desuper artificialiter facta, in cuius summitate stet<sup>15\*</sup> stella multum magna optime deaurata, que se vertere solet contra ventum, que de die ex solis, de nocte ex lune splendore<sup>16</sup> in longinquis<sup>17</sup> locis videatur. et quamplura mira de hoc monte dicuntur<sup>18</sup>. sed ut ad propositum redeatur.

Cap. VI. Cvm autem venit<sup>19</sup> plenitudo temporis in quo deus filium suum<sup>20</sup> misit<sup>21</sup> in hunc<sup>22</sup> mundum de virgine<sup>23</sup> natum<sup>24</sup>, in illo tempore Octauianus Augustus monarchiam<sup>25</sup> tenuit<sup>26</sup>. et anno imperij eius xlij<sup>o</sup>, ut<sup>27</sup> Lucas ayt<sup>28</sup>, 'Exijt edictum a<sup>29</sup> Cesare Augusto<sup>30</sup>' &c. vsque 'bone voluntatis.' Et est sciendum, quod Bethlehem non videbatur esse<sup>31</sup> magne reputationis vel nominacionis<sup>32</sup>, et habet [petrosum] fundum<sup>33</sup>, ita<sup>34</sup> quod ibi sunt<sup>35</sup> multe cauerne et spelunce subterraneae<sup>36</sup>. et distat a Jherusalem ad duo parua miliaria illius patrie,

<sup>1</sup> CC pulcherrimos <sup>2</sup> F CC asc. desuper <sup>3</sup> et ipse mons <sup>4</sup> g. et circuitu  
<sup>5</sup> specialibus <sup>6</sup> C F P formosus, CC fructuosus <sup>7</sup> arte <sup>8</sup> ipsum montem  
nullus asc. <sup>9</sup> vndique lucide. CC luci <sup>10</sup> CC ditentur <sup>11</sup> C illam <sup>12</sup> CC  
col. stat <sup>13</sup> om. in F <sup>14</sup> om. <sup>15</sup> F P stet, C CC stat <sup>16</sup> ex solis (re)splendore et lune de nocte <sup>17</sup> F longinquissimis <sup>18</sup> dicunt (CC dicuntur) mira  
de quibus dicere esset longum <sup>19</sup> Cum autem vt (om. in F CC) deus (C deus vt)  
peccatoribus misereri voluit et venisset <sup>20</sup> s. vnigenitum <sup>21</sup> mittere voluit  
<sup>22</sup> om. <sup>23</sup> Maria virgine <sup>24</sup> nasciturum <sup>25</sup> frena romani imperij et  
monarchiam <sup>26</sup> per vniersum rexit mundum <sup>27</sup> prout <sup>28</sup> narrat <sup>29</sup> ab  
eodem <sup>30</sup> add. vt describeretur vniersus orbis. et hec descriptio primo facta est  
sub preside Syrie Cyrino. et ibant omnes vt profiterentur singuli in suam ciuitatem.  
ascendit autem et Ioseph a Galilea de ciuitate Nazareth in Iudeam ciuitatem Dauid  
que vocatur Bethleem, eo quod esset de domo et familia Dauid, vt profiteretur cum  
Maria sibi vxore desponsata pregnante. Factum est autem cum essent ibi: impleti  
sunt dies Marie vt pareret: et peperit filium suum primogenitum, et pannis inuoluit  
eum et reclinauit eum in presepio: quia non erat ei locus in diuersorio. et pastores  
erant in eadem regione custodientes vigilias noctis super gregem suum: et ecce  
angelus domini stetit iuxta illos et claritas dei circumfulsit illos, et timuerunt  
timore magno. et dixit illis angelus Nolite timere, ecce enim euangeliso vobis  
gaudium magnum, quod erit omni populo: quia natus est nobis hodie saluator, qui  
ex Christus dominus, in ciuitate Dauid; et hoc erit vobis signum: inuenietis infantem  
pannis inuolutum et positum in presepio. et subito facta est cum angelo multitudo  
celestis milicie laudantium deum et dicencium Gloria in excelsis deo et in terra  
pax hominibus bone voluntatis. <sup>31</sup> non (CC F nunquam) videtur vnquam fuisse  
<sup>32</sup> quantitatis <sup>33</sup> petrosum f., CC preciosum fundamentum <sup>34</sup> om. in CC <sup>35</sup> sint  
ibi <sup>36</sup> om. in C.

et est nunc opidum [non] magnum; et<sup>1</sup> dicitur ciuitas Dauid ex<sup>2</sup> eo quod [Dauid] in<sup>3</sup> ea fuit natus. et in<sup>4</sup> loco in<sup>5</sup> quo quondam fuit<sup>6</sup> domus Ysay<sup>7</sup>, patris Dauid, et in quo Dauid<sup>8</sup> fuit natus et per Samuelem in regem<sup>9</sup> vnctus, in eodem loco eciam<sup>10</sup> Christus<sup>11</sup> fuit natus: et iste locus fuit in fine vnus platee\* que tunc<sup>12</sup> platea cooperta dicebatur<sup>13</sup>, quia pre ardore solis<sup>14</sup> cum panis nigris et huiusmodi rebus, prout ibi est consuetudo<sup>15</sup>, fuit<sup>16</sup> cooperta; et in hac platea diuerse<sup>17</sup> res et specialiter antiqua vestimenta et alia mulierum ornamenta vetera<sup>18</sup> cottidie vendebantur, et semel in septimana diuersarum rerum in hac platea fuit<sup>19</sup> commune forum, et specialiter lignorum. itaque fuit in fine platee huius domus Ysay<sup>20</sup>, et adhuc remansit tugurium ante vnā speluncam in rupe factam, in modum parui cellarij formatam, ad<sup>21</sup> reponendum aliqua necessaria pre feruore solis. Et est sciendum quod in omnibus partibus vltamarinis, ciuitatibus et villis in quibus aliqua vis consistit, ab antiquo fuit, et est adhuc, consuetudo quod in ipsis sunt<sup>22</sup> domus speciales, que ab ipsis<sup>23</sup> alchan vocantur, in quibus<sup>24</sup> sunt equi muli<sup>25</sup> et asini ac cameli; vt cum<sup>26</sup> aliquis peregrinus vel mercator<sup>27</sup>\* indiget aliquo horum iumentorum<sup>28</sup>, precio ibi<sup>29</sup> conducit animal quod<sup>30</sup> sibi placet, et cum venit<sup>31</sup> ad aliam<sup>32</sup> ciuitatem quo<sup>33</sup> tendebat<sup>34</sup>, dimittit<sup>35</sup>\* ibi animal in domo que ibi<sup>36</sup> alchan vocatur<sup>37</sup> custodi domus illius<sup>38</sup>, qui<sup>39</sup> ipsum<sup>40</sup> pabu'at et<sup>41</sup> domino suo cum lucro remittit,

\* MS. &amp; eciam

\* plathce

\* mercatorum

\* dimittat

<sup>1</sup> sed <sup>2</sup> pro <sup>3</sup> CC P ex <sup>4</sup> in ipso <sup>5</sup> om. <sup>6</sup> stetit et fuit <sup>7</sup> C domus  
 Dauid et fuit domus <sup>8</sup> eciam natus fuit Dauid <sup>9</sup> in regem Israel per Samuelem  
<sup>10</sup> eciam loco <sup>11</sup> deus de Maria virgine homo <sup>12</sup> tunc (F nunc) ibidem  
<sup>13</sup> vocabatur <sup>14</sup> pre inestimabili solis feruore <sup>15</sup> consuetudinis <sup>16</sup> desuper  
 fuit <sup>17</sup> quotidie diuerse <sup>18</sup> vetera orn. <sup>19</sup> fuit in hac platea <sup>20</sup> et in ipso  
 loco qui itaque fuit in fine huius platee quo quondam stetit et fuit domus Dauid et  
 Ysay sui patris fuit <sup>21</sup> et in ipsa spelunca Ysay pater Dauid et alij homines huius  
 loci et domus postmodum habitatores pre feruore solis aliqua necessaria reponebant  
<sup>22</sup> quod sunt (C sint) in ipsis <sup>23</sup> que ibidem <sup>24</sup> et in hijs domibus <sup>25</sup> muli  
 equi <sup>26</sup> dum <sup>27</sup> p. mercator vel viator tendit ad aliquem locum longe vel  
 prope et si <sup>28</sup> aliquo equo vel animali aut (seu) iumento pro se vel (pro) suis rebus  
 vel (aut) mercimonijs ad portandum vel equitandum (om. in P), ille vadit ad talem  
 domum et <sup>29</sup> om. <sup>30</sup> conducit quocumque animal <sup>31</sup> peruenerit  
<sup>32</sup> F illam <sup>33</sup> qua, F quam <sup>34</sup> tendit <sup>35</sup> extunc dispositi -suis rebus  
 dimittit illud animal quod conduxit in tali <sup>36</sup> ibidem eciam <sup>37</sup> add. in qua  
 itaque etiam talia animalia conducuntur <sup>38</sup> et extunc cnstos illius domus recipit  
 illud animal <sup>39</sup> et <sup>40</sup> om. <sup>41</sup> add. et dum (C cum) poterit

vel, si non statim remittere<sup>1</sup> potest<sup>2</sup>, tunc<sup>3</sup> ipsum animal<sup>4</sup> extra ciuitatem ducit ad viam, et<sup>5</sup> tunc per se ad domum domini sui animal reuertitur. talia pacta<sup>6</sup> habent inter se custodes<sup>7</sup> talium [domorum]<sup>8</sup>, et quilibet eorum nomen alterius<sup>9</sup>, quamuis<sup>10</sup> remote distantis, nominatim agnoscit, et animalia<sup>11</sup> omnia illa noscunt itinera<sup>12</sup>. et tales domus<sup>13</sup> sunt illarum parcium regum vel<sup>14</sup> dominorum, ex quibus ipsi<sup>15</sup> magnum recipiunt<sup>16</sup> theolonium, et custodes eorum<sup>17</sup> magna lucra consequuntur. et huiusmodi domus fuit quondam<sup>18</sup> in loco in quo dominus<sup>19</sup> natus est<sup>20</sup>. sed tempore<sup>21</sup> natiuitatis Christi ipsa domus totaliter fuit destructa et solum<sup>22</sup> paruum<sup>23</sup> tugurium remanserat ante ipsam speluncam, sed parietes fictiles et muri<sup>24</sup> diruti adhuc ibi steterunt, et super area<sup>25</sup> ante ipsum tugurium panes vendebantur. nam consuetudo est in omnibus ciuitatibus<sup>26</sup> Orientis quod tantum<sup>27</sup> in vno loco panes venduntur<sup>28</sup>, et de omnibus venditis domini terrarum<sup>29</sup> de vespere recipiunt partes suas. et postquam Dauid fuit rex<sup>30</sup> effectus, extunc<sup>31</sup> domus patris eius<sup>32</sup> mansit ad vsus regio<sup>33</sup>, et<sup>34</sup> postmodum, propter destructionem terre, de<sup>35</sup> ipsa domo nemo<sup>36</sup> curauit, et sic<sup>37</sup> fuit destructa<sup>38</sup>; sed in tugurio et spelunca<sup>39</sup> ligna et huiusmodi communia, que ad forum venerant<sup>40</sup> et vendi non poterant<sup>41</sup>, quousque vendi poterant<sup>42</sup>, obseruabantur<sup>43</sup>, et azini et animalia

\* MS. arena

\* MS. &amp;c

<sup>1</sup> sibi (cum lucro C) rem. <sup>2</sup> poterit. <sup>3</sup> extunc. <sup>4</sup> equum vel animal. <sup>5</sup> et tunc solum reuertitur ad ciuitatem et ad domum domini sui de qua (C quam) exiuit  
<sup>6</sup> et tale pactum et consuetudinem. <sup>7</sup> omnes cust. <sup>8</sup> talium domorum predictarum. <sup>9</sup> nam quiuis custos talium domorum (CC et vnus) agnoscit equos et animalia alterius nominatim. <sup>10</sup> licet . . distant. <sup>11</sup> et talia animalia que ita(que) conducuntur. <sup>12</sup> noscunt omnia itinera et sepissime per longam viam sola reuertuntur (C remittuntur) absque aliquo periculo animalium furum vel latronum. <sup>13</sup> et t. d. in quibus itaque talia animalia queruntur et precio conducuntur. <sup>14</sup> et terrarum d. <sup>15</sup> qui ex hijs. <sup>16</sup> C rec. magnum. <sup>17</sup> talium domorum etiam ex hijs. <sup>18</sup> quondam ante natiuitatem domini fuit. <sup>19</sup> deus homo. <sup>20</sup> fuit, C CC fuit natus. <sup>21</sup> temporibus. <sup>22</sup> ita quod in ipso loco penitus nil remanserat nisi. <sup>23</sup> paruum vel vile. <sup>24</sup> muri lapidei. <sup>25</sup> aream ipsius loci. <sup>26</sup> partibus. <sup>27</sup> quod in omnibus ciuitatibus est villis nisi. <sup>28</sup> comportantur et venduntur. <sup>29</sup> reges et terrarum domini. <sup>30</sup> rex Israel fuit. <sup>31</sup> extunc postmodum. <sup>32</sup> d. Isai patris sui. <sup>33</sup> ad vsus regio (CC regno) permansit. <sup>34</sup> ff. sed precedente tempore cum Iherusa'em et tota circum terra tociens (om. in CC) fuit destructa. <sup>35</sup> CC ita quod de. <sup>36</sup> nullus. <sup>37</sup> sed permansit et. <sup>38</sup> fuit totaliter destructa, ita quod nil nisi muri lapidei et fictiles diruti ibidem adhuc permanserunt; et in eius area vt dictum est panes vendebantur in signum quod locus ad vsus regio (CC regni) permaneret. <sup>39</sup> spelunca et tugurio. <sup>40</sup> peruenerant. <sup>41</sup> C P p. et supermanserant. <sup>42</sup> qu.—pot. om. in CC. <sup>43</sup> reponebantur.

villanorum que ad forum pervenerant, intus<sup>1</sup> et circum tugurium ligabantur. Et<sup>2</sup> cum propter edictum Cesaris omnis populus vtriusque sexus quivis ad ciuitatem et villam de qua natus erat, conuenisset<sup>3</sup>, tunc<sup>4</sup> Joseph et<sup>5</sup> Maria tarde\* venerunt in crepusculo<sup>6</sup>, cum iam<sup>7</sup> omnia hospicia<sup>8</sup> essent occupata et hospitibus<sup>9</sup> plena, et quia pauperes erant, totam ciuitatem circuibant et nullus eos hospitare volebat; et specialiter cum homines<sup>10</sup> vidissent Mariam iuuenulam super asinam<sup>11</sup> sedentem, itinere lassam, gemen[tem et] suspirantem<sup>12</sup>, grauidam et partui<sup>13</sup> vicinam, nemo eam<sup>14</sup> in tota ciuitate ad<sup>15</sup> hospitium recipere voluit<sup>16</sup>: vnde Joseph eam<sup>17</sup> in illud\* tugurium et speluncam duxit<sup>18</sup>. et sic\* in illa spelunca in illa<sup>19</sup> nocte [deus]<sup>20</sup> in tanta paupertate natus<sup>21</sup> est, sine dolore, sicut decuit\*. et in illo<sup>22</sup> tugurio ante speluncam adhuc\* paruum presepe lapideum vnus vln<sup>23</sup> in muro imuratum ab antiquo<sup>24</sup> † [remansit], ad quod bos pauperis, quem eciam nullus<sup>25</sup> hospitare potuit, fuit alligatus, iuxta quem eciam Joseph asinum suum ligauit<sup>26</sup>: in quo presepio<sup>27</sup> Maria<sup>28</sup> parvulum suum<sup>29</sup> pannis<sup>30</sup> involutum in feno reclinauit<sup>31</sup>. Ceterum locus, vbi tunc angelus pastoribus apparuit<sup>32</sup>, distat a Bethlehem ad dimidium miliare illius patrie; et in eodem loco eciam David oues pascebat et a faucibus leonis et vrsi<sup>33</sup> eos eripuit<sup>34</sup>. vnde quidam dicunt<sup>35</sup> quod pastores illius regionis<sup>36</sup> in vtroque solsticio<sup>37</sup> super

\* MS. tarde tarde

\* aliud

\* &c

\* docuit :

\* adhuc est

† ab antiquo imuratum

<sup>1</sup> ibidem in <sup>2</sup> ff et cum vt predictum est omnis populus vtriusque sexus propter edictum Cesaris ad profitendum quivis <sup>3</sup> redisset et c. <sup>4</sup> extunc <sup>5</sup> cum <sup>6</sup> in crepusculo venerunt <sup>7</sup> et quia tarde erat et <sup>8</sup> loca et h. <sup>9</sup> hominibus extraneis et hospitibus (essent) <sup>10</sup> C omnes <sup>11</sup> asinum <sup>12</sup> g. et s. om. in CC <sup>13</sup> ac gr. partuique <sup>14</sup> in tota ciuitate nullus eam <sup>15</sup> in tectum vel h. vel domum <sup>16</sup> CC volebat <sup>17</sup> Mar'am <sup>18</sup> add. de quibus tunc nullus homo curavit. <sup>19</sup> eadem <sup>20</sup> deus pro nobis <sup>21</sup> de Maria virgine absque dolore partus prout decuit fuit homo natus <sup>22</sup> ipso <sup>23</sup> circa vnus vln long' tudinem longum <sup>24</sup> in muro muratum adhuc ibidem ab antiquo <sup>25</sup> nusquam <sup>26</sup> alligauit <sup>27</sup> et in illud presepe <sup>28</sup> beata virgo Maria <sup>29</sup> p. s. vagientem <sup>30</sup> pannis vilibus <sup>31</sup> in feno posuit et reclinauit. Vnde est sciendum quod in omnibus partibus Orientis est consuetudinis quod in omnibus stabulis sunt quamplurima presepia lutea vel lapidea, et vnumquodque presepe est circa trium pedum longitudinem (CC F longitudinis, C longitudine), ita quod semper quivis equus vel animal habet per se suum presepe speciale: et tale vnum lapideum presepe in tugurio ab antiquo (adhuc) permansit, in quod b. virgo Maria filium suum reclinauit; sed in stabulis regum et principum et nobilium sunt longa (C F bona) presepia in quibus sunt intersticia pro quovis equo vel animali. <sup>32</sup> vbi angelus domini pastoribus tunc cum luce et magna claritate deum hominem natum nunciauit <sup>33</sup> vrsi et leonis <sup>34</sup> eos ibidem eripiebat <sup>35</sup> quidam libri continent <sup>36</sup> regionis illius <sup>37</sup> lis in anno, sc. in solsticio vernali et hyemali

gregem suum vigiliis<sup>1</sup> custodire solebant<sup>2</sup>. vnde<sup>3</sup> sciendum quod<sup>4</sup> in partibus Orientis yems<sup>5</sup> ab estate in aliquibus locis vix discernitur; in<sup>6</sup> aliquibus vero<sup>7</sup> est yems et estas sicut hic<sup>8</sup>, secundum diuersam situationem terre<sup>9</sup>. iuxta<sup>10</sup> Bethlehem vero plus quam in alijs locis sunt multa loca vberima et pascuosa, et circa natiuitatem<sup>11</sup> domini ordeum ibi<sup>12</sup> incipit habere spicas in agris, ita quod ex alijs locis homines illuc<sup>13</sup> mittunt equos suos et mulos ad impingwandum, et habent<sup>14</sup> presepia<sup>15</sup> adhuc in agris. et quia temporibus natiuitatis domini erat summa pax in toto mundo et quia<sup>16</sup> inter Bethlehem et locum vbi<sup>17</sup> tunc angelus<sup>18</sup> pastoribus apparuit, erat dimidium [milliare]<sup>19</sup> nec erat frigus<sup>20</sup> in \* quo vis esset, die<sup>21</sup> ac nocte per totam yemem \* MS. de cum suis gregibus in pascuis permanserunt &c.

Cap. VII. In diebus illis<sup>22</sup> erat rex<sup>23</sup> Jude Herodes, a Cesare et Romanis constitutus, et non erat Judeus<sup>24</sup>,

<sup>1</sup> vigiliis super (C P supra) greges suos (P suas) <sup>2</sup> consueuerunt <sup>3</sup> de quibus est <sup>4</sup> quod terra circa Bethleem et terra promissionis (et—pr. om. in CC) et tota terra Orientis mirabiliter est disposita et pro maiori parte in montanis sita et <sup>5</sup> in aliquibus locis hyems vix ab estate discernitur et distinguitur <sup>6</sup> et in aliquibus locis est multum frigidum et in al. <sup>7</sup> locis <sup>8</sup> secundum suum tempus est hyems et estas sicut in partibus istis <sup>9</sup> secundum situationem locorum in vallibus planicie vel montanis. nam frequenter in aliquibus locis in montanis in mense augusti nix reperitur, que a villanis in speluncis comprimitur et in paleis (C palijs, P pallis) ad forum deportatur; que a nobilibus emitur et in pelui (CC planis vasis) super mensas ad infrigidandum potum eorum ponitur; sed dum discooperitur (C OO P discooperiuntur), statim more suo perit et dissoluitur (pereunt et dissoluntur). sed communiter in omnibus partibus Orientis in estate pre inestimabili solis ardore penitus nil viriditatis (F viridis) potest crescere vel nasci (in estate—nasci om. in CC) nisi in aliquibus nemoribus vel vmbraculis vel iuxta fluentia in ortis (CC montis), in quibus tamen quater in septimana per omnia funditus irrigatur. sed septembre et octobre aduenientibus, sole ibidem paululum declinante, extunc gramina et huiusmodi viridia ibidem in campis communiter crescere incipiunt, sicut in partibus istis in marcio et aprili: et in hijs mensibus marcio et aprili in aliquibus locis segetes scinduntur et resecantur, sed communiter in maio, secundum locorum situationem. <sup>10</sup> sed iuxta <sup>11</sup> festum natiuitatis <sup>12</sup> ibidem ordeum <sup>13</sup> ibidem <sup>14</sup> et emunt ibidem ordeum in agris per mensuram; et venditores ordeum habent <sup>15</sup> ad hoc stabula specialia in campis in quibus equi et muli et animalia mittuntur quousque impinguantur. et vocatur ibidem ab incolis tempus circa natiuitatem domini "tempus ad herbas" in eorum lingua. <sup>16</sup> om. <sup>17</sup> quo <sup>18</sup> angelus domini tuuc <sup>19</sup> m. et via aliquantum longa <sup>20</sup> eciam aliquod frigus <sup>21</sup> extunc ibidem pastores per totam hyemem die nocteque de loco ad locum cum suis gregibus simul in pascuis permanserunt, prout adhuc ibidem faciunt in presentem diem. sed vt ad propositum redeatur. <sup>22</sup> dum itaque exiit edictum a Cesare Augusto <sup>23</sup> Herodes rex Iudee <sup>24</sup> add. vel rex Iudeorum natus, sed idem Cesar Augustus et Romani regnum Iudee et quamplurimas alias terras et prouincias vsque ad fines Indie, Persidis et Caldee sue potestati subiunguerant et potenter possederunt. vnde omnes homines in (omnibus) partibus Indie et Orientis, Caldee et Persidis optime sciuerunt quod Herodes alienigena a Cesare et Romanis rex Iudee fuit constitutus et non de semine regali vel Iudeorum natus.

ut<sup>1</sup> impleretur propheta Danielis dicentis<sup>2</sup> 'Cum venerit sanctus sanctorum, cessabit vncio vestra<sup>3</sup>'; et<sup>4</sup> illud patriarche Jacob 'Non auferetur sceptrum de Juda et dux &c, et ipse erit expectatio gentium' &c.<sup>5</sup>

Cap. VIII. Cvm itaque<sup>6</sup> Christus natus esset in Bethleem,<sup>7</sup> super<sup>8</sup> montem Vaus oriri visa est stella noua in modum solis radiantis et vniuersum mundum illuminantis, et paulatim in modum aquile super dictum<sup>9</sup> montem ascendit et per totum<sup>10</sup> diem in vno loco super illum<sup>11</sup> montem<sup>12</sup> immobilis permansit, ita quod cum ipsam<sup>13</sup> sol in meridie pertransiuit, quasi nulla erat distancia<sup>14</sup> inter<sup>15</sup> solem et ipsam stellam. sed ipsa<sup>16</sup> non<sup>17</sup> fuit formata prout in partibus istis solet depingi, sed habuit plurimos<sup>18</sup> longissimos radios<sup>19</sup> faculis ardenciores, et quasi aquila volitans et alis aerem verberans, sic<sup>20</sup> radij stelle circummouebantur; et ipsa stella habuit in se formam infantuli et desuper signum crucis; et audita est vox in stella dicens 'Hodie natus<sup>21</sup> est rex Judeorum, qui est expectatio gentium et dominator eorum; ite ad inquirendum<sup>22</sup> et adorandum eum' &c.

Cap. IX. <sup>23</sup>Vnde tunc homines<sup>24</sup> vtriusque sexus

<sup>1</sup> vt in ipsis temporibus quando deus homo fuit natus <sup>2</sup> qui inter alia sic ait <sup>3</sup> Verumtamen in partibus Orientis et vltamarinis adhuc Iudei in sua malicia perfidia et duricia perseuerant dicentes quod per longum tempus post natiuitatem Christi eorum vncio non cessasset, sed quamplurimos reges habuissent; sed non negant Herodem fuisse proslitum ex patre Iudeo et matre gentili Chananea procreatum. <sup>4</sup> vnde Christiani eorum perfidiam ex eorum patriarche Iacob propheta confundunt qui ait <sup>5</sup> et quamplurime alie questiones sunt inter Christianos et Iudeos in Oriente, de quibus per singula longum esset enarrare. sed vt ad propositum redeatur <sup>6</sup> add. vt supradictum est <sup>7</sup> in Bethleem in spelunca deus homo esset natus <sup>8</sup> extunc idem omnipotens deus qui semper prope est omnibus inuocantibus eum in veritate, ipsam stellam per Balaam prophetatam et per longissima retroacta tempora per duodecim astrologos ab Indis Persis et Caldeis super montem Vaus vt dictum est constitutos remote et anxie expectatam et obseruatam: hanc stellam eadem nocte et hora qua ipse deus homo fuit natus tunc super eundem montem Vaus in modum solis radiantis oriri fecit; et illuminauit vniuersum celi firmamentum <sup>9</sup> ipsum <sup>10</sup> totam illam <sup>11</sup> eundem <sup>12</sup> in primo intersticio aeris <sup>13</sup> om. <sup>14</sup> d. in claritate <sup>15</sup> inter ipsam stellam et solem. vnde quidam libri continent quod ipso die natiuitatis domini plures soles sunt visi, et ipso die nat. dom. (plures—dom. om. in CP) elapso hec stella ascendit sursum ad celi firmamentum. <sup>16</sup> ipsa stella <sup>17</sup> prout in partibus istis in ecclesijs depingitur non fuit formata <sup>18</sup> quamplurimos <sup>19</sup> om. in C <sup>20</sup> C sicut <sup>21</sup> Natus est hodie <sup>22</sup> eum et adorandum. <sup>23</sup> Ad roborandam ergo fidem gentium et ad confirmandam materiam et rem gestam, omnipotens deus cuius prouidencia in sui (CC sua) dispositione non fallitur, qui (pro)ut ait Paulus vocat ea que non sunt tanquam ea que sunt, ex sua prouidencia hoc egit et disposuit vt qui in veteri testamento vocem dederat ex asina Balaam hanc stellam prophetantis, quod etiam in inchoacione noui testamenti daret vocem ex stella per eundem prophetam Balaam gentibus prophetatam. vnde <sup>24</sup> vniuersi h.

\* MS. 10<sup>m</sup>

\* in

sexus illius regionis<sup>1</sup>, visa tam mirabili<sup>2</sup> stella et\* tali \* MS. ex  
 voce ex ipsa audita, vltra modum sunt<sup>3</sup> perterriti et  
 ammirati, et ipsam esse stellam-per Balaam prophe-  
 tatum<sup>4</sup> non dubitauerunt. et tunc<sup>5</sup> tres reges, qui in  
 partibus<sup>6</sup> Indie, Caldee et Persidis regnabant, de ipsa  
 stella informati\* et<sup>7</sup> per astrologos et<sup>8</sup> prophetas<sup>9</sup> \* informari  
 instructi, multum sunt gauisi, quod eorum<sup>10</sup> tempori  
 bus hanc stellam<sup>11</sup> videre meruerunt<sup>12</sup>. vnde hij tres  
 Reges<sup>13</sup>, per maximam<sup>14</sup> regnorum suorum distanciam  
 separati et quiuis de alio penitus ignarus<sup>15</sup>, cum ditissimis  
 muneribus veris et misticis ac nobilissimis ornamentis<sup>16</sup>,  
 ornatu regio cum<sup>17</sup> maximo<sup>18</sup> comitatu ad inquirendum<sup>19</sup>  
 et adorandum regem natum se preparauerunt<sup>20</sup>, et omnem  
 eorum expeditionem in bubus gregibus et iumentis<sup>21</sup>,  
 lectisternijs<sup>22</sup> et vtensilibus et<sup>23</sup> omnibus necessarijs<sup>24</sup>  
 copiose preire fecerunt<sup>25</sup>. nam consuetudo est in illis  
 regionibus<sup>26</sup>, quod cum principes atque domini cum<sup>27</sup>  
 multitudine incedunt, lectisternia<sup>28</sup> et omnia<sup>29</sup> vtensilia  
 ad cameram et [ad] coquinam pertinencia<sup>30</sup> portantur  
 cum eis in mulis et camelis<sup>31</sup>. Ceterum<sup>32</sup> de regnis et  
 terris istorum trium Regum<sup>33</sup> est sciendum quod tres  
 sunt Indie, quarum omnes regiones<sup>34</sup> pro maiori parte

<sup>1</sup> omnium illarum terrarum orientis parciem et regionum <sup>2</sup> mir. rara et insolita  
<sup>3</sup> fuerunt <sup>4</sup> B. prophetam gentilem prophetatam et a longis retroactis tempori-  
 bus desideratam et expectatam <sup>5</sup> extunc <sup>6</sup> p. et terris <sup>7</sup> et de ipsa <sup>8</sup> r. et  
 doctores et <sup>9</sup> prophcias <sup>10</sup> ipsorum <sup>11</sup> ipsam stellam tam longis ante tem-  
 poribus prophetatam <sup>12</sup> add. quam tam longissimis (P benignissimis, C benissimis)  
 temporibus omnes populi tam anxie expectauerunt et videre desiderauerunt.  
<sup>13</sup> r. gloriosi <sup>14</sup> nimiam et maximam eorum terrarum et r. d. <sup>15</sup> ignarus, sed vno  
 tempore de ipsa stella informati <sup>16</sup> o. et varijs et diuersis vestimentis ac <sup>17</sup> cum  
 equis mulis et camelis et (ac) thesauris infinitis et <sup>18</sup> maximo et ingenti comitatu  
 exercitibus (F exercitu) et apparatu p. out ornacius et nobilissimis potuerunt <sup>19</sup> ad i.  
 dominum et regem Iude rum natum et ipsum a. <sup>20</sup> add. prout vox de stella dixit  
 precepit et predicauit, et tanto nobiliss et honestius se preparauerunt quantum super  
 se regem alciorem natum cognouerunt quem inquirere et adorare proposuerunt.  
<sup>21</sup> armentis <sup>22</sup> cum alijs eorum l. <sup>23</sup> ditissimis et nobilissimis preparationis et  
<sup>24</sup> n. que ipsis et eorum exercitibus ac comitatu sufficere possent <sup>25</sup> add. in multi-  
 tudine quamplurimorum camelorum et iumentorum. <sup>26</sup> in Oriente et in omnibus  
 partibus vltamaricis, exceptis magnis ciuitatibus, quod in omnibus locis et villis sunt  
 quamplurima (om. in F) delectabilia hospicia et amena, in quibus pro maiori parte  
 omnia comestibilia et pabula et huiusmodi (om. in F) in optimo foro reperiuntur (F  
 sunt) <sup>27</sup> sed principibus et dominis qui cum aliqua <sup>28</sup> in ipsis non sunt commoda,  
 sed (om. in CC, F nec) l. <sup>29</sup> huiusmodi <sup>30</sup> (et) necessaria <sup>31</sup> (CC set F que ideo)  
 cum principibus et dominis (C P omnibus nobilibus) portantur in mulis iumentis et  
 camelis, nam communiter ibidem homines propter inestimabilem et intollerabilissi-  
 mum solis ardorem semper de nocte equitant ambulauit et vagantur. <sup>32</sup> CC Iterum  
<sup>33</sup> C CC P r. gloriosorum qui se itaque tam nobiliter ad inquirendum et (ad) ador-  
 andum dominum preparauerunt <sup>34</sup> terre et regiones

sunt insule, plene<sup>1</sup> horribilissimis paludibus, in quibus<sup>2</sup> crescunt arundines tam grosse\*<sup>3</sup> quod ex hijs<sup>4</sup> domus et naues construuntur; [et]<sup>5</sup> in istis terris et insulis nascuntur<sup>6</sup> herbe et bestie<sup>7</sup> speciales; ita quod valde<sup>8</sup> periculose et laboriose de vna insula vel terra<sup>9</sup> ad aliam peruenitur. vnde legitur quod Assverus regnavit per centum xx[v]<sup>10</sup> prouincias ab India vsque ad Ethiopiam.

Cap. X. In prima ergo India fuit regnum Nubie, in quo<sup>11</sup> regnavit Malchior<sup>12</sup>; cuius eciam<sup>13</sup> fuit regnum Arabie, in quo est mons Synay<sup>14</sup>, et mare rubrum per quod<sup>15</sup> de Ciria et Egipto<sup>16</sup> faciliter nauigatur. sed<sup>17</sup> Soldanus non permittit ne quis presbitero Johanni, domino Indorum<sup>18</sup>, litteras de regibus Christianorum deferat, vt\* conspiraciones eorum vitare possit<sup>19</sup>; simili<sup>20</sup> ratione presbiter Johannes cauet ne aliquis de suis<sup>21</sup> transeat ad Soldanum<sup>22</sup>; vnde<sup>23</sup> volentes ire ad Indiam\* circueunt<sup>24</sup> per Persidem†<sup>25</sup> viam<sup>26</sup> longam<sup>27</sup> et laboriosam. et<sup>28</sup> dicunt qui pertransierunt mare rubrum, quod fundus eius<sup>29</sup> sit rubeus<sup>30</sup>; vnde<sup>31</sup> aqua desuper tamquam<sup>32</sup> vinum rubeum apparet<sup>33</sup>, licet ipsa aqua sit coloris ut alia aqua<sup>34</sup>; et est salsa, et tam clara quod in fundo eius profundissimo<sup>35</sup> lapides vel pisces<sup>36</sup> discernuntur<sup>37</sup>;

<sup>1</sup> et omnes hee terre et regiones et insule (all this om. in F) sunt aquis (F plene aquis) et desertis ac serpentibus maximis et alijs animalibus periculosissimis et venenosissimis et paludibus horribilissimis (CC replete. et pal. hor. om. in F.)  
<sup>2</sup> F et crescunt ibidem <sup>3</sup> grosse et alte <sup>4</sup> ex eis in partibus illis <sup>5</sup> et sunt diuise et ab inuicem separate, et in vnaquaque istarum terrarum et regionum terris et insulis (t. et i. om. in F) <sup>6</sup> nascuntur et crescunt <sup>7</sup> h. et animalia ac bestie pre alijs sp.  
<sup>8</sup> vltra modum <sup>9</sup> terra regione vel insula <sup>10</sup> super CXXV <sup>11</sup> in quo temporibus natiuitatis domini <sup>12</sup> M. qui domino aurum obtulit <sup>13</sup> eciam inter alias terras <sup>14</sup> mons Sinai est situs <sup>15</sup> et per illud mare (rubrum); om. in CC <sup>16</sup> add. ad Indiam (CC Iudeam) <sup>17</sup> sed mercatores et alij homines nati de partibus cismarinis transire non permittuntur, quia Soldanus ab ista parte maris rubri in insulis fortissima habet castra in quibus captiui nobiles detinentur, et ab illis castris cauetur ne aliquis homo de partibus cismarinis natus ad partes et terras Indie (CC ad Medos) transeat ne quis <sup>18</sup> vel alijs regibus in India et Oriente aliquas l. <sup>19</sup> vel conspiraciones (faciat, om. in C CC F); sed homines incole de partibus vltimarum nati transire permittuntur, sed tamen de negocijs eorum quare transeant multum diligenter examinantur. <sup>20</sup> et eonue so presbiter Iohannes dominus Indorum ab alia parte maris rubri eciam habet castra fortissima de quibus eciam eodem modo cauetur ne <sup>21</sup> de partibus illis <sup>22</sup> ad dominum Soldanum in suum detrimentum <sup>23</sup> vnde fratres minores, augustinenses, carmelite et predicatores, et mercatores et alij homines de partibus cismarinis nati et ad partes Indie volentes ire <sup>24</sup> transeunt et circueunt <sup>25</sup> regnum Persarum <sup>26</sup> per viam <sup>27</sup> multum longam et tediosam <sup>28</sup> Sed peregrini et mercatores qui de India per mare rubrum transeunt dicunt <sup>29</sup> totus fundus maris rubri <sup>30</sup> tam rubeus <sup>31</sup> quod pre rubedine fundi desuper existens <sup>32</sup> aqua vt <sup>33</sup> appareat rubea (r. om. in F) <sup>34</sup> licet sit et (P vt) alterius aque coloris, F licet rubea non sit sed vt aqua alterius coloris <sup>35</sup> in profundissimo eius lacu (CC F loco) et fundo <sup>36</sup> v. p. vel alique alie res <sup>37</sup> bene discernantur

\* MS. gloriose

\* et

\* Iudeam

† Persidam



et<sup>1</sup> est circa quatuor vel quinque miliaria latum, et est forme triangularis, fluens ex oceano, et a latere eius laciore (!) vbi filij Israel sicco pede pertransierunt<sup>2</sup>. et ex ipso<sup>3</sup> alius fluuius effluit<sup>4</sup>, per quem de India nauigatur in Egiptum. tota eciam<sup>5</sup> terra Arabia<sup>6</sup> multum est rubea<sup>7</sup>, et pro maiori parte lapides<sup>8</sup> et plurima ligna regionis illius<sup>9</sup> et quidquid de illis<sup>10</sup> ibidem nascitur<sup>11</sup> rubeum est<sup>12</sup>; vnde in modum<sup>13</sup> tenuissimarum radicum ibidem aurum optimum inuenitur<sup>14</sup>; et eciam ibidem inuenitur in monte vena<sup>15</sup> smaragdina<sup>16</sup>, que nimis laboriose et artificialiter descinditur<sup>17</sup>. ista<sup>18</sup> terra Arabia quondam totaliter presbitero Johanni<sup>19</sup> pertinebat, nunc vero<sup>20</sup> pro maiori parte pertinet Soldano; sed tamen ut<sup>21</sup> mercimonia de India pacifice pertransire<sup>\*</sup> permittantur<sup>22</sup>, eciam<sup>23</sup> propter alias causas, Soldanus de ista terra<sup>24</sup> dat tributum presbitero Johanni vsque hodie<sup>25</sup> in presentem diem &c<sup>26</sup>.

\* MS. Vaus

\* pertransiero

Cap. XI. <sup>27</sup>In secunda India fuit regnum Godolie, in quo<sup>28</sup> regnauit Balthazar, qui thus<sup>29</sup> optulit domino; cuius eciam<sup>30</sup> fuit regnum<sup>31</sup> Saba, in quo specialiter<sup>32</sup> crescunt plurima<sup>33</sup> nobilissima aromata, et thus<sup>34</sup>, quod<sup>35</sup> stillat<sup>36</sup> ibidem<sup>37</sup> ex quibusdam<sup>38</sup> arboribus in modum gummi<sup>39</sup>.

\*<sup>40</sup>In tertia India fuit regnum Tharsis, in quo<sup>41</sup>

\* Cap. 12 in the MS.

<sup>1</sup> ff et ipsum mare rubrum est triangulariter formatum, et incidit et fluit in terram ex oceano (CC et oceanum), et est circa quinque vel quatuor miliaria (C P miliarium) latum in eius lacu (C CC loco) laciore (F et est locus laciore) vbi <sup>2</sup> transierunt quando Pharaon cum exercitu suo eos fuit insecutus et ibidem submersus <sup>3</sup> ipso mari rubro <sup>4</sup> e. qui incidit in Nylum fluuium Paradisi, qui fluuius (all this om. in P) transit per Egiptum, et per illum fluuium quamplurima ditissima et nobilissima mercimonia de Oriente et India transeunt in Egiptum Cyriam et Babiloniam et Alexandriam, que deinde (P de India, F de die in diem) per vniuersum mundum deportantur et deferuntur (om. in F). <sup>5</sup> Ceterum tota t. <sup>6</sup> C Arabica, CC in Arabia, F Arabie. add. in qua mons Sinai est situs <sup>7</sup> multum rubea <sup>8</sup> lapides pro maiori parte <sup>9</sup> quamplurima specialia (om. in CC) ligna que ibidem crescunt <sup>10</sup> talibus, F animalibus <sup>11</sup> nascitur vel crescit vel reperitur <sup>12</sup> est multum rubeum <sup>13</sup> in modum et formam <sup>14</sup> optimum et multum nimis aurum rubeum (CC optimum aurum multum nimis rubeum) reperitur <sup>15</sup> CC in monte bono smaragdus . . qui <sup>16</sup> reperitur <sup>17</sup> exciditur et multum diligenter a ministris Soldani custoditur. <sup>18</sup> et ista <sup>19</sup> pr. Ioh. totaliter <sup>20</sup> sed nunc <sup>21</sup> C P quod <sup>22</sup> transire permittantur pacifice <sup>23</sup> et <sup>24</sup> ex illa t. Arabie <sup>25</sup> cm. <sup>26</sup> sed vt ad propositum redeatur <sup>27</sup> Item in thus <sup>28</sup> e. inter alias terras <sup>29</sup> temporibus natiuitatis domini <sup>30</sup> domino <sup>31</sup> illud antiquum r. <sup>32</sup> plus quam in alijs partibus et terris Orientis spec. <sup>33</sup> quamplurima <sup>34</sup> et specialiter plus quam in alijs mundi partibus crescit ibidem thus <sup>35</sup> om. in C. F et <sup>36</sup> C P exstillat <sup>37</sup> om. <sup>38</sup> ex specialibus <sup>39</sup> add. et in alijs terris parum vel nil reperitur <sup>40</sup> Item in <sup>41</sup> temporibus natiuitatis domini

regnauit Jaspas mirram offerens<sup>1</sup>; cuius eciam<sup>2</sup> fuit insula Egriseula<sup>3</sup>, in qua<sup>4</sup> corpus beati Thome<sup>5</sup> quiescit, in qua plus quam alibi<sup>6</sup> crescit mirra, super<sup>7</sup> herbas in modum spicarum advstarum formatas, in maxima quantitate<sup>8</sup>. Istorum<sup>9</sup> igitur regnorum tres [Reges] ista munera ex fructibus terrarum suarum domino optulerunt, vnde Dauid: 'Reges Tharsis et Insule' &c., et eorum maiora regna<sup>10</sup> subticentur\*, nam<sup>11</sup> quilibet eorum duo regna possedit, Malchiar rex Nubie et Arabum, Balthazar rex Godolie et Saba, Jaspas rex Tharsis et Insule Egriseule—et regnum Tharsis nominatur<sup>12</sup>, quia ipsi\* Insule fuit annexum, ad differenciam<sup>13</sup> aliarum ciuitatum et insularum quarum<sup>14</sup> nomina inferius<sup>15</sup> exprimuntur. sed ut ad propositum redeatur.

\* MS. subticentur

\* ipse

\* r. ut

Cap. XII. Cvm<sup>16</sup> igitur hij tres Reges, vnde\* dictum est, preparati, quiuis de alio ignarus regnum suum exiisset, vnumquemque illorum cum comitatu suo stella eque precedebat et<sup>17</sup> cum euntibus ibat et cum stantibus stabat et de nocte non ut luna<sup>18</sup> sed ut sol radians<sup>19</sup> in virtute sua omnium<sup>20</sup> ipsorum itinera illuminabat. et in omnibus ciuitatibus et villis, que tunc<sup>21</sup> propter pacem non<sup>22</sup> claudebantur nocte, per quas

<sup>1</sup> qui domino mirram obtulit <sup>2</sup> e. inter alias diuersas terras <sup>3</sup> illa famosissima insula Egrisoulla (CC Grisculla) vocata (CC adds: alibi scribitur Egrisculla vel Egresilla vel Egriseula) <sup>4</sup> in q. nunc <sup>5</sup> Th. apostoli <sup>6</sup> eciam plus quam in alia mundi parte <sup>7</sup> et crescit s. <sup>8</sup> add. et dum in herbis maturescit, est tam mollis quod vestimentis transeuncium se connectit. et extunc quamplurime zone et corde per ipsas herbas trahuntur, et illis sicut cera mollis abstrahitur (et—abstr. om. in CC) et comprimitur (CC comprimuntur); et eodem modo et forma crescit (F in forma sicut) thimiana (C cynamonium et thimiana). <sup>9</sup> quapropter ex magna prouidencia et predestinatione diuina nouimus fore factum quod hij tres reges gloriosi Melchior Balthazar et Iaspas ex tribus terris illis in quibus munera (illa) crescebant que domino offerre debebant in (P ex) antiquo presagio prophetata (p. om. in CC) plus quam de eorum maioribus regnis debebant reges appellari. vnde ait Dauid Reges Tharsis et insule munera offerrent, reges Arabum et Saba dona adducent <sup>10</sup> maiorum regnorum nomina <sup>11</sup> nam tunc temporis ip-i reges gloriosi ex parte eorum regnorum et terrarum fuerunt binomij, nam Melchior (et terr.—Melchior om. in CC) rex Nubie et Arabum vocabatur (CC Melchior vocabatur), Balth. rex God. et Saba dicebatur (dic. om. in CC F) ac I. rex Th. et insule Eg. appellabatur (CC appellatur, F dicebatur) <sup>12</sup> C vocabatur <sup>13</sup> C CC deferenciam <sup>14</sup> eorum, F earum <sup>15</sup> specialiter <sup>16</sup> Postquam vt dictum est hij tres reges gloriosi itaque cum thesauris pompa (p. om. in CC) et ornamentis ac comitatu et diuersa expeditione se nobiliter in omnibus et per omnia preparassent (et) exeuntes fines regnorum suorum, quiuis de proposito et intencione alterius penitus ignarus propter multam et nimiam et longam inter eos et terras eorum distanciam, tamen vnumquemque regem et suum exercitum et comitatum et expeditionem stella <sup>17</sup> et stella. <sup>18</sup> l. vel stella. <sup>19</sup> et de—radians om. in CC <sup>20</sup> omnia <sup>21</sup> tunc temporis <sup>22</sup> die nocteque in vniuerso mundo (porte C) non c.

transierunt, [homines]<sup>1</sup> nimis fuerunt perterriti et ammirati, videntes<sup>2</sup> eis presentibus illis regibus de nocte esse diem, et magnitudinem exercituum expauebant; vnde<sup>3</sup> facti sunt homines isti pre ammiracione velud in exsthasi, et<sup>4</sup> de hijs diu postea colloquebantur. omnes<sup>5</sup> autem vie ignote, aque\*, deserta, paludes et montes istis tribus Regibus facte sunt in vias planas; et<sup>6</sup> nunquam nocte vel die quiescebant, sed ipsi<sup>7</sup> et exercitus eorum et iumenta absque cibo potu et pabulo vsque in Bethleem pervenerunt\*, et<sup>8</sup> tamquam vna dies eis esse videbatur. et sic deo et stella duce terciodecimo die natiuitatis domini orto\* iam sole Jherusalem<sup>9</sup> pervenerunt<sup>10</sup>. De tam celeri<sup>11</sup> eorum transitu multi mirantur<sup>12</sup>; sed, prout dicit Gregorius in omelia: 'Si diuina operacio humana ratione comprehendi posset, non esset ammirabilis, nec fides habet meritum, cui humana ratio prebet experimentum.' nam deus qui<sup>13</sup> Abacuk<sup>14</sup> de Judea in Babilonem duxit<sup>15</sup> et confestim in<sup>16</sup> locum suum restituit<sup>17</sup>, hos<sup>18</sup> tres Reges ab Oriente in Bethleem<sup>19</sup> perducere erat potens absque<sup>20</sup> aliquo impedimento; et<sup>21</sup> sicut Abacuk, seris clausis, Danieli pran-

\* MS. eque

\* permanserunt

\* ortho

<sup>1</sup> de nocte (C de nocte, et) videbatur eis esse dies. vnde homines inhabitatores omnium illarum ciuitatum et locorum per quas et que itaque de nocte transierant, vltra modum fuerunt p. et a. <sup>2</sup> nam viderunt reges et maximos exercitus et comitatus cum maxima milicia (F milicione C militacione CC ambicione) et expedicione per eos (p. e. cm. in CC) transire quibus per omnem eorum viam de nocte erat dies, nescientes vnde venerunt aut quo tenderunt (C CC tenderent), et de mane videbant terram in locis eorum vestigijs equorum et iumentorum conculeatam, <sup>3</sup> vnde omnes homines per quos itaque transierunt facti sunt sicut in extasi, <sup>4</sup> et ex (CC de) hijs maxima questio fuit in populis vniuersis temporibus longis. <sup>5</sup> Et postquam hij tres reges gloriosi de finibus (F P fines) regnorum snorum sunt egressi et (de—et om. in C) ad alias terras et regiones (ignotas) peruenerunt, extunc per omnes aquas deserta montes planicies valles et palludes horribilissimas absque aliquo impedimento transierunt, sed erant eis omnia praua indirecta et aspera in vias planas; <sup>6</sup> et nusquam de die vel nocte quiescebant vel hospicia capiebant, <sup>7</sup> sed tam ipsi quam eorum exercitus et expedicio et eorum equi et omnia eorum animalia et iumenta <sup>8</sup> et ipsis omnibus in via nisi vna dies vniuersum (tempus F) videbatur. <sup>9</sup> de terris et regnis suis in Ih. <sup>10</sup> add. de quo nulli dubium (sit) nam adhuc Mariam et infantulum Ihesum in loco et spelunca qua natus fuerat in presepio inuenerunt. <sup>11</sup> et de tam breui et celeri <sup>12</sup> multi libri mirantur (CC narrat): nam aliqui libri dicunt eos in dromedarijs (CC in die meridiano), et alij libri dicunt per hunc et illum modum in Iherusalem et Bethleem eos tam breuiter et celeriter peruenisse; de quibus est sciendum, prout dicit in omelia Greg. <sup>13</sup> ipse deus qui in veteri testamento <sup>14</sup> Ab. prophetam <sup>15</sup> et Caldeam ad Danielem in lacum leonum vltra centum dietas in exitu et reditu cum capillo duxit (C F P et reduxit) <sup>16</sup> ipsum in <sup>17</sup> restituit et reduxit <sup>18</sup> ipse (namque) idem deus instante nouo testamento ipsos t. r. <sup>19</sup> de Oriente et Caldea in tredecim diebus in Iudeam <sup>20</sup> in simili (CC & similiter) absque <sup>21</sup> et ipse deus cuius virginis partum idem Abacuc in medio duum animalium expauit, sicut ipse eciam in signo et typo huius partus

dium in lacum [leonum] intulit, ita Christus de virgine nascendo clauso matris vtero processit ad humanos oculos, et sicut tres pueros in camino ignis non tetigit, sic beata virgo dominum\* genuit et intacta permansit; et vniuersa<sup>1</sup> que deus in veteri testamento in<sup>2</sup> prophetis predixit et in signis presignauit, in nouo per partum virginis adimpleuit &c.

\* r. deum

Cap. XIII. Potuisset quidem<sup>3</sup> deus hos tres Reges<sup>4</sup> ab<sup>5</sup> Oriente in Judeam in momento sicut Abacuc perduxisse. sed\*, licet<sup>6</sup>, semetipsum exinan[i]endo, in<sup>7</sup> tanta pro nobis paupertate homo deus natus est, tamen suam<sup>8</sup> natiuitatem voluit omnibus demonstrare miraculose et<sup>9</sup> gloriose &c.

\* MS. et

Cap. XIV. Cum itaque hij tres Reges<sup>10</sup> quiuis ex suo itinere<sup>11</sup> ciuitati Jherusalem ad duo miliaria propinquarent, tunc<sup>12</sup> nebula densa et caligo tenebrosa vniuersam terram cooperuit<sup>13</sup>, et in ipsa caligine<sup>14</sup> stellam amiserunt; vnde Ysayas<sup>15</sup> 'Surge illuminare Jherusalem' &c.<sup>16</sup> vsque 'caligo populos'\*. tunc<sup>17</sup> Malchiar<sup>18</sup> primus† cum suis<sup>19</sup> iuxta Jherusalem venit in<sup>20</sup> montem Caluarie, in quo<sup>21</sup> crucifixus est dominus; et<sup>22</sup> in nebula et caligine resedit nutu domini<sup>23</sup>. et erat tunc<sup>24</sup> mons Caluarie locus<sup>25</sup> in quo scelerati puniebantur<sup>26</sup>, et iuxta

\* MS. orietur dominus † primum

virginis seris et claustris non apertis Danieli in lacum leonum prandium attulit et portauit, itaque ipse idem deus instante nouo testamento per natiuitatem suam ad humanos oculos clauso virginis vtero infracto (F intacto, O in facto, om. in CC) exiuit, et post suam resurrectionem ad suos discipulos ianuis clausis intrauit; et sicut Daniele et suos socios (O F P Danieli et suis s.) in camino (ignis) positos (C F P positos) ignis non lesit (P nocuit) nec odor fumi vel ignis erat in eis, sic istorum trium regum gloriosorum temporibus b. virgo Maria deum et hominem genuit et intacta permansit. <sup>1</sup> et si diligenter scriptura perscrutatur, omnia <sup>2</sup> per Danielem Abacuc Ysaïam (et) Micheam et alios seruos suos prophetas in typo promisit et ostendit, hec idem deus instante nouo testamento in hijs et cum hijs tribus regibus gloriosis, primicijs gencium in (MSS. et) eorum vocatione et primicijs ex gentibus virginum misericorditer et totaliter (CC corporaliter) factis adimpleuit et confirmauit. <sup>3</sup> enim <sup>4</sup> r. et eorum exercitus <sup>5</sup> sicut Abacuc in momento de <sup>6</sup> licet ipse omnipotens deus ut exinaniret semetipsum <sup>7</sup> pro nobis in voluntaria paupertate humanitate et fragilitate fuerat natus <sup>8</sup> ipsam suam <sup>9</sup> et cum sua deitatis et maiestatis potencia omnibus in celis et in terris gloriose reuelare. sed vt ad propositum redeatur. <sup>10</sup> r. gloriosi <sup>11</sup> ex it. suo cum suo exercitu expeditione et comitatu <sup>12</sup> extunc <sup>13</sup> c. terram <sup>14</sup> nebula et c. <sup>15</sup> ait Ysaïas <sup>16</sup> quia venit lumen tuum et gloria domini super te orta est: quia ecce tenebre cooperient terram et caligo populos &c. <sup>17</sup> et cum ipsi tres reges, vt supra dictum est, quiuis cum suo comitatu expeditione et exercitu ex speciali itinere prope Iherusalem venissent, extunc <sup>18</sup> M. rex Nubie et Arabum <sup>19</sup> cum suo exercitu primus <sup>20</sup> et iuxta <sup>21</sup> super quem postmodum <sup>22</sup> om. <sup>23</sup> dei <sup>24</sup> tunc temporis <sup>25</sup> rupis per se circa duodecim gradus (F P graduum) altus, super quem <sup>26</sup> p.ectebantur et interficiebantur

hunc montem erat triuium: vnde ibidem propter nebulam<sup>1</sup> et vie ignoranciam Malchiar<sup>2</sup> remansit<sup>3</sup>; vnde postmodum<sup>4</sup> presbiter Johannes et alij principes de Nubia<sup>5</sup> ex hac rupe<sup>6</sup> montis Caluarie paruam cappellam exsculpere<sup>\*7</sup> fecerunt, quam in honorem \* MS. exsculpere Christi<sup>8</sup> et matris eius<sup>9</sup> et trium Regum dedicauerunt<sup>10</sup>, et<sup>11</sup> que dicitur Capella Nubianorum. et cum ibidem, ut dictum est, Malchiar<sup>12</sup> parum in nebula et caligine<sup>13</sup> resedisset, Balthazar<sup>14</sup>, rex Godolie et Saba, venit cum exercitu suo<sup>15</sup> ex itinere speciali et iuxta montem Oliucti in villa parua [que ibidem Galilea vocabatur] resedit in tenebris &c.<sup>16</sup>

Cap. XV. Cum itaque hij duo Reges<sup>17</sup> in locis supradictis in caligine<sup>18</sup> subsistebant, extunc paulatim nebule<sup>19</sup> ascendebant<sup>20</sup>. sed stella non apparuit; vnde dum se prope ciuitatem esse vidissent, tunc<sup>21</sup> quibus rex, de alio adhuc ignarus, versus ciuitatem pergebat<sup>\*22</sup>, \* MS. pergeret B. pergebat et cum<sup>23</sup> venissent ad triuium iuxta montem Caluarie, tunc<sup>24</sup> Jasper [rex] Tharsis et insule Egriseule cum exercitu suo supervenit: et sic<sup>\*</sup> in hoc triuio hij tres Reges<sup>25</sup> \* MS. & conuenerunt. et licet se nunquam mutuo<sup>26</sup> vidissent, tamen pre gaudio in oscula mutuo ruerunt<sup>27</sup>, et quamuis essent diuersorum<sup>28</sup> ydeomatum<sup>29</sup>, tamen cuilibet<sup>\*30</sup> \* quilibet

<sup>1</sup> n. et caliginem <sup>2</sup> M. cum suis <sup>3</sup> r. nec vterius plus (F pro tunc) processit. <sup>4</sup> et propterea postmodum, cum (om. in CC F) venerabilis Helena ipsum montem Caluarie et sepulcrum Christi et alia loca sancta in vna comprehendit ecclesia, extunc (CC et tunc) postmodum <sup>5</sup> de regno Nubie quo Melchior erat rex <sup>6</sup> rupe durissima <sup>7</sup> laboriose exc. <sup>8</sup> dei <sup>9</sup> sue m. <sup>10</sup> d. et consecrauerunt in memoriale sempiternum <sup>11</sup> et illa capella pertinet solummodo Christianis de regno Nubie qui ibidem Nubiani vocantur, et illis est solummodo (et) specialiter deputata et vocatur ibidem capella trium regum Nubianorum in presentem diem; sed nunc Sarraceni ianuas ipsius capelle lapidibus obstruxerunt; et illa capella est subtus montem Caluarie excisa. <sup>12</sup> Ceterum postquam Melchior rex Nubie et Arabum itaque cum suo exercitu iuxta montem Caluarie <sup>13</sup> c. parum <sup>14</sup> extunc in eadem nebula et caligine B. <sup>15</sup> cum s. e. venit <sup>16</sup> et remansit. Et de eadem parua villa multum loquitur (CC F locuntur) euangelista (CC F euangeliste) et (CC in) sacra scriptura, nam in ea apostoli et discipuli ante resurrectionem domini et post propter metum Iudeorum extra ciuitatem Iherusalem semper secreta conuenire consenerunt, et in ipsa parua villa dominus post resurrectionem suam discipulis suis sepius apparuit—vnde dicit scriptura Precedet vos in Galileam, ibi eum videbitis &c.—et plurima alia de hac parua villa sacra narrat scriptura. sed est alia terra, que est principatus, que etiam vocatur Galilea, et distat a Iherusalem ad tres dietas vel circa. sed vt ad propositum redeatur. <sup>17</sup> r. Melchior et Balthazar <sup>18</sup> in nebula et caligine et tenebris <sup>19</sup> nebula et caligo sursum <sup>20</sup> ascendebat <sup>21</sup> extunc <sup>22</sup> cum exercitu suo viam versus ciuitatem arripuerunt <sup>23</sup> C F P dum <sup>24</sup> extunc <sup>25</sup> et itaque hij tres reges gloriosi cum omnibus eorum exercitibus et expeditionibus quibus de terris et regnis suis ex via speciali in hoc triuio c. <sup>26</sup> vnus nunquam alterius personam vidisset <sup>27</sup> tamen in oscula et amplexus insimul pre gaudio ruebant <sup>28</sup> d. essent <sup>29</sup> y. et linguarum. <sup>30</sup> vnicuique

videbatur quod alter suam lingwam<sup>1</sup> loqueretur, et cum exposita<sup>2</sup> sibi mutuo causa sui itineris in proposito concordassent, multum<sup>3</sup> leciiores et ardenciores effecti<sup>4</sup> sunt, et extunc nebula<sup>5</sup> iam<sup>6</sup> totaliter abscesserat<sup>7</sup> et<sup>8</sup> orto \* iam sole ciuitatem Jherusalem intrauerunt, et cognito<sup>9</sup> quod illa esset Jherusalem<sup>10</sup> quam patres eorum quondam<sup>11</sup> destruxerunt, gauisi sunt<sup>12</sup>, sperantes<sup>13</sup> se<sup>14</sup> in ea regem<sup>15</sup> inuenire. sed de<sup>16</sup> improuiso eorum<sup>17</sup> introitu Herodes et tota<sup>18</sup> ciuitas est turbata<sup>19</sup>; nam tantus erat eorum exercitus<sup>20</sup> quod eos in ciuitate<sup>21</sup> capere non poterant, sed pro magna<sup>22</sup> parte extra ciuitatem manserunt et quasi obidione eam<sup>23</sup> circumdederunt<sup>24</sup>—vnde<sup>25</sup> Ysayas: ‘Fortitudo gencium venerit [tibi], inuendacio camelorum<sup>26</sup>’ &c., vsque ‘annunciantes omne pecus Cedar.’ ipsi enim<sup>27</sup> multitudinem<sup>28</sup> pecorum<sup>29</sup> secundum consuetudinem sue patrie<sup>30</sup> preire fecerunt. Et de arietibus<sup>31</sup> Nabaioth in partibus illis adhuc vndique<sup>32</sup> permanserunt; et sunt magni arietes, qui \* omnem pinguedinem quam alij arietes<sup>33</sup> in posterioribus corporis habere solent<sup>34</sup>, ipsi<sup>35</sup> habent in cauda et parum<sup>36</sup> habent in corpore; et latitudo caude<sup>37</sup> extendit se iuxta latitudinem coxarum et longitudo vltra medietatem crurium<sup>38</sup> posteriorum<sup>39</sup>; et<sup>40</sup> reperitur quandoque<sup>41</sup> aries<sup>42</sup> qui cum est excoriat, cauda<sup>43</sup> plus ponderat quam reliqua pars corporis vel medietas<sup>44</sup>. et ex istorum arietum genere venerunt<sup>45</sup> arietes siluestres, qui sunt multum fortes et

\* MS. ortho

[Is. cō, 6]

\* quod

<sup>1</sup> F lingua sua, CC loquelam suam <sup>2</sup> et cum vnusquisque alteri causam sui itineris exposuisset et in hijs per omnia c. <sup>3</sup> extunc m. <sup>4</sup> in eorum negocijs sunt e. <sup>5</sup> n. et caligo <sup>6</sup> om. <sup>7</sup> abscessit <sup>8</sup> et itaque exinopinato et improuiso <sup>9</sup> et cum ipsi tres reges cognouissent <sup>10</sup> ciuitas Ih. regalis <sup>11</sup> quam antea olim predecessores eorum et Caldei sepius obsederunt et destruxerunt <sup>12</sup> multum sunt gauisi <sup>13</sup> CC suspicantes <sup>14</sup> om. <sup>15</sup> r. Iudeorum natum <sup>16</sup> de tam forti et valido et inopinato et i. <sup>17</sup> ipsorum <sup>18</sup> vniuersa <sup>19</sup> t. et commota (F eum eo) <sup>20</sup> e. expeditio et comitatus <sup>21</sup> intus ciuitas . . poterat <sup>22</sup> maiori <sup>23</sup> eam quasi o <sup>24</sup> circumuallauerunt et totaliter c. <sup>25</sup> vnde inter alia ait <sup>26</sup> operiet te, dromedarij Madian et Effa, omnes de Saba venient aurum et thus deferentes et laudem domino annunciantes, omne pecus Cedar congregabitur tibi, arietes Nabaioth ministrabunt tibi. <sup>27</sup> vnde est sciendum prout est supradictum, quod ipsi tres reges <sup>28</sup> omnem expeditionem suam in multitudine <sup>29</sup> pecorum diuersorum <sup>30</sup> prout in partibus illis est consuetudinis <sup>31</sup> generibus arietum <sup>32</sup> vndique communiter <sup>33</sup> qui—ar. om. in CC <sup>34</sup> intus habent (CC corpus nimis habent) <sup>35</sup> hanc pinguedinem ipsi arietes Nabaioth habent (all this om. in CC) <sup>36</sup> et quasi parum vel nichil <sup>37</sup> ipsius caude <sup>38</sup> CC aurium <sup>39</sup> C posterioris <sup>40</sup> et aliquando <sup>41</sup> om. <sup>42</sup> talis aries <sup>43</sup> quod cauda <sup>44</sup> m. eius <sup>45</sup> deuenerunt

pingwes,<sup>1</sup> habentes magna cornua<sup>2</sup> et pilos ut capriolus<sup>3</sup>, et dum a canibus tenentur, penitus se nil mouent<sup>4</sup> &c.

Cap. XVI\*. Cvm<sup>5</sup> itaque hij tres Reges Jherusalem intrauerunt tempore Herodis regis, tunc<sup>6</sup> hij tres [Reges] de rege Iudeorum nuper nato ab omnibus in ciuitate querebant<sup>7</sup>, vnde ewangelium<sup>8</sup> 'Cum natus esset' &c.<sup>9</sup> per totum. &c.

\* From here the Chapters are not numbered.

Cap. XVII. Qvare autem<sup>10</sup> isti tres Reges prius Jherusalem<sup>11</sup> quam Bethleem<sup>12</sup> intrauerunt<sup>13</sup>, diuerse sunt cause<sup>14</sup>. vna est autem causa<sup>15</sup> quare Herodes et ciues<sup>16</sup> turbati sunt audita interrogacione magorum<sup>17</sup>, quia<sup>18</sup> Herodes erat proselitus et alienigena et hij de remotissimis partibus Orientis venerunt adorare: et sic\* Herodes timuit per nouum et verum regem de regno expelli; plus<sup>19</sup> vero timuit per concertacionem regis veri et regis alienigene terram devastari. sed maior

\* MS. &c

<sup>1</sup> magni et pingues et fortes    <sup>2</sup> magna c. grossa    <sup>3</sup> et in maximis turmis insimul incedunt et venantur et capiuntur cum canibus et leopardis, et dum venantur et currunt per ventum per maximum spacium audiuntur, sed <sup>4</sup> m. vel defendunt, licet multum sint fortes. sed vt ad propositum redeatur <sup>5</sup> In diebus illis cum itaque hij tres reges, vt dictum est, cum eorum exercitu Iherusalem intrauerunt, tunc Herodes erat ibidem presens Ierosolimis, et erat ibidem a Cesare et Romanis rex Iudee constitutus, et etate annosus <sup>6</sup> extunc <sup>7</sup> q. et interrogabant <sup>8</sup> ait ewangelista <sup>9</sup> Ihesus in Bethleem in diebus Herodis regis Iudee, ecce magi venerunt ab oriente Iherusalem dicentes: Vbi est qui natus est rex Iudeorum? vidimus enim stellam eius in oriente et venimus adorare eum. audiens autem Herodes turbatus est, et omnis Ierosolima cum illo, et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis vbi Christus nasceretur. at illi dixerunt: In Bethleem Iudee; sic enim scriptum est per prophetam: Et tu Bethleem terra Iuda nequaquam minima es in principibus Iuda: ex te enim exiit dux qui regat populum meum Israel. tunc Herodes clam vocatis magis diligenter didicit ab eis tempus stelle que apparuit eis: et mittens eos in Bethleem dixit: Ite et interrogate diligenter de puero, et cum inueneritis renunciate michi, vt et ego veniens adorem eum. qui cum audissent regem, abierunt. et ecce stella quam viderant in oriente antecedebat eos, vsque dum veniens staret supra (domum) vbi erat puer. videntes autem stellam gauisi sunt gaudio magno valde. et intrantes domum inuenerunt puerum cum Maria matre eius, et proidentes adorauerunt eum et apertis thesauris suis obtulerunt ei munera aurum thus et mirram. <sup>10</sup> De hoc quare <sup>11</sup> in Ih. <sup>12</sup> in B. <sup>13</sup> venerunt <sup>14</sup> multi libri diuersimode declarant et exponunt; de quibus (om. in CC) quamplurime cause sunt scripte, de quibus per singula longum esset enarrare. <sup>15</sup> sed iuter ceteras causas erat vna <sup>16</sup> ciuitas <sup>17</sup> propter introitum ipsorum trium regum fuit turbata, quia videbant ipsos reges esse et eorum exercitum de Oriente et Caldee, qui (CC quia) ex permissione diuina ipsam ciuitatem ab antiquo sepis et terram Iudee obsederant et destruxerant et eius reges fuerant persecuti; (item) quod hij reges Iudeorum nuper nouiter et breuiter natum ex remotissimis terris et longinquissimis partibus Orientis et Caldee ad adorandum peruenerunt; <sup>18</sup> et quia Herodes erat proselitus et alienigena, a Cesare et Romanis rex Iudee constitutus, de eius expulsu Herodes et Iudei timuerunt, et de eorum vero rege nouiter nuper nato quem alij reges adorare venerunt, non curauerunt. <sup>19</sup> plus—devastari om.

causa fuit<sup>1</sup>, vt scribe Judeorum<sup>2</sup>, natiuitatis dominice locum ex scripturis presciantes<sup>3</sup> et indicantes<sup>4</sup>, nullam deinde<sup>5</sup> possent excusacionem pretendere<sup>6</sup> ad eorum perfidiam ab omnibus detestandam et fidem gentium roborandam; vnde<sup>7</sup> Gregorius in omelia<sup>8</sup>: 'Judeos bene<sup>9</sup> Ysaac cum Jacob filium suum benediceret figurabat'<sup>10</sup>.

Cap. XVIII. Cvm itaque hij tres Reges de loco natiuitatis regis Judeorum nuper<sup>11</sup> nati per Herodem, scribas et doctores legis<sup>12</sup> plenius essent informati et recedentes<sup>13</sup> essent egressi Jherusalem, iterum<sup>14</sup> stella eis apparuit [et]<sup>15</sup> vsque in Bethleem antecessit<sup>16</sup>. et in eodem<sup>17</sup> itinere iuxta locum vbi pastoribus<sup>18</sup> angelus<sup>19</sup> Christum natum nunciauit, eosdem<sup>20</sup> pastores hij Reges viderunt, qui ipsis<sup>21</sup> dixerunt quod in tali fulgore<sup>22</sup> angelus domini<sup>23</sup> ipsis apparuit qui eis natiuitatem domini nunciauit, et omnia que<sup>24</sup> ab angelis audiuerunt et que in Bethleem viderunt<sup>25</sup>, narrauerunt<sup>26</sup>; que ipsi Reges<sup>27</sup> auide et libentissime audiuerunt<sup>28</sup>, et ex hijs<sup>29</sup> verbis et pastorum testimonio<sup>30</sup> multum sunt gauisi et de allocucione<sup>31</sup> stelle et voce ex ea audita iam nil penitus<sup>32</sup> hesitauerunt<sup>33</sup>. volunt<sup>34</sup> enim quidam libri in

<sup>1</sup> sed maior causa fuit quod ipsi tres reges amissa stella ex prouidencia diuina Iherusalem ex improviso coacti intrauerunt (CC coacte moram fecerunt): quia Iherusalem fuit ciuitas regalis et reges Iudei actu semper in ea habitauerunt et doctores in lege et scribe cum propheticis scripturis (P F in prophetis et scripturis) semper specialiter in ea presentes fuerunt, <sup>2</sup> vt ipsi Iudei et scribe <sup>3</sup> natiuitatem domini et eius natiuitatis locum presciantes <sup>4</sup> om. <sup>5</sup> deinceps <sup>6</sup> possent pretendere vel habere excusacionem <sup>7</sup> nam <sup>8</sup> sic ait <sup>9</sup> I. profecto bene <sup>10</sup> presignauit, qui caligans oculis et prophetizans in presenti filium non vidit, cui tamen in posterum multa preuidit. quia nimirum Iudei prophete spiritum erant pleni, sed ceci, quia eum de quo in futuro multa predixerunt, tunc in presenti (C presepi) positum non cognouerunt; nam (CC iam) Christum natum despexerunt quem ante nasciturum longe prescuerunt, et non solum quod nasceretur prescuerunt sed etiam locum vbi nasceretur Herodi demonstrauerunt, vt ipsa eorum sciencia (MSS. sententia) fieret ipsis in testimonium damnacionis et nobis in adiutorium credulitatis. sed vt ad propositum redeatur. <sup>11</sup> nuper nouiter <sup>12</sup> Iudeorum, P Iudeos <sup>13</sup> et cum eorum exercitu et expeditionibus ab Herode et Iherusalem recessissent et ciuitatem e. e. <sup>14</sup> extunc more solito et priori iterum eis <sup>15</sup> et eos sicut prius <sup>16</sup> a. que distat a Iherusalem ad duo parua miliaria illius patrie <sup>17</sup> ipso <sup>18</sup> iuxta eundem locum (et) (eosdem) pastores (erant C P) quibus <sup>19</sup> angelus domini (apparuit et C) cum multitudine celestis milicie in magna claritate natiuitatem domini annunciauit, <sup>20</sup> iuxta hos pastores ijdem tres reges (all this om. in CC) cum eorum exercitu transierunt; <sup>21</sup> et ipsi pastores cum vidissent stellam, statim accurrerunt (C F occurrerunt) et dixerunt <sup>22</sup> f. et claritate ipsis ang. <sup>23</sup> om. <sup>24</sup> que ipsis ab angelo dicta fuerunt et que <sup>25</sup> secundum dictum (angeli) in Bethleem viderunt et audierunt et facta fuerunt, <sup>26</sup> per omnia narrauerunt. <sup>27</sup> r. et eorum exercitus <sup>28</sup> a. et verba diligenter considerauerunt <sup>29</sup> om. in CC F P <sup>30</sup> testimonio pastorum <sup>31</sup> CC illuminacione, F apparicione <sup>32</sup> penitus nil <sup>33</sup> hesitabant <sup>34</sup> C dicunt



Oriente quod vox ex stella audita fuit<sup>1</sup> etiam vox angeli qui ipsis<sup>2</sup> pastoribus natiuitatem domini nunciavit<sup>3</sup>; et dicunt quidam<sup>4</sup> quod angelus qui filios<sup>5</sup> Israel de Egipto egressos<sup>6</sup> in columna ignis<sup>6</sup> et nubis<sup>7</sup> precessit, etiam<sup>8</sup> idem angelus existit qui tres Reges in stella antecessit<sup>9</sup>. hec<sup>10</sup> due partes, sc. reges et pastores, fuerunt duo parietes qui ex diuerso uenerunt<sup>11</sup>; positus<sup>12</sup> autem in medio lapis angularis utrumque<sup>13</sup> connexit. isti, scilicet pastores, fuerunt primicie Iudeorum, et isti, sc. reges, erant primicie gentium &c.

Cap. XIX. Cvm itaque hij tres Reges<sup>14</sup> datis pastoribus<sup>15</sup> muneribus ab eis<sup>16</sup> recessissent et iuxta Bethleem se esse cognouissent, tunc<sup>17</sup> se regalibus vestibus<sup>18</sup> et<sup>19</sup> ornamentis, prout honestius<sup>20</sup> poterant, diligenter preparabant. et iterum stella<sup>21</sup> precedebat, et quanto magis Bethleem appropinquabant, tanto magis stella in sua uirtute<sup>22</sup> fulgebat. et sic<sup>23</sup> eadem die<sup>24</sup> in Bethleem hora quasi sexta pervenerunt<sup>25</sup>: et statim supra<sup>26</sup> aream<sup>27</sup>

\* MS. filijs

\* MS. &amp;

\* MS. aream

<sup>1</sup> F P fuerit <sup>2</sup> etiam pastoribus et ipsis (F per ipsos) regibus <sup>3</sup> annunciauit <sup>4</sup> etiam Iudei (CC modo) in Oriente conuersi quod credatur inter Iudeos <sup>5</sup> post egressionem de E. <sup>6</sup> cum columna ignea <sup>7</sup> et n. om. <sup>8</sup> ff. quod idem (erat C) angelus cuius vox ex stella audiebatur (fuit CC, et C CC) etiam cum stella ipsos tres reges antecessit; <sup>9</sup> nam cum ipsi reges itaque cum pastoribus loquerentur, stella magis ac magis in sua claritate fulgebat. <sup>10</sup> ff. Et prout ait Fulgencius in suo sermone, hec <sup>11</sup> v. et lapidem qui factus est in caput anguli, in uirtute fidei agnouerunt. vnus paries uenit ex Iudeis et alter ex gentibus: (qui) longe a se (et) diuersa (CC diuisi) erant quoniam diuersa credebant <sup>12</sup> CC positus est <sup>13</sup> qui ad se utrumque parietem adduceret et utrumque vno nomine nuncuparet ut essent (CC essentque) vnum nomine vocabuli qui erant in vna gracia sacramenti; per Christum enim qui est pax nostra faciens utrumque vnum, Iudei et gentiles facti sunt vnum. ad lapidem ergo angularem uterque paries uenit, et verum angulum ueritas (CC uerus angulus) fidei fecit. horum parietum (CC fecit h. parietem.) vnus adductus est quando pastoribus Iudeis Christum natum angelus nunciavit, et alter paries adductus est quando (pastoribus—quando om. in CC) gentilibus magis nouum sidus apparuit. illi sc. pastores fuerunt (et sunt) primicie Iudeorum, et isti sc. tres Reges fuerunt (et sunt) primicie gentium; et illi sc. pastores de proximo sunt adducti, et isti sc. reges de longe sunt adducti; prope enim erant Iudei qui Christum colebant, et longe erant gentes qui ydolis seruiebant. hoc itaque (CC F vtiq) significabant pastores qui nascente Christo prope sunt inuenti, et magi qui de longinquissimis partibus Orientis sunt adducti, qui tamen inuenientes, licet Iudei non essent, tamen regem Iudeorum professi sunt et ipsum ad adorandum (se) uenisse dixerunt, prout dicit euangelista. sed ut ad propositum redeatur. <sup>14</sup> r. cum comitatu et exercitu eorum a pastoribus <sup>15</sup> eis <sup>16</sup> om. <sup>17</sup> extunc <sup>18</sup> vestimentis <sup>19</sup> et alijs <sup>20</sup> nobiliter et honestius <sup>21</sup> eos stella <sup>22</sup> C CC claritate <sup>23</sup> CC om. sic <sup>24</sup> quando hij tres reges a Iherusalem hora prima recedebant, extunc (C et sic eadem die hora prima erat quando hij tres reges a Ih. recedebant et) <sup>25</sup> perueniebant et per plateam de qua supradictum est, que ibidem platea cooperta vocabatur, transierunt, in cuius fine erat tugurium (in quo panes vendebantur C CC) et spelunca in qua (C CC in qua spelunca) Christus fuit natus <sup>26</sup> F C super

que erat ante tugurium, in qua<sup>1</sup> panes vendebantur, stella stetit immobilis; et infra muros lapideos et fictiles<sup>2</sup> per modicum intervallum stella cum tanta et tali<sup>3</sup> claritate et fulgore se dimersit quod<sup>\*</sup> omnia in tugurio et spelunca fuerunt illuminata, et iterum mox in aerem sursum ascendit et supra locum immobilis stetit; sed splendor eius immensus in spelunca remansit. et prout ayt Ewangelista 'Et intrantes domum invenerunt puerum<sup>4</sup> &c.' vsque 'mirram.' Et exinde venit<sup>5</sup> in consuetudinem in partibus illis quod nullus vacuis manibus et absque terre osculacione ante pedes<sup>6</sup> Soldani vel alicuius regis in Oriente ipsis loqui possit<sup>\*7</sup>; vnde fratres mendicantes<sup>8</sup> ibidem<sup>†9</sup> offerunt eis poma vel<sup>10</sup> pira, allegantes quod eis aurum vel argentum non licet<sup>11</sup> possidere; que<sup>12</sup> ab eis cum<sup>\*</sup> magna reuerencia suscipiuntur &c.

\* MS. sic quod

\* possint  
† idem

\* tamen

Cap. XX. Fvlgentius narrat in suo sermone<sup>13</sup> quod per istorum trium Regum munera in vno eodemque Christo diuina magestas et regalis potestas et humana mortalitas designatur<sup>14</sup>. thus pertinet ad sacrificium, aurum ad tributum, mirra autem ad sepulturam mortuorum; et hec omnia<sup>15</sup> fides offerre non desinit, dum vnum eundemque verum deum<sup>\*</sup>, verum regem, verumque hominem credit<sup>16</sup>. [Cum] itaque<sup>17</sup> hij Reges Christum adorauerunt<sup>\*</sup>,

\* deum verum

\* MS. Ipse ihesus  
&c.  
\* Cum

Cap. XXI. Tunc<sup>\*18</sup> ipse Jhesus erat<sup>19</sup> infantulus quasi<sup>20</sup> tredecim dierum, et<sup>21</sup> erat aliquantulum pinguis, et in pauperculis pannis vsque ad brachia in presepe et feno iacuit involutus. et Maria, mater eius<sup>22</sup> erat in persona carnosam, et aliquantulum fusca, et in as-

<sup>1</sup> C CC quo <sup>2</sup> f. qui adhuc ibidem ab antiquo permanserunt <sup>3</sup> tali et tanta  
<sup>4</sup> cum Maria matre eius, et precipientes adorauerunt eum et apertis thesauris suis obtulerunt ei munera aurum thus et mirram. <sup>5</sup> peruenit <sup>6</sup> osculacione terre aut manus <sup>7</sup> poterit in presentem diem <sup>8</sup> ordinum mendicancium <sup>9</sup> ipsis in terris et regnis eorum <sup>10</sup> et <sup>11</sup> possunt (om. eis) <sup>12</sup> que cum magna reuerencia et humilitate a Soldano et alijs regibus christianis et gentilibus reuerenter recipiuntur et sumuntur. sed vt ad propositum redeatur. <sup>13</sup> inter alia in suo narrat sermone <sup>14</sup> d. et intimatur <sup>15</sup> omnia hec sancta f. <sup>16</sup> add. et ipse deus qui sibi in veteri testamento primicias offerri precepit, idem deus homo natus primicias gencium suo cultui dedicauit. sed vt ad propositum redeatur. <sup>17</sup> ff om. <sup>18</sup> Ipso die quo itaque hij tres reges in Bethleem dominum quesierunt et adorauerunt et sibi munera obtulerunt, <sup>19</sup> erat Ihesus in humanitate inf. <sup>20</sup> in etate <sup>21</sup> et in humana persona secundum suam etatem erat <sup>22</sup> add. prout (eciam) in alijs pluribus exemplis et libris reperitur

pectu<sup>1</sup> illorum<sup>2</sup> trium Regum cum<sup>3</sup> pallio blaeo<sup>4</sup> pauperculo fuit cooperta, quod pallium<sup>5</sup> ante se tenebat manu sinistra; et eius capud excepta\* facie panno lineo erat<sup>6</sup> totaliter circumvolutum\*, et supra presepe sedebat et capud infantuli Ihesu manu dextera<sup>7</sup> tenebat.<sup>8</sup> et postquam hij<sup>9</sup> tres Reges terram ante presepe et manus infantuli humiliter<sup>10</sup> fuerunt<sup>11</sup> osculati, tunc<sup>12</sup> munera ei<sup>13</sup> deuote<sup>14</sup> optulerunt<sup>15</sup> et<sup>16</sup> ipsa munera iuxta capud infantuli et genua sue matris in presepe deuote posuerunt<sup>17</sup>. et erat Malchiar<sup>18</sup> minor in persona, Balthazar<sup>19</sup> mediocris, Jaspas<sup>20</sup> maior in persona, et ethiops niger, de quo nulli\* [dubium]; vnde David<sup>21</sup>: 'Coram illo procident Ethiopes'<sup>22</sup>. et erant<sup>23</sup> hij tres Reges et eorum exercitus homines<sup>24</sup> multum pusilli, de quo<sup>25</sup> mirabantur homines; nam quanto magis versus<sup>26</sup> ortum solis<sup>27</sup>, tanto minores<sup>28</sup> et teneiores nascuntur homines<sup>29</sup>, sed\* herbe sunt meliores<sup>30</sup> et aromata nobiliora\*<sup>31</sup>, et serpentes<sup>32</sup> magis venososi et alij vermes, et omnia animalia et<sup>33</sup> volatilia siluestria et domestica sunt maiora et rariora.<sup>34</sup> et dicunt terrarum experti<sup>35</sup> quod in partibus<sup>36</sup> istorum trium Regum sol<sup>37</sup> cum tam horribili sonitu<sup>38</sup> solet oriri<sup>39</sup> quod nisi quis<sup>40</sup> consuetus esset, nullomodo possit pati<sup>41</sup>. et

\* MS. excepto

\* circumvoluta

\* MS. nulli &c.,  
B de quo David

\* et

\* MS. nobiliores,  
B nobiliora

<sup>1</sup> conspectu <sup>2</sup> CC ipsorum, C P eorum <sup>3</sup> tunc <sup>4</sup> C blanco, CC blanco vel albo, et <sup>5</sup> clausum <sup>6</sup> fuit <sup>7</sup> manu dextera caput infantuli Ihesu <sup>8</sup> P leuabat CC lauabat, C tenebat et leuabat <sup>9</sup> ipsi <sup>10</sup> P deuote cum ea qua decuit reuerencia et humilitate in terram prostrati hilari vultu fuissent <sup>11</sup> C CC fuerant <sup>12</sup> extunc, CC et <sup>13</sup> m. sua infantulo Ihesu <sup>14</sup> d. et reuerenter <sup>15</sup> CC obtulerant <sup>16</sup> om. in CC <sup>17</sup> add. et quid de ipsis muneribus postmodum factum fuerit, inferius audietur. <sup>18</sup> Erat autem M. rex Arabum et Nubie qui domino aurum obtulit, tunc <sup>19</sup> et B. rex Godolie et Saba qui domino thus obtulit, erat in persona <sup>20</sup> similiter (C ac, CC et) I. rex Tharsis et insule Egrisoulle qui domino mirram obtulit, erat in persona m. <sup>21</sup> nam inter alia ait propheta <sup>22</sup> add. et inimici eius terram lingent, venient ad te qui detrahebant tibi, et adorabunt vestigia pedum tuorum. <sup>23</sup> Erant autem <sup>24</sup> secundum staturam hominum tunc temporis respectu reliquorum in personis et statura m. p. <sup>25</sup> ita quod omnis populus mirabatur, et hoc testimonium ipsis perhibuit de remotissimis et longinquissimis partibus Orientis et finibus terre illuc eos peruenisse. <sup>26</sup> est versus <sup>27</sup> CC adds propinquum <sup>28</sup> m. ac debiliores <sup>29</sup> C CC add et multum parui, P propter hanc causam quia calor ipsius solis consumit humidum radicale quod influxu fundatur, igitur sunt minores alij <sup>30</sup> calidiores et m. <sup>31</sup> nobiliora et meliora (CC adds et rariora, P existunt) <sup>32</sup> s. et huiusmodi vermes periculosi sunt venosiores et grossiores et longiores (et l. om. in CC; P et long. et gross.) <sup>33</sup> om. in CC <sup>34</sup> et r. om. in CC <sup>35</sup> Nam dicunt Indi (CC Iudei) et alij homines qui de partibus Orientis in Iherusalem et alias circa partes causa peregrinationis vel mercioniorum seu (CC vel) delectacionis cotidie et frequenter perueniunt <sup>36</sup> p. et regnis <sup>37</sup> in ortu diei et aurora sol <sup>38</sup> cum tali et tanto strepitu et fragore ac horribilissimo sonitu <sup>39</sup> oriri audiatur <sup>40</sup> CC nisi sonitus esset c. <sup>41</sup> nullus posset tollere

vltra illas partes<sup>1</sup> nascuntur homines multum parui, qui pre sonitu firmamenti nascuntur<sup>2</sup> surdi et per signa emunt, vendunt et operantur, et sunt in<sup>3</sup> temporalibus multum astuti et ditissimi mercatores. et tales homines et quamplures alij rari homines<sup>4</sup> ad partes<sup>5</sup> Judee\*, Syrie et Egipti cottidie<sup>6</sup> perveniunt &c<sup>7</sup>.

\* MS. Indie

Cap. XXII. Est autem<sup>8</sup> sciendum<sup>9</sup> quod hij tres Reges<sup>10</sup> plurima<sup>11</sup> nobilissima munera et ornamenta more regio<sup>12</sup> ad offerendum domino secum sumpserunt; que<sup>13</sup> Allexander Philippi, rex<sup>14</sup> Macedo, in Caldea, India et Persyde reliquit, et<sup>15</sup> que regina Saba in templo Salomonis optulit, et<sup>16</sup> vasa concupiscibilia de domo regis et de templo<sup>17</sup> in Jherusalem, que per Caldeos<sup>18</sup> in destruxione Jherusalem fuerunt asportata<sup>19</sup>, et quamplura alia<sup>20</sup> de<sup>21</sup> auro et argento\* et<sup>22</sup> lapide precioso. sed\* quando<sup>23</sup> infantulum Jhesum in tanta paupertate repperierunt<sup>24</sup>, et stella<sup>25</sup>, vt dictum est, inter parietes sic<sup>26</sup> se demersit quod tugurium et spelunca pre tanto<sup>27</sup> splendore<sup>28</sup> steterunt quasi in camino ignis, de<sup>29</sup> dromedarijs<sup>30</sup> suis descendentes tanto timore<sup>31</sup> fuerunt concussi<sup>32</sup> quod vnusquisque de hijs que secum detulit<sup>33</sup> nisi semel et quod primum<sup>34</sup> ad manus eius peruenit<sup>35</sup> recepit: videlicet Malchiar<sup>36</sup> xxx denarios aureos et pomum<sup>37</sup> aureum paruum sicut<sup>38</sup> manu concludi potuit, optulit<sup>39</sup> Jhesu, Balthazar<sup>40</sup> thus optulit sicut ad manus eius deuenit, deinde Jaspas<sup>41</sup> optulit mirram lacrimose; tantoque timore<sup>42</sup> erant perterriti<sup>43</sup> et in oblacione tam

\* argente

\* Et, B Et quoniam

<sup>1</sup> p. et terras    <sup>2</sup> C efficiuntur, om. in CC    <sup>3</sup> homines in    <sup>4</sup> homines rari  
<sup>5</sup> partes regni Indie    <sup>6</sup> frequenter    <sup>7</sup> de quibus singulariter longum esset enarrare. sed vt ad propositum redeatur.    <sup>8</sup> om.    <sup>9</sup> add. prout etiam est (CC omnia sunt) supradictum    <sup>10</sup> r. de regnis eorum    <sup>11</sup> quamplurima ditissima et    <sup>12</sup> regali  
<sup>13</sup> videlicet omnia ornamenta que    <sup>14</sup> om.    <sup>15</sup> et omnia ornamenta que    <sup>16</sup> obt. et om. in CC    <sup>17</sup> templo domiui    <sup>18</sup> C. et Persas    <sup>19</sup> in terram eorum fuerunt portata et translata    <sup>20</sup> quamplurima alia (al. om. in P) ornamenta    <sup>21</sup> in    <sup>22</sup> ac gemmis et margaritis preciosis, que hij tres reges de terris (et regnis) eorum ad offerendum domino secum sumpserunt et magifice detulerunt.    <sup>23</sup> sed cum    <sup>24</sup> in presepe et feno positum pauperrime inueniunt, prout ipsis etiam pastores in via retulerunt    <sup>25</sup> et vt dictum est quod stella itaque    <sup>26</sup> inter parietes ante speluncam in qua Christus fuit natus    <sup>27</sup> fulgore et sp.    <sup>28</sup> C addit resplenduit quod hij tres reges    <sup>29</sup> extunc hij tres reges    <sup>30</sup> d. et equis eorum multimode ornatis    <sup>31</sup> t. et tremore    <sup>32</sup> perterriti et concussi    <sup>33</sup> quod de omnibus ditissimis et nobilissimis ornamentis que secum ad offerendum domino detulerunt, ex thesauris suis tunc apertis nichil    <sup>34</sup> nisi quod vniciuique semel et primum    <sup>35</sup> CC devenit    <sup>36</sup> M. rex Nubie et Arabum sumpsit    <sup>37</sup> paruum pomum a.    <sup>38</sup> CC quod    <sup>39</sup> et infantulo Ihesu deuote obtulit.    <sup>40</sup> quem sequens B. rex Godolie et Saba    <sup>41</sup> et deinde I. rex Tharsis et insule Egrisouille    <sup>42</sup> et tanto terrore    <sup>43</sup> erant hij tres reges perterriti

ardentes et deuoti<sup>1</sup> quod de omnibus verbis que tunc beata virgo protulit<sup>2</sup>, quasi nil considerabant nisi quod ad vnumquemque regem offerentem dixit<sup>3</sup> 'Deo gracias' &c.

<sup>4</sup>Pomum autem aureum quod Malchiar<sup>5</sup> cum xxx denarijs optulit, quondam fuit Allexandri magni et<sup>6</sup> totaliter potuit<sup>7</sup> manu concludi, mundum significans<sup>8</sup>, quod ex minimis particulis tributorum<sup>9</sup> omnium prouinciarum conflari<sup>10</sup> fecit, et ipsum semper manu<sup>11</sup> portauit et<sup>12</sup> velud \* sua potencia totum mundum manu<sup>13</sup> conclusit; quod pomum<sup>14</sup> in India remansit<sup>15</sup> quando de Persyde<sup>16</sup> reuersus fuit<sup>17</sup>. ipsius autem pomi<sup>18</sup> rotunditas<sup>19</sup>, que neque principium habet neque finem, significat illum qui vniuersum mundum, celum videlicet et terram \*, sue potencie virtute circumdat. Sciendum<sup>20</sup> quod in<sup>21</sup> Orientis partibus consuetudo est<sup>22</sup> quod cum<sup>23</sup> Soldanus vel aliquis rex<sup>24</sup> aliquam suam ciuitatem vel villam intrat vel<sup>25</sup> pertransit<sup>26</sup>, ante<sup>27</sup> omnium domorum ianuas homines<sup>28</sup> thus vel mirram accendant<sup>29</sup>, et qui<sup>30</sup> non fecerit<sup>31</sup> punitur ut rebellis<sup>32</sup>; vnde ibidem \* \* B velut qui  
\* in B corr. to paradiso  
\* MS. terra  
\* Idem

<sup>1</sup> et tam deuoti et ardentes in oblatione effecti <sup>2</sup> CC protulerat <sup>3</sup> inclinatio capite cixit humiliter d. gr.; P incl. cap. humiliter omnipotenti deo gracias egit ac dixit. <sup>4</sup> In CC begins here Cap. 23 <sup>5</sup> M. rex (P Nubie et Arabum) <sup>6</sup> et non fuit maioris quantitatis quam tot. <sup>7</sup> manu concludi potuit <sup>8</sup> significauit <sup>9</sup> auri omnium tributorum mundi et omnium prouinciarum <sup>10</sup> conflare, CC compleri <sup>11</sup> in manu <sup>12</sup> om. in CC <sup>13</sup> in manu sua <sup>14</sup> et ipsum pomum <sup>15</sup> cum alijs ditissimis ornamentis permansit <sup>16</sup> de paradiso terrestri <sup>17</sup> Horum trium regum munerum interpretacio et significacio et expositio in multis libris est diuersimode exposita per diuersos doctores et declarata. sed (CC et) quare Melchior rex pomum aureum obtulit, diuisim (C dictum, CC discussum) non reperitur ab aliquibus (CC ab aliquibus sic reperitur). <sup>18</sup> nam ipsius pomi aurei (om. in C, CC rotundi) <sup>19</sup> ff rotunditas immensa significacio (CC significat) est ipsi soli nota (est—nota om. in CC), quia (CC quod) sicut aliquod rotundum est absque principio et sine fine speram mundi concludit vniuersalem (CC sic vn.) et (om. in CC) altitudinem celi et nouissima inferni sue potencie volubilitate (CC nobilitate) et velocitate circuit et fines terre; et quia velut (so P; CC et quidam volunt, C et qui voluit) quoddam (C quod, CC quod iam) rotundum est mobile (C CC mobilis), penitentiam peccatorum signat (C CC sit (om. in CC) penitencia peccatorum). Et ex illo tempore, crescente fide christiana et religione, primo in Oriente deinde per imperatores et post hec per reges peruenit in consuetudinem quod huiusmodi significacionibus imperatores et reges (terre) certis et specialibus temporibus in manibus vtuntur pomis aureis in presentem diem. <sup>20</sup> Ceterum (CC Iterum) de auro thure et mirra que ipsi tres reges domino obtulerunt, plures libri diuersimode loquuntur: nam aliqui libri continent quod aurum fuisset oblatum (om. in CC) ad Marie et infantuli inopiam sublenandam, et thus propter fetorem stabuli, et mirra ad vermes infantuli depellendos (et thus—dep. om. in CC). vnde est sciendum <sup>21</sup> in omnibus <sup>22</sup> est consuetudinis <sup>23</sup> vt dum <sup>24</sup> r. christianus vel sarracenus (vel s. om. in CC) <sup>25</sup> aliquam—vel om. in CC <sup>26</sup> CC transeat <sup>27</sup> extunc ante <sup>28</sup> P h. illius ciuitatis vel ville <sup>29</sup> quiuis secundum suam facultatem <sup>30</sup> CC P quicumque <sup>31</sup> facit <sup>32</sup> ad que magna diligencia (C CC indulgencia) adhibetur.

thuris incensio<sup>1</sup> significat subieccionem perfectam et debitam obedienciam<sup>2</sup> ad<sup>3</sup> deum vel<sup>4</sup> ydolum vel<sup>4</sup> regem presentem<sup>5</sup>. vnde<sup>6</sup> martires non cogebantur [tantum]\* ad colendum<sup>7</sup> ydola, quantum ad ponendum et accendendum thura, et<sup>8</sup> similiter hoc hodie Sarraceni a Christianis in suis templis maxime requirunt &c.

\* 80 B

Cap. XXIII. Christus<sup>9</sup> autem licet propter nos esset pauper effectus, tamen hijs<sup>10</sup> muneribus non indigni ad aliquam inopiam subleuandam, quia 'ipse dixit et<sup>11</sup> facta sunt.' nam pomum aureum predictum<sup>12</sup>, mox<sup>13</sup> ut puerulo\* Ihesu oblatum est, in puluerem<sup>14</sup> contritum et ad nichilum redactum est. nam sicut<sup>15</sup> lapis de monte sine manibus<sup>16</sup> abscisus statuam Nabuch[odonosori]<sup>17</sup> comminuit et<sup>18</sup> contriuit<sup>19</sup>, ita<sup>20</sup> ipse lapis i. e.<sup>21</sup> Christus<sup>22</sup> tunc de virgine natus<sup>23</sup>, qui deponit<sup>24</sup> potentes de sede et exaltat<sup>25</sup> humiles<sup>26</sup>, pomum<sup>27</sup>, quod vniuersum<sup>28</sup> mundum significauit<sup>29</sup>, sua humilitate in<sup>30</sup> potencie\*<sup>31</sup> magnitudine in momento<sup>32</sup> contriuit et ad nichilum redegit &c<sup>33</sup>.

\* B paruulo

\* MS. potencia

Cap. XXIV. Postquam ergo<sup>34</sup> hij tres Reges dominum quesitum<sup>35</sup> inuenissent<sup>36</sup> et<sup>37</sup> adoracionis ac oblationis officium peregissent, tunc<sup>38</sup> more<sup>39</sup> mortalium<sup>40</sup> esurire et sitire et<sup>41</sup> dormire ceperunt et per totam diem

<sup>1</sup> posicio et accensio in Oriente    <sup>2</sup> o. et assensus et consensus perfectionem  
<sup>3</sup> in    <sup>4</sup> vel in    <sup>5</sup> in presentem diem.    <sup>6</sup> vnde insimile ab antiquo  
<sup>7</sup> adorare    <sup>8</sup> ff. et adhuc Sarraceni non requirunt tantum a Christianis renegatis  
(CC religatis) in (CC vt in) templis eorum cum ipsis adorare quantum quod thus in  
templis eorum (cum—eorum om. in CC) sub ipsorum expensis spontanee thura  
ponant et (C sed) accendant. sed vt ad propositum redeatur.    <sup>9</sup> (no new Chap.  
in CC) Licet omnipotens deus in nostra fragilitate et humanitate vt exinaniret  
semetipsum, pauperibus propter nos fuerit effectus    <sup>10</sup> hijs omnibus trium  
regum m.    <sup>11</sup> et omnia    <sup>12</sup> oblatum, per Alexandrum tam potenter con-  
gregatum et arroganter conflatum    <sup>13</sup> dum ipsum Melchior in antulo obtulit,  
extunc in momento statim fuit    <sup>14</sup> p. et fauillam    <sup>15</sup> sicut in typo    <sup>16</sup> sine  
manibus conscidentium de monte    <sup>17</sup> statuam horribilem quam Nabugodonosor  
vidit in sompnis    <sup>18</sup> et in fauillam    <sup>19</sup> contr. et ad nichilum redegit    <sup>20</sup> sic ad instar  
in facto    <sup>21</sup> est, CC et    <sup>22</sup> deus    <sup>23</sup> n. sine manibus completentium (CC  
contractancium manibus)    <sup>24</sup> ponit, C posuit    <sup>25</sup> exaltauit    <sup>26</sup> qui—humiles  
om. in CC.    <sup>27</sup> C ipsum P ipsumque p.    <sup>28</sup> om. in CC    <sup>29</sup> significauit mundum  
<sup>30</sup> C CC et    <sup>31</sup> C potencia et    <sup>32</sup> in m. oculi    <sup>33</sup> Ceterum quid de alijs  
trium regum muneribus factum fuerit, inferius audietur. sed vt ad propositum  
redeatur    <sup>34</sup> vero ipsi    <sup>35</sup> om.    <sup>36</sup> adorassent    <sup>37</sup> et sibi munera obtulissent  
et omnia ad que de Oriente dominum quesiuissent gloriose perfecissent    <sup>38</sup> extunc  
statim (CC satis) ipsi tres reges et eorum exercitus equi et animalia et alia eorum  
iumenta que ibidem ex remotissimis et (P nec non) longinquissimis finibus terre  
et Orientis per omuem viam absque cibo potu et pabulo peruenerant (CC manserant),  
extunc    <sup>39</sup> more suo et    <sup>40</sup> CC m. hominum, P et humano    <sup>41</sup> esurire—et  
om. in CC.

illam in Bethleem et vicinis<sup>1</sup> locis quieti et solacio se dederunt, et omnibus causam et modum<sup>2</sup> sui<sup>3</sup> aduentus deuote exposuerunt, ut Judeis maior inde confusio et gentibus credulitas<sup>4</sup> oriretur. 'Et<sup>5</sup> responso in sompno<sup>6</sup> accepto ne\* redirent ad Herodem, per aliam viam reuersi sunt in regionem suam.' et tunc<sup>7</sup> stella ipsis<sup>8</sup> vltra non apparuit, sed<sup>9</sup> humano more hospicia in nocte<sup>10</sup> capiebant; et<sup>11</sup> ad terras<sup>12</sup> in vnum et insimul redierunt. et per omnes terras<sup>13</sup> et prouincias per quas olim Olofernes<sup>14</sup> pertransijt<sup>15</sup>, ipsi<sup>16</sup> cum suo<sup>17</sup> comitatu pertransierunt<sup>18</sup>, ita ut<sup>19</sup> perterriti homines<sup>20</sup> parcium illarum putarent [Olofernem] iterato<sup>21</sup> pertransire. et\*<sup>22</sup> ab omnibus<sup>23</sup> benignissime sunt recepti. quibus<sup>24</sup> ipsi<sup>25</sup> omnia que<sup>26</sup> eis<sup>27</sup> acciderant<sup>28</sup>, humiliter predicabant, et<sup>29</sup> omnibus hominibus<sup>30</sup> tam benigni fuerunt<sup>31</sup> quod virtutum ipsorum<sup>32</sup>, humilitatis et meritorum fama in<sup>33</sup> omnibus illis prouincijs<sup>34</sup> nunquam potest<sup>35</sup> aboleri. et de hijs que<sup>36</sup> secum sumpserant in cibo et pabulo<sup>37</sup>, quousque<sup>38</sup> ad propria<sup>39</sup> redirent\*<sup>40</sup>, nil<sup>41</sup> defecit†<sup>42</sup>. et<sup>43</sup> in via<sup>44</sup> quam<sup>45</sup> in xij diebus stella duce perfecerunt, per biennium<sup>46</sup> per ductores<sup>47</sup> et per interpretes laboriose

\* MS. non

\* ut

\* B redierunt

† MS. deficit

<sup>1</sup> alijs circa <sup>2</sup> et m. om. <sup>3</sup> quare de finibus terre et de extremis mundi partibus stella eos miraculose duxerat humiliter dixerunt et exposuerunt <sup>4</sup> maius (P maioris) crudelitatis exinde solacium <sup>5</sup> Ceterum (CC Iterum) prout ait euangelista (CC euangelium) <sup>6</sup> somnis <sup>7</sup> et extunc <sup>8</sup> que eos prius precedebat <sup>9</sup> sed reuertentes ad terras et ad regna sua <sup>10</sup> die ac nocte in via <sup>11</sup> et ipsi tres reges qui ex tribus vijs de (P C et) longinquissimis suis terris et regnis remotissime distantibus miraculose exinopinato conuenerunt, tunc <sup>12</sup> in vnum ad terras et regna sua insimul r. <sup>13</sup> t. et regiones et <sup>14</sup> O. cum suo exercitu et expeditione ab Oriente et Caldea <sup>15</sup> transijt et in Iudeam peruenit, <sup>16</sup> per has vias et terras ipsi tres reges <sup>17</sup> cum eorum comitatu et exercitu (CC diuersa expeditione) <sup>18</sup> C P de Indea in Orientem et Caldeam sunt reuersi, et cum tali et tanto exercitu et comitatu et diuersa expeditione per has terras et regiones (all this om. in CC) ex improuiso transierunt <sup>19</sup> quod <sup>20</sup> omnes homines illarum parcium et regionum secundum auditum antiquum (visum C) et relatum putabant <sup>21</sup> Olofernem iterato <sup>22</sup> et ab omnibus villis et ciuitatibus et vniuersis populis <sup>23</sup> in quibus <sup>24</sup> om. <sup>25</sup> que viderant egerant et audierant et que <sup>26</sup> ipsis <sup>27</sup> a. post egressionem terrarum suarum, omnibus <sup>28</sup> et ad quecunq; loca perueniunt <sup>29</sup> populis <sup>30</sup> more regio benigni (CC benigniter) et benefici fuerunt (C CC recepti fuerunt) <sup>31</sup> vnde eorum virtutum (CC virtus . . . humilitas) <sup>32</sup> a Iudeis in <sup>33</sup> terris et prouincijs <sup>34</sup> potuit <sup>35</sup> et de omnibus cibarijs et necessarijs que de terris et regnis suis <sup>36</sup> in—pab. om. <sup>37</sup> tam ipsis quam eorum exercitui quam (CC et) eorum equis animalibus et iumentis, quousque <sup>38</sup> ad predictum montem Vaus et ad terras et ad regna sua <sup>39</sup> perueniunt <sup>40</sup> penitus nil d. <sup>41</sup> sed sani et incolumes cum omnibus ad propria sunt reuersi. <sup>42</sup> sed <sup>43</sup> C P viam <sup>44</sup> quam de tribus regnis eorum <sup>45</sup> in ipsa via per b. (in—b. om. in CC) in reditu <sup>46</sup> C doctores

permanserunt<sup>1</sup>, ut<sup>2</sup> in hoc discerni possit operatio diuina ab humana &c.

Ceterum Herodes<sup>3</sup> ipsos per longam<sup>4</sup> viam est secutus<sup>5</sup>, et quia<sup>6</sup> Tharsenses Cilicie ipsorum virtutes et merita predicabant, ex eo quod eos per fluuium Syler pertransire permiserunt naues eorum combussit et terram potestatis eorum<sup>7</sup> multum destruxit. persequebatur<sup>8</sup> autem eos Herodes et scribe, quia audierunt<sup>9</sup> quam faciliter et miraculose stella duce venerunt<sup>10</sup> et quam laboriose amissa stella<sup>11</sup> per ductores et interpretes recesserunt. nam omnes gentes<sup>12</sup> per quarum<sup>\*</sup> terminos<sup>13</sup> transierunt, per ammiracionem<sup>14</sup> narrare non suffecerunt<sup>15</sup> quam miraculose eorum terminos<sup>16</sup> transiissent. et de hijs<sup>17</sup> eciam Judei<sup>18</sup> qui<sup>19</sup> inter gentiles dispersim habitabant<sup>20</sup>, in<sup>21</sup> libris suis et<sup>22</sup> oretenus testimonium<sup>\*</sup> perhibebant. et propter tam mirabilem<sup>23</sup> rem gestam gentiles natiuitatem<sup>24</sup> domini ignorantes ipsos tres Reges<sup>25</sup> magos appellant<sup>26</sup>, ad quod<sup>27</sup> eciam<sup>28</sup> Judei<sup>29</sup> eos<sup>30</sup> ex inuidia confirmabant<sup>31</sup>; et sic<sup>\*32</sup> vsque ad tempora descripcionis ewangelij in<sup>33</sup> consuetudinem venit et in vsu vsque hodie in vniuerso mundo<sup>34</sup> permansit, quod ipsi tres Reges<sup>35</sup> vocati sunt magi &c.<sup>36</sup>

\* MS. quorum

\* et in t.

\* MS. &c.

<sup>1</sup> CC reuersi fuerunt <sup>2</sup> ff. vt ipsi et alij homines scirent distanciam inter operationem diuinam et humanam <sup>3</sup> H. et seniores ac scribe <sup>4</sup> multam <sup>5</sup> fuerunt secuti et (CC per) vniuersam terram per quam transierant <sup>6</sup> ff et (CC et quia) specialiter Tharsenses Cilicie qui ceperunt (CC Thars. reperit) post ipsos declinare et eorum virtutes et merita predicare: quare (et e. virt.—quare om. in CC) Herodes ipsis Tharsensibus ex inuidia culpam imposuit (CC imponit) quod ipsos fluuium Syler (C silenter) transire permiserunt; eorum naues <sup>7</sup> et totam terram que sub eius fuit potestate, per quam transierant <sup>8</sup> Ceterum (CC Iterum) Herodes, seniores et scribe et Iudei ipsos reges fuerunt secuti <sup>9</sup> quia ab omnibus audierant <sup>10</sup> quam (CC quod ipsi tam) miraculose per omnes terras die ac nocte cum magna claritate et luce et specialiter stella duce miraculose in tredecim diebus absque aliquo impedimento transierunt <sup>11</sup> stella amissa <sup>12</sup> gentiles et gentes <sup>13</sup> terras et ciuitates et loca ipsi reges et eorum exercitus et comitatus (om. in CC) in exitu (CC exercitu) transierunt <sup>14</sup> cum maxima admiratione plene narrare <sup>15</sup> sufficiebant <sup>16</sup> die ac nocte per eos et eorum terras et loca et regiones <sup>17</sup> de hijs omnibus <sup>18</sup> etiam alij Iudei <sup>19</sup> qui in ipsis terris et locis <sup>20</sup> habitabant dispersi <sup>21</sup> etiam Herodi, senioribus et scribis et alijs vndique Iudeis in <sup>22</sup> epistolis et litteris et proprijs personis oretenus <sup>23</sup> et propter talem et tantem incomprehensibilem (C CC irprehensibilem) admirationem et rem gestam <sup>24</sup> scripturas et n. <sup>25</sup> reges gloriosos <sup>26</sup> appellabant <sup>27</sup> ad que <sup>28</sup> om. <sup>29</sup> Iudei in terris gentilium habitantes et alibi vbique terrarum Iudei, scripturas et natiuitatem domini et eius natiuitatis locum scientes <sup>30</sup> ad hoc gentiles vbique <sup>31</sup> ex inuidia incitabant et vndique ex perfidia confirmabant. <sup>32</sup> et quia euangelium et natiuitas (C natiuitatis) domini per longa tempora postmodum vsque post (CC ad) ascensionem domini gentilibus non fuit predicata (C predicatum) sed vsque ad illa tempora alibi in vniuerso mundo (m. om. in CC) permansit ignota (C ignotum), <sup>33</sup> sic primum <sup>34</sup> vsque—mundo om. <sup>35</sup> r. gloriosi in toto mundo <sup>36</sup> in hodiernum diem.



De hijs quare vocentur magi, diuerse sunt opinionones<sup>1</sup>: nam dicunt<sup>2</sup> quod vocentur magusei; et alij dicunt<sup>3</sup> quod vocentur magi quasi magis sapientes, et alij<sup>4</sup> dicunt quod fuerunt magi i. e.<sup>5</sup> malefici, sed postmodum inde<sup>6</sup> conuersi<sup>7</sup>. sed sine dubio<sup>8</sup> fuerunt reges gloriosi et potentes<sup>9</sup> &c.

Cap. XXV. Volens deus<sup>10</sup> ostendere<sup>11</sup> quanta<sup>12</sup> sit<sup>13</sup> distancia inter diuinam<sup>14</sup> operacionem et<sup>15</sup> humanam et omnem magicam operacionem; ipsos<sup>16</sup> in xij diebus absque cibo et potu et pabulo in Bethleem<sup>17</sup> ab Oriente perduxit<sup>18</sup>, quam viam per biennium<sup>19</sup> laboriose per<sup>20</sup> interpretes et ductores redeundo vix perficere potuerunt. nam si aliqua ars in<sup>21</sup> vijs eorum<sup>22</sup> prosperis affuisset, eciam in<sup>23</sup> laboriosis et aduersis postmodum non defuisset &c.<sup>24</sup>

Cap. XXVI. Postquam vero redeundo<sup>25</sup> post biennium<sup>26</sup> ad montem Vaus peruenerunt, cappellam<sup>27</sup> in honore regis Judeorum nati<sup>28</sup> fieri<sup>29</sup> fecerunt et<sup>30</sup> more regio ornauerunt, et in opido quod subtus montem fuerat<sup>31</sup>, a labore<sup>32</sup> itineris quieuerunt et<sup>33</sup> solacio

<sup>1</sup> De hijs tribus regibus gloriosis multi libri diuersas continent opinionones quare magi sunt vocati: <sup>2</sup> nam aliqui libri (diuersas—libri om. in CC) continent <sup>3</sup> et alij libri continent <sup>4</sup> alij libri <sup>5</sup> magi fuerunt; i. e. om. <sup>6</sup> ad dominum <sup>7</sup> et alij plurimi libri diuersimode exponunt et declarant quare hij tres reges magi sunt vocati. et de hijs declarationibus et omnibus expositionibus non est necesse, <sup>8</sup> nam absque aliquo dubio <sup>9</sup> reges maximi et gloriosi et de regnis et terris potentissimi, prout ipsorum regna et homines christiani in hijs habitantes et nati adhuc testantur: qui exinde in Oriente et omnibus partibus vltimarum volunt habere prerogatiuam, et habent, inter ceteros et pre ceteris Christianis, prout inferius audietur et continetur, in hodiernum diem. <sup>10</sup> Ad tollendum ergo omne dubium in premissis et (ad) extirpandam radicem Iudeorum inexcusabilem inuidiam et perfidiam et ad erudiendam gentium ignoranciam et eorum infirmitatem adiuuandam et nostram fidem roborandam, omnipotens deus, qui semper est mirabilis in suis sanctis et in sua maiestate gloriosus, <sup>11</sup> omnibus scire voluit <sup>12</sup> que, qualis et quanta <sup>13</sup> esset <sup>14</sup> op. diu. <sup>15</sup> et omnem (om. in CC) op. magicam vel (m. vel om. in CC; C et) humanam. <sup>16</sup> nam ipsos tres reges cum omni ipsorum exercitu expedicione et comitatu <sup>17</sup> absque cibo potu et pabulo in Bethleem in tredecim diebus <sup>18</sup> de Oriente et regnis eorum miraculose cum stella potestate et operacione diuina perduxit <sup>19</sup> in biennio <sup>20</sup> vix poterant perficere per interpretes et ductores operacione humana, et ad propria redire et peruenire. <sup>21</sup> prius in <sup>22</sup> om. <sup>23</sup> in vijs eorum <sup>24</sup> sed omnipotens deus hoc natiuitatis sue misterium semper notum voluit esse populis vniuersis, (ita) quod nomen suum gloriosum quod prius vsque ad natiuitatem suam tantummodo in Iudea latitabat, ipsum omnes gentes tribus et populi ab ortu solis vsque ad occasum vnanimiter collaudarent. sed vt ad propositum redeatur. <sup>25</sup> om. <sup>26</sup> ipsi tres reges cum exercitibus et expedicionibus eorum vt dictum est cum maximis laboribus per ductores et interpretes ad montem Vaus Victorialem post biennium p. <sup>27</sup> extunc et <sup>28</sup> add. quem itaque quesierunt et (ei) munera obtulerunt <sup>29</sup> laboriosissime et ditissime fieri f. <sup>30</sup> et multimode <sup>31</sup> situm f. <sup>32</sup> laboribus <sup>33</sup> et—dederunt om. in CC. C P et ibidem more regio per aliquod tempus s. s. d.

se dederunt; et ibidem locum sepulture<sup>1</sup> concorditer elegerunt, et ibidem<sup>2</sup> singulis annis cum suis<sup>3</sup> principibus conuenire condixerunt<sup>4</sup>. vnde post modicum tempus vniuersi<sup>5</sup> principes et nobiles et<sup>6</sup> populus vniuersus terrarum suarum<sup>7</sup> ibidem ipsis<sup>8</sup> obuiauerunt et ad ipsos<sup>9</sup> confluerunt et eos<sup>10</sup> solempnissime receperunt, de<sup>11</sup> adventu eorum multum gratulantes, audientes<sup>12</sup> quanta eis fecisset<sup>13</sup> dominus<sup>14</sup>, et ex hoc<sup>15</sup> in maiori eos reuerencia habere ceperunt. et sic<sup>16</sup> testamentis<sup>17</sup> eorum dispositis<sup>18</sup>, quibus eorum<sup>19</sup> cum hominibus<sup>20</sup> suis ad terras<sup>21</sup> suas cum gaudio sunt reuersi et sic<sup>22</sup> ad tempus corporibus, sed non cordibus<sup>23</sup> sunt separati; et omnibus populis predicabant<sup>24</sup> que viderant et audierant, et in omnibus<sup>25</sup> terris et templis eorum stellam<sup>26</sup> cum infantulo et desuper signum crucis prout<sup>27</sup> ipsis apparuit, sculpere<sup>28</sup> fecerunt. ex quibus quamplurimi gentiles relictis ydolis<sup>29</sup> Infantem<sup>30</sup> ipsum<sup>31</sup> adorauerunt et cappellam factam<sup>32</sup> in monte Vaus ex longinquis<sup>33</sup> partibus visitauerunt<sup>34</sup>. et<sup>35</sup> postquam ipsi tres Reges ad propria sunt reuersi, omnibus hominibus humiliores et deuociores sunt effecti, et vniuersarum terrarum<sup>36</sup> naciones in Oriente de eorum virtutibus et<sup>37</sup> humilitate et deuocione non sufficebant plene<sup>38</sup> narrare; et sic\* in laudabili vita<sup>39</sup> vsque post<sup>40</sup> ascensionem domini ad<sup>41</sup> aduentum beati Thome apostoli permanserunt<sup>42</sup>.

\* MS. &amp;c.

\* MS. &amp;c.

Cap. XXVII. Post recessum trium Regum<sup>43</sup> beata virgo<sup>44</sup> cum infantulo<sup>45</sup> Jhesu in tugurio<sup>46</sup> aliquantu-

<sup>1</sup> eorum sep. <sup>2</sup> et deinde <sup>3</sup> cum alijs eorum regibus et p. <sup>4</sup> ibidem c. c. et firmiter promiserunt <sup>5</sup> omnium terrarum et regnorum eorum p. <sup>6</sup> et honorati ac vniuersi populi <sup>7</sup> om. here. <sup>8</sup> ipsis ibidem <sup>9</sup> ad eos vnanimiter <sup>10</sup> ipsos prout decuit <sup>11</sup> et de <sup>12</sup> et audientes <sup>13</sup> que et qualia ac quanta per eos et cum eis deus esset operatus mirabilia, <sup>14</sup> timore et amore obstupuerunt <sup>15</sup> et in maiori reuerencia et honore et (C ac) timore ex hijs ipsos <sup>16</sup> et sic tunc ipsi tres reges <sup>17</sup> C P de t. <sup>18</sup> d. et ordinatis <sup>19</sup> deo gracias agentes quibus cum <sup>20</sup> omnibus <sup>21</sup> t. et ad regna sua sani <sup>22</sup> om. <sup>23</sup> et corporibus non cordibus abinuicem ad tempus <sup>24</sup> ea que viderant et audierant et ipsis acciderant humiliter predicabant <sup>25</sup> et in omnibus (C P omnium) eorum terris et templis <sup>26</sup> om. in CC. <sup>27</sup> per omnem (o. om. in CC) modum et formam prout <sup>28</sup> honorifice fieri et sculpere f. <sup>29</sup> suis erroribus et ydolis <sup>30</sup> i. cui ipsi tres reges deuote munera obtulerunt <sup>31</sup> ipsi <sup>32</sup> super (ipsum) montem V. factam <sup>33</sup> longinquissimis <sup>34</sup> diuersorum hominum naciones (CC homines diuersarum nacionum) deuotissime visitauerunt. <sup>35</sup> nam <sup>36</sup> t. et regionum <sup>37</sup> om. <sup>38</sup> plene non sufficebant <sup>39</sup> et honesta conuersacione <sup>40</sup> CC ad <sup>41</sup> et <sup>42</sup> laudabiliter p. sed vt ad propositum redeatur. <sup>43</sup> ipsorum t. r. de Bethleem quando domino munera obtulerant <sup>44</sup> extunc b. virgo Maria <sup>45</sup> i. suo <sup>46</sup> t. et spelunca in qua natus fuit homo

lum<sup>1</sup> permansit. sed crescente de ipsa et de<sup>2</sup> tribus Regibus tam mirabili fama, tunc<sup>3</sup> de ipso tugurio<sup>4</sup> in aliam speluncam subterraneam<sup>5</sup> cum infantulo Jhesu metu Judeorum intrauit et vsque ad diem sue purificationis permansit in ea<sup>6</sup>. et quia omnes eam diligebant<sup>7</sup>, prout poterant ipsam<sup>8</sup> colebant<sup>\*9</sup> et necessaria ei<sup>10</sup> ministrabant. in qua spelunca<sup>11</sup> postmodum<sup>12</sup> facta est cappella in<sup>13</sup> honore trium Regum et sancti Nycholai consecrata\*. et videtur per ipsam cappellam communis transitus fuisse et<sup>14</sup> duas ianuas habuisse, sed vna<sup>15</sup> iam<sup>16</sup> lapidibus est obstructa. et in illa cappella videtur<sup>17</sup> adhuc lapis super quem beata virgo sedendo<sup>18</sup> filium lactare consuevit. et quadam vice<sup>19</sup> modicum lactis<sup>20</sup> de sua mamilla super lapidem<sup>21</sup> cecidit: cuius lactis species vsque<sup>22</sup> in presentem diem super ipsum lapidem permansit, et quanto plus abraditur tanto plus crescit<sup>23</sup>. et tale lac beate virginis<sup>24</sup> in quampluribus ecclesijs demonstratur et a peregrinis vndique deportatur. Cum autem<sup>25</sup> beata virgo<sup>26</sup> de tugurio predicto<sup>27</sup> in<sup>28</sup> hanc speluncam metu Judeorum celeriter transiuit, camisiam suam et pannos quibus involutus fuit Jhesus<sup>29</sup> in feno et presepio<sup>30</sup>, fuit oblita; que vsque ad tempus Helene<sup>31</sup> ibidem recentes et integri (!)<sup>32</sup> permanserunt: nam<sup>33</sup> ex quo ibi natus est Christus, nullus illuc est ausus intrare &c.

\* r. celabant ?

\* here follows the Index to C. 30—41.

<sup>1</sup> per modicum tempus <sup>2</sup> om. <sup>3</sup> extunc <sup>4</sup> t. et spelunca <sup>5</sup> s. ex (P in, C et) rupe factam <sup>6</sup> in ea permansit et latitauit <sup>7</sup> Et quia, prout decuit, vtriusque sexus homines, senes et iuvenes, b. Mariam diligebant <sup>8</sup> ipsam (C et ipsam) et (ip. et om. in CC) suum infantulum Ihesum in quantum poterant diligenter celabant <sup>9</sup> et ipsis necessaria quibus indiguerunt (C indiguerant) pie m. <sup>10</sup> Et ex eadem spelunca in qua b. virgo Maria itaque cum infantulo Ihesu latitauit, <sup>11</sup> postmodum crescente fide christiana <sup>12</sup> P et in <sup>13</sup> et quondam <sup>14</sup> vna ianua <sup>15</sup> nunc, CC cum <sup>16</sup> CC adh. vid. <sup>17</sup> semper sedere consuevit quando suum infantulum Ihesum lactauit <sup>18</sup> add. ex casu (CC causa) <sup>19</sup> CC lac <sup>20</sup> ipsum lapidem. cec.—lap. om. in C <sup>21</sup> super ipsum lapidem in presentem diem <sup>22</sup> accrescit <sup>23</sup> b. Marie <sup>24</sup> Et postquam <sup>25</sup> b. virgo cum infantulo Ihesu <sup>26</sup> de spelunca in qua Ihesus fuit natus itaque metu Iudeorum tam (CC P eam) celeriter et festinanter exiuit <sup>27</sup> ff. et in hanc speluncam subterraneam de qua dictum est intrauit <sup>28</sup> Ih. fuit inuolutus <sup>29</sup> in f. et p. pariter inuolutos <sup>30</sup> venerabilis Helene matris Constantini <sup>31</sup> prout deo placuit, recentes et integri in eodem loco in presepio p. <sup>32</sup> ff. nam Iudei ipsum locum quo natus erat Ihesus ab illo tempore postmodum per longa tempora ex inuidia habuerunt pro loco prophanato, sortilego et maledicto, ita quod (P itaque) nec pueros (nec) pecora vel gentiles ipsum locum intrare permiserunt, et tantum terrorem seibus et iuuenibus et omnibus inueciebant quod illum locum nullus intrare fuit ausus, nam omnem intrantem habuerunt pro contaminato.

\* MS. virginia  
virginis

\* so B

Ceterum post purificationem beate virginis\* gloriose, per uerba et gesta Simeonis et Anne prophetisse de Christo prophetancium<sup>1</sup> ex<sup>2</sup> relacionibus Judeorum qui<sup>3</sup> tunc aderant<sup>4</sup>, fama Marie et Jhesu<sup>5</sup> tantum de nouo<sup>6</sup> accreuit quod ipsa<sup>7</sup> non potuit diucius<sup>8</sup> latitare [et tunc]\*<sup>9</sup> ‘angelus domini apparuit in sompnis Joseph, dicens Surge<sup>10</sup>’ &c.—Et<sup>11</sup> in multis<sup>12</sup> locis et vijs per quas in exitu et reditu beata Maria cum infantulo Jhesu transiuit<sup>13</sup>, adhuc crescunt rose aride, que vbique<sup>14</sup> rose [de] Jericho vocantur, quibus<sup>15</sup> mulieres Sarracene multum libenter vtuntur in partu. porro<sup>16</sup> locus in quo in Egipto<sup>17</sup> beata Maria virgo cum filio habitabat<sup>18</sup>, distat a Bethleem per xj<sup>19</sup> dietas: et<sup>20</sup> in via qua ipsa iuit<sup>21</sup>, crescunt dicte rose et non alibi<sup>22</sup>: et ipsas<sup>23</sup> colligunt homines qui ibidem Badwini<sup>24</sup> vocantur, qui de loco ad locum in<sup>25</sup> deserto cum pecoribus suis vagantur et pro pane ipsas vendunt in maxima multitudine et quantitate hominibus incolis et<sup>26</sup> peregrinis qui per desertum transeunt. Ceterum<sup>27</sup> locus in quo beata virgo cum infantulo suo<sup>28</sup> habitauit<sup>29</sup> per septennium, fuit circa<sup>30</sup> ciuitates Babiloniam nouam et Alkayr<sup>31</sup>, que<sup>32</sup> nunc est habitacio Soldani: et ille ciuitates modicum distant ab inuicem<sup>33</sup>, et sunt maxime ciuitates, sed

<sup>1</sup> Ceterum (CC Iterum) dum in purificatione sua b. virgo infantulum suum Ihesum secundum legem Moysi in templo cum turturibus obtulit et ipsum Symeon in vlnas suas recepit dicens Nunc dimittis serum tuum domine secundum verbum tuum in pace &c., prout dicit (sacra) scriptura, et eodem tempore tam ipse Symeon quam Anna anicula (O annosa) de ipso infantulo Ihesu pluribus Iudeis et eorum sacerdotibus presentibus et astantibus plurima prophetabant prout dicunt euangelia: extunc <sup>2</sup> de <sup>3</sup> qui itaque <sup>4</sup> a. in templo <sup>5</sup> infantuli Ihesu <sup>6</sup> de nouo tantum <sup>7</sup> quod pre Iudeis et Herode in ipsa spelunca vel in aliquo alio loco beata virgo cum suo infantulo <sup>8</sup> diucius non potuit latitare <sup>9</sup> Et extunc, prout ait euangelista <sup>10</sup> Surge (et) accipe puerum et matrem eius et fuge in Egiptum, et esto ibi vsquedum dicam tibi: futurum est quod Herodes querat puerum ad perdendum eum. Qui consurgens accipit puerum et matrem eius nocte et secessit in Egiptum, et erat ibi vsque ad obitum Herodis. Et quomodo et qualiter b. virgo cum infantulo Ihesu in Egiptum peruenerat et inde redierat, in libro de Infancia Ihesu plenius reperitur. sed per plurima loca multum periculosos hominum siluestrium et animalium periculosissimorum per deserta transierunt. <sup>11</sup> Et pro intersigno <sup>12</sup> omnibus <sup>13</sup> transijt <sup>14</sup> vndique <sup>15</sup> et hijs <sup>16</sup> Ceterum, CC Iterum <sup>17</sup> b. virgo Maria cum infantulo suo Ihesu itaque in Egipto <sup>18</sup> habitauit <sup>19</sup> per (P ad, CC om.) duodecim d. <sup>20</sup> om. <sup>21</sup> per viam (itaque CC) per quam b. virgo itaque transiuit et non alibi nisi per illam viam <sup>22</sup> crescunt ille rose in memoriale sempiternum. <sup>23</sup> ipsas rosas <sup>24</sup> P baduini, CC Bodewyni <sup>25</sup> in ipso d. <sup>26</sup> qui per desertum transeunt (all this om. in CC) et peregrinis, per quos vterius venduntur et per mundum deportantur. <sup>27</sup> CC P Iterum <sup>28</sup> suo Ihesu in Egipto <sup>29</sup> per septennium vsque ad obitum Herodis habitauit <sup>30</sup> iuxta <sup>31</sup> Alcayre, P alcharye <sup>32</sup> CC qua <sup>33</sup> ab inuicem om., CC inter se

Alkayr est maior<sup>1</sup> et reputatur maior quam vij ville  
 Parisienses. et locus habitacionis beate virginis<sup>2</sup> nunc  
 est [h]ortus balsami, qui non est ad iactum lapidis  
 magnus\*; et in ipso orto† sunt septem fontes aquarum,  
 in quibus beata Maria<sup>3</sup> infantulum Jhesum lauare et  
 balne[a]re et sua vestimenta et infantuli lauare<sup>4</sup> con-  
 sweuit<sup>5</sup>. et<sup>6</sup> effluit balsamus ex virgis que sunt<sup>7</sup>  
 quasi rubus<sup>8</sup> modicum alcior vlna<sup>9</sup>, et est<sup>10</sup> in modum  
 rubi<sup>11</sup> rosarum formatus<sup>12</sup>, et folia eius quasi trifolia  
 sunt formata; et vnusquisque rubus habet custodem  
 specialem<sup>13</sup>, aliquem de christianis<sup>14</sup> captiuus Soldani,  
 qui ipsum<sup>15</sup> custodit, irrigat et mundat. in marcio  
 semper Soldanus est ibi presens<sup>16</sup>, quando<sup>17</sup> virge balsami  
 in modum vitis scinduntur et vvlnerantur et ipse scis-  
 sure bombice circumligantur, et subtus<sup>18</sup> bombicem et  
 scissuras parua vascula argentea penduntur<sup>19</sup>, in quibus  
 balsamus per scissuras<sup>20</sup> stillat<sup>21</sup> et effluit; et ex illis  
 vasculis funditur in amphoram argenteam que ibidem  
 serra<sup>22</sup> vocatur, que est modico<sup>23</sup> maior quam<sup>24</sup> sex-  
 tarium vini<sup>25</sup>, que tamen ex omni<sup>26</sup> balsamo vix adim-  
 pletur. tunc<sup>27</sup> Soldanus recipit omnem balsamum solus;  
 sed cum aliquis legatus<sup>28</sup> regis ad eum mittitur<sup>29</sup>, ipse<sup>30</sup>  
 dat ei<sup>31</sup> paruum vitriolum in modum digiti [magnum]<sup>32</sup>  
 balsamo plenum. et ita<sup>33</sup> omni balsamo exstillato,  
 Soldanus recedit; et tunc vn[i]uscuiusque<sup>34</sup> rubi custos  
 sumit virgas de suo rubo scissas et ipsas in mundissima\*  
 olla bulit: et balsamus qui tunc de<sup>35</sup> virgis bulit<sup>36</sup>,  
 velud<sup>37</sup> pingwedo supernatat, et<sup>38</sup> est spissus et ut  
 braxiua coloratus; et cum quis<sup>39</sup> enormiter<sup>40</sup> cadit et  
 intus rumpiter et conquassatur<sup>41</sup> et cum illo balsamo

\* magnum  
 † ortu

\* MS. mundissi-  
 mas

<sup>1</sup> maior Babilonia <sup>2</sup> Et in ipso loco quo itaque b. virgo (Maria) per septennium cum infantulo Ihesu habitauit <sup>3</sup> virgo <sup>4</sup> et mundare <sup>5</sup> add. et propter ipsos fontes ortus est disperse situs, et non est muratus nec munitus. <sup>6</sup> Et crescit et e. <sup>7</sup> om. <sup>8</sup> C quarum rubus est, CC et rubus est, P quasi rubus et est <sup>9</sup> C vine CC vna vlna <sup>10</sup> est om. in CC <sup>11</sup> C rubiarum <sup>12</sup> CC formatilis <sup>13</sup> specialem christianum <sup>14</sup> om. <sup>15</sup> ipsum rubum quasi corpus suum <sup>16</sup> Et in mense marcij tunc Soldanus continue personaliter est presens in hoc orto <sup>17</sup> et tunc <sup>18</sup> P subditus <sup>19</sup> tunc p. <sup>20</sup> sc. et bombicem sicut aqua ex vite <sup>21</sup> CC per stillas effluit <sup>22</sup> zerra CC zerta <sup>23</sup> modicum est <sup>24</sup> om. in P <sup>25</sup> s. v. possit intrare <sup>26</sup> CC extunc <sup>27</sup> Et tunc <sup>28</sup> legatus alicuius regis <sup>29</sup> P mitteretur <sup>30</sup> CC ipsi <sup>31</sup> om. <sup>32</sup> CC magni <sup>33</sup> itaque <sup>34</sup> CC vnusquisque <sup>35</sup> ex <sup>36</sup> ebullit <sup>37</sup> sicut <sup>38</sup> et talis balsamus <sup>39</sup> et dum aliquis homo ab equo vel aliqua altitudine <sup>40</sup> om. in CC <sup>41</sup> quassatur

locus pervngitur, statim consolidatur<sup>1</sup>, et cum cicatrices vvlnerum de<sup>2</sup> illo balsamo pervnguntur modicum, de cetero<sup>3</sup> non apparent<sup>4</sup>. talem<sup>5</sup> balsamum custodes ruborum vendunt<sup>6</sup>; sed in nulla comparacione est tante virtutis<sup>7</sup> sicut balsamus<sup>8</sup> qui naturaliter stillat ex vite. nam dum<sup>9</sup> talis balsami gutta in manum ponitur, ipsam penetrat et ex<sup>10</sup> altera parte resudat, et ille locus incorruptibilis permanebit<sup>11</sup>. et est quasi vinum tenue viridi\* coloris aliquantulum turbidum<sup>12</sup>, et vocatur ibidem balsamus crudus; et alter balsamus bulitus dicitur<sup>13</sup> coctus<sup>14</sup>. et creditur<sup>15</sup> hanc<sup>16</sup> dignitatem locus ille habere ex eo quod ibidem<sup>17</sup> Maria cum paruulo Ihesu vij annis habitavit<sup>18</sup> et in istis<sup>19</sup> fontibus suum<sup>20</sup> infantulum cum vestibus lauabat, in cuius evidens<sup>21</sup> signum ipsum<sup>22</sup> nullus omnino nisi<sup>23</sup> christianus homo<sup>24</sup> colere potest<sup>25</sup>—alias<sup>26</sup> rubi balsami arescerent, sicut sepius est expertum &c.

\* B viridis

Cap. XXVIII. <sup>27</sup>Denarios<sup>28</sup> illos xxx quos Malchiar optulit domino, prout in libris Indorum legitur, Abraham egrediens de Ur<sup>29</sup> Caldeorum<sup>30</sup> in peregrinatione sua secum sumpsit et in Ebron<sup>31</sup> portavit, et cum ipsis agrum in sepulturam suam et vxoris<sup>32</sup> et filiorum<sup>33</sup> comparavit. et horum denariorum monetam dicitur<sup>34</sup> fecisse Thare, pater Abrahe<sup>35</sup>, ex parte regis Mesopotamie<sup>36</sup>. et postea<sup>37</sup> pro eisdem<sup>38</sup> denarijs

CC efficitur sanus <sup>2</sup> et cicatrices vulnerum, cum sunt (CC non sunt) cooptate (P cooptate, CC cooperte), dum (CC si) cum tali <sup>3</sup> om. in CC <sup>4</sup> C P sed sunt (C tunc) vt alterius carnis et pellis speciei. <sup>5</sup> et talem (C CC tale) <sup>6</sup> tunc vendunt hominibus et peregrinis, et vndique per mundum deportatur. <sup>7</sup> v. et nobilitatis <sup>8</sup> C balsami <sup>9</sup> CC cum <sup>10</sup> C CC ab, om. in P <sup>11</sup> p. in eternum <sup>12</sup> vinum viride tenue aliquantulum turbidum coloratus <sup>13</sup> vocatur ibidem <sup>14</sup> add. et de alijs balsami nobilitatibus et virtutibus longum esset enarrare <sup>15</sup> c. firmiter in Oriente et in omnibus partibus istis <sup>16</sup> quod ille locus adhuc ex eo habet talem virtutem quod in eo balsamus crescit <sup>17</sup> quod b. (virgo) Maria cum suo infantulo Ihesu per septennium in ipso loco <sup>18</sup> habitabat <sup>19</sup> ipsis <sup>20</sup> se et suum inf. Ihesum frequenter eorumque (P et eorum) vestimenta l. <sup>21</sup> sed ad maius <sup>22</sup> ipsum ortum <sup>23</sup> n. o. hominum nisi sit <sup>24</sup> om. <sup>25</sup> c. p. vel custodire <sup>26</sup> ff. quod sepius est expertum: si alij homines gentiles ipsum colerent, extunc rubi balsami et eius virge statim arescerent et perirent. sed vt ad propositum redeatur. <sup>27</sup> Ceterum (C CC Iterum) de muneribus que ipsi tres reges domino obtulerunt, est sciendum, prout (expedite P) in alijs libris continetur, quod Melchior rex Nubie et Arabum obtulit domino paruam pomum aureum, quod, vt dictum est, in oblatione in fauillam et ad nichilum fuit reductum. Item rex Melchior (P Idem M. rex Nubie et Arabum) obtulit <sup>28</sup> triginta denarios aureos, quos Abraham <sup>29</sup> P Hur, om. in C CC <sup>30</sup> C CC Cald. terra <sup>31</sup> E. que tunc Arba vocabatur <sup>32</sup> Sare <sup>33</sup> f. suorum Ysaac et Iacob <sup>34</sup> legitur <sup>35</sup> Abraham <sup>36</sup> add. nomine Nynus (P Nyus) <sup>37</sup> et deinde temporibus Iacob <sup>38</sup> eisdem triginta

Joseph<sup>1</sup> a<sup>2</sup> fratribus Hysmahelitis est venditus<sup>3</sup>, et<sup>4</sup> eidem<sup>5</sup> Joseph in Egiptum a fratribus idem denarij pro frumento sunt portati, et<sup>6</sup> deinde<sup>7</sup> post<sup>8</sup> obitum Jacob ad regnum Saba pro aromatibus ad sepulturam Jacob et<sup>9</sup> Joseph fuerunt missi et in thezauros regios repositi. et postea<sup>10</sup> tempore<sup>11</sup> Salomonis a regina Saba<sup>12</sup> in templo in Jherusalem inter cetera predicti denarij sunt oblati. et deinde tempore Roboam<sup>13</sup> in captione Jherusalem et templi domini depredacione ad manum<sup>14</sup> regis Arabum, qui tunc temporis fuit in adiutorio Egipciorum, pervenerunt et cum alijs<sup>15</sup> ornamentis<sup>16</sup> aureis spoliatis in thezauros regios reponerantur, vnde postmodum<sup>17</sup> per<sup>18</sup> Malchiar regem sumpti et domino sunt oblati et fuerunt ex auro Arabie purissimo, quia antiqui nobilius aurum in thesauris suis ponere consueverunt.

Cap. XXIX. Cvm autem beata Maria metu Herodis fugit in Egiptum, tunc<sup>19</sup> hos xxx denarios cum alijs muneribus<sup>20</sup> oblati<sup>21</sup>\* in panno lineo ligata†<sup>22</sup> in deserto amisit. que\* pastor<sup>23</sup>, vnus ex hijs<sup>24</sup> qui badwini vocantur<sup>25</sup>, inuenit<sup>26</sup> et vsque in<sup>27</sup> modicum tempus ante passionem domini apud se retinuit. qui tunc<sup>28</sup> in<sup>29</sup> incurabilem cecidit infirmitatem: et audita<sup>30</sup> fama Jhesu Jherusalem venit et<sup>31</sup> a Jhesu mox curatus est et

\* MS. oblitis

† B ligatos

\* B quos

<sup>1</sup> CC Ismaelitis C hismaelitus Ioseph, P Ysmahelitis filijs eius a quo Abraham agrum in sepulturam emit, hijs Ioseph <sup>2</sup> a suis f. <sup>3</sup> fuit venditus in Egiptum  
<sup>4</sup> CC post hec, P et post hec <sup>5</sup> ff. P ijdem triginta denarij a predictis fratribus filijs Iacob in Egiptum pro frumento ipsi Ioseph fuerunt reportati, C CC fratres Ioseph (I. om. in C) filij Iacob pro frumento reportauerunt eosdem in Egiptum  
<sup>6</sup> om. in P <sup>7</sup> C CC et post hec <sup>8</sup> ijdem denarij post <sup>9</sup> CC P a <sup>10</sup> et post hec <sup>11</sup> temporibus <sup>12</sup> ijdem triginta denarij cum quampluribus alijs ornamentis in templo domini in Iherusalem a regina Saba fuerunt oblati <sup>13</sup> R. filij Salomonis <sup>14</sup> manus <sup>15</sup> C pluribus (CC quampluribus) alijs <sup>16</sup> o. templi <sup>17</sup> et post hec nouo testamento inchoante, nato domino in Bethleem, <sup>18</sup> ff. extunc Melchior rex Nubie et Arabum cum quampluribus alijs ornamentis aureis et vasis templi et alijs varijs et ditissimis muneribus que secum sumperat, hos triginta denarios, ex auro Arabie purissimo, quia antiquius (CC antiquitus) et (om. in CC) nobilius aurum in thesauris non reperit (C CC reperitur), hos domino cum alijs predictis ornamentis offerre proposuit, et solummodo hos denarios (om. in P) obtulit, et alia ornamenta timore pretermisit, vt est supradictum. <sup>19</sup> extunc <sup>20</sup> m. thure et mirra <sup>21</sup> sicut sibi fuerunt oblata (C oblata) <sup>22</sup> C CC ligatos <sup>23</sup> quidam p. <sup>24</sup> hominibus <sup>25</sup> qui ibidem badwini (C Bedewini CC Bodewini) vocantur, degens in ipso deserto, qui cum gregibus suis de loco ad locum in pascuis vagabatur <sup>26</sup> reperit <sup>27</sup> ad <sup>28</sup> et extunc idem pastor <sup>29</sup> cecidit in <sup>30</sup> et cum fama de Ihesu, quod diuersas infirmitates et varios languores solo verbo curaret, per omnes terras volaret, extunc idem pastor Iherusalem se transtulit <sup>31</sup> ff. et per fidem suam a domino sanitatem mox est consecutus (C CC san. recepit;) et (C CC mox est instructus et) conuersus.

\* MS. dño dño

conuersus, et<sup>1</sup> sic denarios cum ceteris Christo a magis oblati in sua infancia, que ipse in deserto reperit, iterum domino\* optulit: que<sup>2</sup> iussit dominus ut<sup>3</sup> in templo super altare poneret; vnde sacerdos<sup>4</sup> qui tunc sorte exijt, thus<sup>5</sup> super altare in incensum<sup>6</sup> accendit et<sup>7</sup> hos xxx denarios cum mirra in gazophilacium misit. et post<sup>8</sup> modicum tempus, tercia<sup>9</sup> die ante passionem domini, principes sacerdotum<sup>10</sup> hos xxx denarios ex communi bursa de<sup>11</sup> gazophilacio templi<sup>12</sup> sumpserunt et<sup>13</sup> cum ipsis Judam ad tradendum dominum ad[d]uxerunt. et partem mirre vino quod ori domini<sup>14</sup> optulerunt, miscuerunt, et reliquam partem<sup>15</sup> Nichodemus<sup>16</sup> addidit cum alijs aromatibus<sup>17</sup> ad domini sepulturam. horum<sup>18</sup> denariorum xv dati sunt militibus ad custodiendum sepulchrum domini, et<sup>19</sup> reliquis xv emptus est ager in sepulturam peregrinorum, qui<sup>20</sup> est prope Jherusalem, vix ad semijactum lapidis longus<sup>21</sup>. de isto<sup>22</sup> agro profundissima facta<sup>23</sup> est fouea<sup>24</sup>, terra effossa<sup>25</sup>, et<sup>26</sup> a fundo circummurata et desuper testudinata, et desuper testudi[n]es<sup>27</sup> sunt foramina per que corpora mortuorum in profundum mittuntur<sup>28</sup>. Nec moueat aliquem quod hij<sup>29</sup> denarij in ewangelio vocantur argentei<sup>30</sup>: quia<sup>31</sup> omnis moneta communi nomine argentei vocabantur. et similitudo

<sup>1</sup> ff. Extunc idem pastor hos triginta denarios aureos cum alijs muneribus, thure et mirra, prout prius domino in sua infancia in Bethleem per tres reges fuerunt oblata (P oblata), prout in deserto reperit, denuo in Iherusalem tunc domino oblitit cum deuocione <sup>2</sup> ff. que dominus agnoscens iussit pastorem (CC pastori) <sup>3</sup> vt ipsa munera poneret super altare in templo <sup>4</sup> s. domini <sup>5</sup> in signum tam (om. in C) honorabilis oblationis thus <sup>6</sup> incensorum; in om. <sup>7</sup> et quia munera erant rara et gloriosa, hos <sup>8</sup> et post hec per <sup>9</sup> tercia sc. (CC videlicet, om. in P) <sup>10</sup> p. s. et omnes Iudei vt (P vt omnes Iudei) indifferenter participes essent in passione domini et eius morte <sup>11</sup> C CC et <sup>12</sup> ex templo domini <sup>13</sup> ff. et ipsos Iude Scarioti (C CC Scarioth) discipulo domini vt eum traderet tradiderunt <sup>14</sup> in cruce <sup>15</sup> p. mirre <sup>16</sup> N. princeps Iudeorum <sup>17</sup> cum aloe et alijs aromatibus addidit (C CC condidit) <sup>18</sup> ff. et postquam Iudas hos triginta denarios retulit et ad pedes Iudeorum in templo proiecit, extunc Iudei dederunt quindecim denarios militibus qui sepulchrum domini custodierunt, <sup>19</sup> ff. et cum reliquis quindecim denarijs emerunt agrum figuli in sepulturam peregrinorum. CC P add: vnde ait euangelium Et consilio inito emerunt ex hijs agrum figuli in sepulturam peregrinorum. <sup>20</sup> Et est sciendum quod idem ager figuli est prope Ih. situs et vix <sup>21</sup> longus et magnus <sup>22</sup> et temporibus quando Iherusalem fuit Christianorum, extunc de ipso <sup>23</sup> facta et effosata <sup>24</sup> spelunca <sup>25</sup> ter. eff. om. here <sup>26</sup> et ab omni parte sursum <sup>27</sup> in testudine <sup>28</sup> m. et proiciuntur <sup>29</sup> ijdem <sup>30</sup> argentei vocentur quia fuerunt ex auro Arabie purissimo, <sup>31</sup> ff. sed communi nomine argentei vocabantur sicut denarij aurei nunc vocantur scuti (C CC scutati), mutones vel floreni



horum denariorum in nomine et moneta a<sup>1</sup> temporibus Abrahe in partibus illis vsque ad destruxionem Iherusalem per Tytum et Vespasianum permanserunt<sup>2</sup>, quia<sup>3</sup> in<sup>4</sup> partibus Orientis monete non mutantur<sup>5</sup> in<sup>6</sup> pondere vel valore. <sup>7</sup>similitudo horum denariorum, et<sup>8</sup> tunica domini inconsutilis<sup>9</sup>, apud quamplurimos nobiles<sup>10</sup> vsque in presentem diem hereditarie permanserunt<sup>11</sup>. et vnus illorum denariorum circa tres florenos habet<sup>12</sup> in pondere et valore, et in vna parte talis\* denarij<sup>13</sup> stat† capud regis<sup>14</sup> et in alia<sup>15</sup> sunt littere caldaice, que ab hominibus modernis non possunt legi vel discerni. De<sup>16</sup> bonis militum trans-

\* MS. corr. tallum denariorum ?

† stad

<sup>1</sup> in illis partibus a <sup>2</sup> permansit <sup>3</sup> et <sup>4</sup> in omnibus <sup>5</sup> nunquam mutantur monete <sup>6</sup> om. <sup>7</sup> Et similitudo horum triginta denariorum ex auro vel cupro in similitudine, CC adds vel latitudine, P pondere et quantitate et forma et similitudo in longitudine et latitudine tunice <sup>8</sup> C CC cum t. <sup>9</sup> i. multum artificialiter facta in Oriente <sup>10</sup> principes et n. <sup>11</sup> adhuc hereditarie permanserunt in presentem diem <sup>12</sup> habuit <sup>13</sup> talis denarij in numismate <sup>14</sup> c. r. laureatum impressum <sup>15</sup> alia parte <sup>16</sup> ff. Ceterum (CC Iterum) de militibus qui sepulchrum Christi custodiebant, est sciendum quod est consuetudinis in omnibus partibus Orientis et vltimarum, quod omnia bona militum sunt bona feudalia, que aliquo modo non diuiduntur nec separantur, sed (C CC et) totaliter cedunt primogenito; et talia bona pendent (P pendunt) a Soldano vel (ab) alijs regibus iure feudali. et aliquo patre (C CC milite) mortuo, extunc filius suus primogenitus quamprimum peruenerit ad annos discretioris, ex hijs bonis efficitur miles; et ipsa bona feudalia non potest aliquo modo dismembrare aut seruum vel ancillam ex eis vendere vel alienare, sed aliqua necessitate compulsus potest de licencia superioris domini aliqua bona meliora pro deterioribus assumendo pecuniam dare vel permutare. et sunt aliqua bona feudalia aliquando tam bona quod oportet quod miles eorum dominus habeat sub se et suis stipendijs duos vel tres vel quatuor milites vel plures. et dum in illis partibus aliquis miles efficitur, extunc cum maximo ornatu, pompa et comitatu (de vespere P, om. in C CC) cum suis consanguineis et amicis in dextrarijs multum ornatis incedit per vicos et plateas, si (CC et si, P vt si) aliquis inueniatur qui ipsum ex aliqua infamia vel alijs causis quibuscunque dicat milicia fore indignum; et si aliquis non inuenitur (reperitur) qui eius milicie contradicat (C CC contradicit), extunc in medio sui (C CC domus sue) vel domini sui palacij super terram maximum sternitur lectus optimis pannis aureis (C CC amenis) et alijs diuersis ornamentis diuersimode ornatus, super quem ille qui miles debet effici et fieri, clara die omnibus presentibus nudus ascendit. ad quem, sicut in partibus istis ad mulieres in puerperio, sic omnes amici eius ad eum accedunt, sibi congratulantes quod milicia dignus sit inuentus. et tunc a nobilioribus principibus ac (et) alijs nobili(ori)bus dominia vestimentis aureis et sericis et alijs diuersis ornamentis vestitus (P ornatus vestitur), cingitur et calceatur et de lecto leuatur, quod fit in signum quod sicut nudus solus super lectum ascendit (et ex eo a principibus et nobilibus ornatus leuatur quod P), sic ab omni inquinamento viciorum et macularum (nudus et purus P) in meliores mores et virtutes se conuertat. et extunc idem tiro alios de familia sua meliores tot efficit sicut de bonis suis feudalibus habere tenetur, et tunc cuilibet tali militi dat tantum de stipendiarijs (P de stipendijs de suis) bonis quod cum duobus equis vel (P et) tribus (famulis P) se possit sustentare, et illi milites tunc cum domino eorum in plateis et curijs comitantur et dominis eorum superioribus seruiunt in armis et eos sequuntur temporibus opportunis. et tales fuerunt milites stipendiarij qui dominum crucifixerunt et eius sepulchrum custodierunt, quibus Iudei XV denarios dabant. nam iidem denarij a temporibus Abrahe vsque ad passionem domini semper insimul indiuisi(m) (permanserunt et) per quam plurima loca insimul pertransierunt (C CC permanserunt). sed statim dum de hijs perfectum fuerat quod cum ipsis

marinorum, et quomodo ordinantur in milites, longum esset per singula narrare. sed ut ad propositum redeatur.

Cap. XXX. <sup>1</sup>Elapso tempore quando beata virgo<sup>2</sup> cum filio<sup>3</sup> suo ab<sup>4</sup> Egipto reuocabatur<sup>5</sup> [prout ait Ev. : 'Defuncto Herode' &c.], que<sup>6</sup> dominus fecit vel passus fuit, in ewangelijs plenius reperitur. Post<sup>7</sup> ascensionem autem suam dominus beatum Thomam ad partes Indie ad predicandum misit, in quibus isti tres Reges supradicti regnabant<sup>8</sup>. Nec<sup>9</sup> moueat aliquem quod eciam<sup>10</sup> sanctus Bartholomeus Simon et Judas apostoli<sup>11</sup> in eisdem partibus leguntur predicasse<sup>12</sup>: quia plures sunt partes<sup>13</sup> [Indie], valde magne et magnis regnis huius regionis maiores. nam<sup>14</sup> in partibus Orientis pars mundi cismarina describitur solum centum dietas continere, in quibus<sup>15</sup> viget<sup>16</sup> fides christiana.

Cap. XXXI. Ceterum<sup>17</sup> cum beatus Thomas apos-

perfici debbat, extunc ab inuicem separati fuerunt et diuisi et postmodum vndique dispersi. et quamplurima alia de hijs triginta denarijs et ipsorum trium regum muneribus leguntur et scripta reperiuntur, que propter breuitatem (C CC obliuionem scriptorum) in hoc loco sunt pretermissa. sed vt ad propositum redeatur

<sup>1</sup> Cum elapso <sup>2</sup> v. Maria <sup>3</sup> infantulo suo Ihesu <sup>4</sup> ex <sup>5</sup> add. prout ait euangelium (P euangelista): Defuncto Herode ecce angelus domini apparuit Ioseph in somnis dicens Surge (et) accipe puerum et matrem eius et vade in terram Israel: defuncti sunt enim qui querebant animam pueri. qui consurgens accepit puerum et matrem eius et venit in terram Israel. audiens quod Archelaus regnaret in Iudea pro Herode patre eius, timuit illum ire, et ammonitus in somnis secessit in partes Galilee et habitauit in ciuitate Nazareth, vt adimpleretur quod dictum est per prophetam Quoniam Nazareus vccabitur. <sup>6</sup> ff. Et que et qualia et quanta in hijs et ab illis temporibus dominus Ihesus in sua deitate et humanitate egerit, fecerit vel passus fuerit vsque ad eius passionem resurrectionem et ascensionem, in ev. plenius reperitur.

<sup>7</sup> ff. Cum autem dominus post suam gloriosam asc. specialiter ad partes Indorum Thomam suum apostolum in sorte predicacionis miserat, in quibus ipsi tres reges gloriosi qui domino in sua infancia munera obtulerunt habitabant et regnabant;

<sup>8</sup> licet Thomas inuitus officium predicacionis in ipsis partibus regnisque (Indie) susceperat, tamen ex magna prouidencia ipsius summi (om. in C) lapidis angularis qui fecit vtraque vnum, estimatur fore factum quod Thomas (C CC qui Th.) passionem (C post p., P qui p.) domini et (eius) resurrectionem quem (C CC quam) digitis palpauit, (C CC add. missus agnouit), vt (om. in CC) hanc ipsis regibus et genti predicaret et annuntiaret que (C CC qui) eciam eiusdem domini infanciam de remotissimis et longinquissimis Orientis partibus et mundi quesuiuit, vidit et muneribus veris et mysticis deuotissime adorauit et honorauit. et prout ait Gregorius: Sicut nobis omnibus profuit quod post resurrectionem domini Thomas eius vulnera digitis palpando explorauit et de nobis omnis dubietatis vulnus amputauit, sic ad instar (Sicut—instar om. in C CC) nobis omnibus profuit quod hij reges et hec gens (C CC hee gentes) eiusdem domini nostri infanciam quesuiuit (C CC quesierunt) et oculis vidit et deuotissime muneribus adorauit et probauit. <sup>9</sup> C CC non

<sup>10</sup> om. here <sup>11</sup> ap. domini eciam (e. om. in CC) <sup>12</sup> in partibus illis predicabant

<sup>13</sup> ff. partes Indie, quarum vna pars est longior laciore et maior quam tota pars mundi cismarina. <sup>14</sup> ff. nam ista pars mundi cismarina describitur in illis partibus

Orientis non plus quam C continere dietas <sup>15</sup> qua <sup>16</sup> v. et floret <sup>17</sup> C CC Iterum

tolus in India<sup>1</sup> ewangelium<sup>2</sup> predicasset et<sup>3</sup> quamplurima operando miracula plurimos conuertisset: et<sup>4</sup> reperiens in omnibus templis<sup>5</sup> ydolorum stellam cum infantulo et signo crucis,<sup>6</sup> audiuisset<sup>7</sup> a templorum pontificibus causam istius signi, sicut prius superius dictum est—et de omnibus que tribus Regibus acciderunt, pontifices templorum beatum Thomam informaerunt\*: quibus auditis<sup>8</sup> ingenti gaudio et<sup>9</sup> spiritu sancto repletus apostolus<sup>10</sup> ipsius<sup>11</sup> domini Jhesu<sup>12</sup> natiuitatem et<sup>13</sup> infanciam, deitatem et humanitatem, passionem et resurrexionem, quem<sup>14</sup> digitis palpauit<sup>15</sup>, fideliter annunciauit<sup>16</sup> et per dei gratiam<sup>17</sup> signis<sup>18</sup> et doctrinis ipsos<sup>19</sup> pontifices et quamplurimas gentes ad fidem conuertit et baptisauit, et significacionem<sup>20</sup> huius stelle et crucis et infantis<sup>21</sup> humiliter et diligenter<sup>22</sup> e's<sup>23</sup> declarauit<sup>24</sup>, et omnibus<sup>25</sup> ydolis ejectis ipsa<sup>26</sup> templa in honore Christi<sup>27</sup> consecrauit. vnde omnium terrarum et prouinciarum gentes per quas Thomas transierat, audita tali eius fama cum diuersis<sup>28</sup> languidis et infirmis<sup>29</sup> et obsessis\* ad eum<sup>30</sup> ueniebant<sup>31</sup>, quos omnes in nomine Christi<sup>32</sup> signo<sup>33</sup> crucis sanauit, conuertit<sup>34</sup> et baptisauit; qui eciam curati<sup>35</sup> in terris ad quas Thomas

\* MS. et aud.

\* B informassent

\* obsessis

<sup>1</sup> in partibus et regnis Indorum <sup>2</sup> ev. domini fideliter <sup>3</sup> ff. et vniuersas illas insulas et prouincias circuisset et demones signo crucis effugasset et diuersos languores et infirmitates curasset et dominus (P deus) ibidem per eum quamplurima mirabilia (om. in C CC) fecisset et quamplurimas gentes ad ewangelium (P dominum) conuertisset, <sup>4</sup> P et; om. in C CC <sup>5</sup> ydolorum templis <sup>6</sup> prout ipsi tres reges in omnibus eorum terris et regnis in eorum templis fieri et sculpere fecerunt et preceperunt quando de Bethleem fuerunt reuersi, <sup>7</sup> ff. vnde cum Thomas a pontificibus templorum et ydolorum audisset et didicisset quod talis stella cum talibus signis eciam (CC et C ex) longis retroactis temporibus in monte Vaus in signum nati regis Iudeorum, prout ex illa fuit (P fuerit) auditum apparuisset et propter hoc ipsi (tres) reges ipsum puerum natum ad (om. in C CC) adorandum cum muneribus quesierunt et miraculose in tredecim diebus in Bethleem leuissime pertenerunt sed multum laboriosissime ad terras et ad regna sua redierunt, et de omnibus que ipsis tribus regibus acciderant et que (que om. in C CC, P que ipsi reges) viderant (et audierant P), ijdem pontifices templorum et ydolorum Thomam per omnia informaerunt. <sup>8</sup> que cum Thomas per omnia audiuisset, extunc <sup>9</sup> C CC de <sup>10</sup> om. <sup>11</sup> ipsis pontificibus et omnibus populis et gentibus ardenti animo <sup>12</sup> domini nostri Ihesu Christi <sup>13</sup> nat. et om. <sup>14</sup> CC et qui C et quia <sup>15</sup> p. incredulus et (et om. in C) explorauit <sup>16</sup> fideliter (om. in C CC) et (om. in CC) ardentem annunciauit et predicauit <sup>17</sup> gracia spiritus sancti <sup>18</sup> s. et prodigijs <sup>19</sup> omnes templorum et ydolorum p. <sup>20</sup> s. et interpretacionem <sup>21</sup> huius signi crucis et stelle ac infantis quem ipsi tres reges quesierunt et muneribus adorauerunt <sup>22</sup> deuote et humiliter <sup>23</sup> om. <sup>24</sup> Thomas exposuit et declarauit <sup>25</sup> et ex omnibus templis simulacris et <sup>26</sup> C CC etiam ipsa <sup>27</sup> ipsius infantis deuote <sup>28</sup> varijs et d. <sup>29</sup> infirmis, languidis <sup>30</sup> ipsum <sup>31</sup> v. et confluebant <sup>32</sup> ipsius infantis <sup>33</sup> et (CC in) signo <sup>34</sup> et ad fidem conuertit <sup>35</sup> et eciam ijdem sanati et curati et (P ac) baptizati

non peruenit<sup>1</sup>, per signum crucis varios langwores<sup>2</sup> curabant.

Cum<sup>3</sup> itaque beatus Thomas plurimos conuertisset, baptisasset, ecclesias consecrasset et<sup>4</sup> episcopos presbiteros ac dei ministros ordinasset<sup>5</sup>, tandem ad istorum<sup>6</sup> trium Regum regna<sup>7</sup> peruenit<sup>8</sup>: quos adhuc in carne viuentes, sanos et senes<sup>9</sup> inuenit<sup>10</sup>, exspectacionem iusti Symeonis exspectantes prout dudum fuerant deprecati et<sup>11</sup> responso recepto in spiritu non se videre<sup>12</sup> mortem nisi prius aqua et\* spiritu essent renati et de ipso infante quem<sup>13</sup> adorauerunt plenius essent instructi<sup>14</sup>. \*cum<sup>15</sup> igitur hij Reges famam actuum, predicacionum et miraculorum beati Thome audiissent, ipsi<sup>16</sup> cum omnibus suis principibus, nobilibus et vniuerso populo suo se preparantes ad ipsum venerunt. quos beatus Thomas cum ingenti gaudio suscepit<sup>17</sup> et de omnibus que Jhesus<sup>18</sup> fecit<sup>19</sup> et docuit, eis<sup>20</sup> explicauit<sup>21</sup> et<sup>22</sup> de passione et resurrectione ipsius et<sup>23</sup> de baptismo<sup>24</sup> sine quo nemo<sup>25</sup> saluatur, eos plenius informauit, ipsosque<sup>26</sup> cum omnibus suis<sup>27</sup> populis baptisauit<sup>28</sup>; et ipsi<sup>29</sup> mox<sup>30</sup> spiritu sancto repleti<sup>31</sup> apostolo<sup>32</sup> ad predicandum verbum dei sunt adiuncti<sup>33</sup>.

<sup>1</sup> peruenerat      <sup>2</sup> quamplurimas infirmitates et varios languores      <sup>3</sup> new chapter in C CC. Cum itaque Thomas fidem: infanciam passionem resurrectionem et ascensionem et (C ac) euangelium dei (P domini) in ipsis partibus vndique predicasset et quamplurimas gentes ad dominum (et ad fidem P) conuertisset et ydolorum templa destruxisset et in honore ipsius infantis (ipsa) consecrasset      <sup>4</sup> et in ipsis  
<sup>5</sup> o. et instituisset      <sup>6</sup> vera ipsorum      <sup>7</sup> add. qui domino in sua infancia munera obtulerunt      <sup>8</sup> nutu dei se transtulit et p.      <sup>9</sup> ac propecta etate et decrepita sanos  
<sup>10</sup> reperit      <sup>11</sup> et ex hoc      <sup>12</sup> eos non videre nec gustare      <sup>13</sup> quem itaque quesierunt et adorauerunt publice predicaret et de ipso quamplurima mira omnibus aperte predicaret et diuersas infirmitates et varios languores in nomine ipsius infantis et signo crucis curaret et demones effugaret,      <sup>14</sup> informati      <sup>15</sup> ff. Vnde cum itaque hij tres reges (i. t. r. om. in C) licent essent decrepiti (P in decrepitu), ex improviso iterum se preparabant et cum omnibus eorum regibus (et) principibus et nobilibus et ipsorum regnorum (e. i. r. om. in C) populis ad b. Thomam peruenerunt.      <sup>17</sup> recepit  
<sup>18</sup> Ih. in sua infancia deitate et humanitate      <sup>19</sup> fecit gessit      <sup>20</sup> om.      <sup>21</sup> singulariter explicauit      <sup>22</sup> ff. et eius passionem et resurrectionem quem digitis suis incredulus palpauit, in scripturis et prophecijis (P prophetis) docuit plenius et monstrauit, C CC et quomodo Iohannes Baptista dominum Ihesum in Iordane baptisauit et quod in specie colombe spiritus patris super eum mansit (et quomodo mansit om. in P)      <sup>23</sup> et specialiter      <sup>24</sup> baptismate Ihesu (P Iohannis)  
<sup>25</sup> nullus regnum celorum ingredi poterit      <sup>26</sup> et ipsos tres reges      <sup>27</sup> eorum  
<sup>28</sup> gracia spiritus sancti b.      <sup>29</sup> ipsi tres reges      <sup>30</sup> om.      <sup>31</sup> igne spiritus sancti sunt repleti et iam      <sup>32</sup> Thome      <sup>33</sup> in officio sunt iuncti

\* MS. a

\* Initial in B.

nam omnibus tribubus et linguis et populis<sup>1</sup> qui ibi<sup>2</sup> conuenerant<sup>3</sup>, omnia<sup>4</sup> que eis acciderant, que viderant et audierant Ihesum duce stella querendo inueniendo adorando et redeundo, fideliter et humiliter exposuerunt; et omnem ipsorum sermonem Thomas, interpretando significacionem eorum que ipsi dixerunt, declarauit, et econuerso omnia que Thomas de passione [et] resurrectione<sup>5</sup> domini predicabat\*<sup>6</sup>, ipsi Reges de infancia sua<sup>7</sup>, prout viderant et audierant, confirmabant. vnde ipsi<sup>8</sup> cum omni exercitu<sup>9</sup> et populo quamplurimo cum beato Thoma montem Vaus ascenderunt<sup>10</sup>, et ibidem<sup>11</sup> capellam\* cum stella et signo crucis factam in honore huius Infantis<sup>12</sup> Thomas apostolus<sup>13</sup> consecrauit et ibidem<sup>14</sup>, qualiter<sup>15</sup> idem Infans in tali signo<sup>16</sup> pro omnium<sup>17</sup> salute fuit<sup>18</sup> suspensus, coram omnibus populis<sup>19</sup> exposuit<sup>20</sup>. et facta est leticia magna in populo. itaque<sup>21</sup> de longinquis partibus ad hunc montem<sup>22</sup> et cappellam populus vtriusque sexus<sup>23</sup> deuotissime peruenerunt: propter quam<sup>24</sup> deuocionem dicti<sup>25</sup> tres Reges nobilissimam<sup>26</sup> et maximam ciuitatem in pede ipsius montis<sup>27</sup> construxerunt<sup>28</sup>, quam<sup>29</sup> Seuwa<sup>30</sup> vocauerunt—que<sup>31</sup> est nobilior<sup>32</sup> et dicior ciuitas in omnibus partibus Indie et Orientis vsque in presentem diem. in qua<sup>33</sup> est habitacio domini Indorum, qui presbiter Johannes vocatur, et<sup>34</sup> Thome\* Indorum patriarche† &c.

\* MS. predicabant

\* MS. Capella

\* Thomas  
† patriarcha

Cap. XXXII<sup>35</sup>. Postquam autem<sup>36</sup> Thomas in

<sup>1</sup> populis tribubus et linguis    <sup>2</sup> ibidem tunc    <sup>3</sup> aderant et c.    <sup>4</sup> ff. a principio vsque ad finem omnia que viderant et audierant et (ipsis) acciderant (et—acc. om. in C) quando Ihesum in sua infancia in Bethleem cum muneribus quiesierunt et adorauerunt, per singula fideliter et humiliter exposuerunt (exp. et om. in C CC) et aperte predicauerunt, et omnem ipsorum trium regum sermonem Thomas per expositionem et interpretationem significauit exposuit et declarauit.    <sup>5</sup> r. et ascensione    <sup>6</sup> populis predicauit    <sup>7</sup> ipsius    <sup>8</sup> ipsi tres reges (gloriosi)    <sup>9</sup> ff. cum omni exercitu eorum et comitatu et alijs quampluribus populis    <sup>10</sup> ad montem Vaus cum b. Thoma se transtulerunt    <sup>11</sup> super hunc montem    <sup>12</sup> ipsius infantis cuius stella super (eundem) montem (Vaus) apparuit    <sup>13</sup> om.    <sup>14</sup> omnibus populis    <sup>15</sup> CC quare    <sup>16</sup> signo crucis quale (P prout) supra stellam apparuit    <sup>17</sup> humana    <sup>18</sup> voluntarie et spontanee fuerit (C CC fuerat)    <sup>19</sup> om.    <sup>20</sup> de nouo totaliter exposuit Thomas et predicauit    <sup>21</sup> ita quod vtriusque sexus homines, paruuli et adulti qui tunc presentes in comitatu non fuerunt,    <sup>22</sup> m. Vaus    <sup>23</sup> p. u. s. here om.    <sup>24</sup> et propter talem et (ac) tantam    <sup>25</sup> ipsi    <sup>26</sup> maximam et nob.    <sup>27</sup> huius montis Vaus    <sup>28</sup> c., fecerunt et ditissime consummauerunt    <sup>29</sup> et ipsam ciuitatem    <sup>30</sup> P Seuwa, C Sculla, CC Suwella    <sup>31</sup> que adhuc nunc    <sup>32</sup> maior    <sup>33</sup> et in hac ciuitate    <sup>34</sup> ac    <sup>35</sup> no new Chapt. in C CC    <sup>36</sup> Ceterum (C CC Iterum) postquam

istis<sup>1</sup> regnis<sup>2</sup> omnes<sup>3</sup> ad fidem<sup>4</sup> conuertisset<sup>5</sup>, tunc<sup>6</sup> ipsos tres Reges archiepiscopos<sup>7</sup> consecrauit. et ipsi<sup>8</sup> episcopos et presbiteros sine macula ex omni populo<sup>9</sup> elegerunt et ordinauerunt\* et omnia ydolorum templa in honorem dei et sue matris<sup>10</sup> consecrauerunt, quibus omnibus et alijs dei ministris predia<sup>11</sup> et possessiones large donauerunt. sanctus autem<sup>12</sup> Thomas ipsis<sup>13</sup> et omnibus<sup>14</sup> episcopis et presbiteris ordinem missam celebrandi et verba que dominus in cena in<sup>15</sup> sui corporis et sangwinis consecracione expressit, et dominicam oracionem tradidit et de hijs omnibus eos fideliter instruxit<sup>16</sup>, et similiter<sup>17</sup> ordinem baptismi ipsis tradidit<sup>18</sup>. omnibus itaque ibi<sup>19</sup> rite peractis et ad cultum dei et ministerium laudabiliter ordinatis, ad<sup>20</sup> superiores partes Indie ad predicandum verbum dei se transtulit et<sup>21</sup> ibi post plura facta miracula pluribus populis ad fidem conuersis\*, martirio vitam, sicut in sua passione<sup>22</sup> legitur, laudabiliter consummauit. et omnes homines<sup>23</sup> qui<sup>24</sup> in illa terra nascuntur, facies<sup>25</sup>\* habent ad modum canum formatas, sed non<sup>26</sup> hirsutas<sup>27</sup>; et<sup>28</sup> alia plura specialia in herbis, bestijs et hominibus sunt in vtraque India vsque in presentem diem.

<sup>29</sup> Post recessum et decessum beati Thome ipsi<sup>30</sup> tres Reges, iam archiepiscopi facti<sup>31</sup>, omnes ciuitates et villas<sup>32</sup> circuibant, in quibus quamplures ecclesias fecerunt<sup>33</sup>, in quibus<sup>34</sup> presbiteros<sup>35</sup> et dei ministros ordinauerunt<sup>36</sup>; et relicta mundana<sup>37</sup> vanitate in ciuitate Seuwa<sup>38</sup>

<sup>1</sup> omnibus istis    <sup>2</sup> partibus et regnis    <sup>3</sup> omnes populos    <sup>4</sup> dominum    <sup>5</sup> c. et baptisasset    <sup>6</sup> extunc eciam    <sup>7</sup> in a.    <sup>8</sup> et ipsi tres reges archiepiscopi effecti alios    <sup>9</sup> ex (C CC in) omnibus populis    <sup>10</sup> s. genitricis Marie    <sup>11</sup> dona et p. <sup>12</sup> vnde beatus    <sup>13</sup> ipsis regibus et archiepiscopis    <sup>14</sup> alijs    <sup>15</sup> om. in C CC. <sup>16</sup> i. et informaui    <sup>17</sup> specialiter    <sup>18</sup> dedit et ipsum baptismum nullomodo vnquam debere obliuisci monuit et hortabatur et precepit.    <sup>19</sup> ff. et itaque b. Thomas ibidem omnibus populis ad dominum conuersis, P adds et baptisatis et ad cultum dei omnibus dei ministris rite et laudabiliter peractis et ordinatis (all this om. in C CC)    <sup>20</sup> ad—conuersis om. in C CC    <sup>21</sup> ff. P et ibidem quampluribus populis ad dominum conuersis, C CC P varia mirabilia operatus (P et varijs mirabilibus operatis), vitam ibidem martirio    <sup>22</sup> passione eius    <sup>23</sup> o. h. vtriusque sexus    <sup>24</sup> ff. qui nascuntur in ipsis terris quibus b. Thomas fuit martirizatus    <sup>25</sup> naturaliter facies    <sup>26</sup> C sed hirsutas valde    <sup>27</sup> in presentem diem    <sup>28</sup> ff. nam in vnaquaque terra et insula in India semper nascuntur et crescunt et sunt homines herbe et bestie et alia (P pre alijs, C et animalia) specialia (specialia), de quibus per singula longum esset enarrare.    <sup>29</sup> new Chapter in C.    <sup>30</sup> extunc ipsi <sup>31</sup> in archiepiscopos ordinati    <sup>32</sup> gentes ciuitates villas et terras    <sup>33</sup> fundauerunt <sup>34</sup> et in ipsis    <sup>35</sup> episcopos presbiteros    <sup>36</sup> add. quibus predia et possessiones large per omnia contulerunt    <sup>37</sup> huius mundi    <sup>38</sup> add. quam in pede montis Vaus fundauerunt

\* MS. adoraue-  
runt

\* conuersus

\* faciens

perpetuam mansionem elegerunt et cum adiutorio dei et aliorum episcoporum et presbiterorum terras et regna sua in spiritualibus et temporalibus adhuc gubernauerunt<sup>1</sup>; quibus omnes gentes non timore sed amore, non ut dominis sed ut patribus, obediuerunt<sup>2</sup> et eos caritate non ficta dilexerunt.<sup>3</sup>

Cap. XXXIII<sup>4</sup>. Anno vero<sup>5</sup> secundo ante eorum felicem<sup>6</sup> resolutionem ipsi<sup>7</sup> omnes<sup>8</sup> principes et<sup>9</sup> nobiles<sup>10</sup> de regnis<sup>11</sup> suis omnesque<sup>12</sup> episcopos et<sup>13</sup> presbiteros<sup>14</sup> in vnum<sup>15</sup> conuenire<sup>16</sup> fecerunt, iam senio confecti<sup>17</sup>; nec habebant aliquos liberos vel heredes; nec<sup>18</sup> vnquam habuerunt reginas vel concubinas; et<sup>19</sup> firmiter creditur ab omnibus, iuxta<sup>20</sup> libros Indorum, vsque<sup>21</sup> ad mortem eos virgines<sup>22</sup> permansisse, vt<sup>23</sup> sicut fuerunt primicie gencium in fide, ita<sup>24</sup> fuerunt et primicie<sup>25</sup> gencium in virginali dignitate<sup>26</sup>, primi<sup>27</sup> ex gentibus virginitatem domino offerentes<sup>28</sup>. conuocatis<sup>29</sup> itaque in vnum omnibus episcopis presbiteris, nobilibus et vniuerso populo, ipsi eos omnes hortabantur ut in fide quam ipsis beatus Thomas predicabat<sup>30</sup>, stabiles<sup>31</sup> permanerent, et ut omnes<sup>32</sup> ibidem<sup>33</sup> congregati vnum virum ydoneum eligerent<sup>34</sup> habentem voluntatem in fide dei, qui in<sup>35</sup> loco beati Thome in spiritualibus omnibus<sup>36</sup> preesset et cui omnes populi vnanimiter<sup>37</sup> ut patri obedirent<sup>38</sup>, qui etiam in memoriam<sup>39</sup> beati

<sup>1</sup> g. et rexerunt <sup>2</sup> in omnibus et per omnia o. <sup>3</sup> eos d. <sup>4</sup> no new Chapter in C P. <sup>5</sup> C namque <sup>6</sup> felicem eorum <sup>7</sup> extunc ipsi tres reges archiepiscopi ordinati <sup>8</sup> omnes alios reges et <sup>9</sup> om. <sup>10</sup> nobiles (C CC nobiles) et maiores natu (n. om. in C) <sup>11</sup> terris et r. eorum <sup>12</sup> et omnes alios <sup>13</sup> om. <sup>14</sup> p. et dei ministros <sup>15</sup> in vnum locum <sup>16</sup> c. et conuocare <sup>17</sup> et erant iam longo senio (C CC longevi) et decrepiti (C CC decrepiti) fessi <sup>18</sup> nec, vt communis est omnium illarum parcium consuetudinis <sup>19</sup> et estimatur et <sup>20</sup> ab omnibus libris in Oriente <sup>21</sup> eos virgines fuisse et vsque <sup>22</sup> e. v. om.; C CC s'c <sup>23</sup> et asserunt quidam libri quod <sup>24</sup> ita etiam (C C et) <sup>25</sup> C CC primi <sup>26</sup> in v. d. om. in C CC <sup>27</sup> qui etiam domino primi ex gentibus (etiam—gentibus om. in C CC) virginalem dignitatem obtulerunt, prout etiam quidam libri in eorum muneribus que domino obtulerunt, inter cetera ex superfluo exponunt, scil. aurum obtulerunt in signum virginalis dignitatis (C CC deuocionis dignitatis) et castitatis, thus in signum virginalis deuocionis et o:acionis, et mirram in signum mortificacionis carnis quam natura negavit, iuxta dictum sapientis sic dicentis In carne viuere siue carne est vita angelica, non humana. <sup>28</sup> In P new Chapter. <sup>29</sup> ff. Cum itaque (bij) tres reges, vt dictum est, omnes reges episcopos et nobiles et omnes populos in vnum fecerant conuenire, extunc omnes hortabantur <sup>30</sup> predicauit <sup>31</sup> st. et fideles <sup>32</sup> et quod ipsi reges episcopi presbiteri et nobiles et vniuersi populi <sup>33</sup> in vnum <sup>34</sup> ff. voluntatem in fide habentem ex omnibus populis ibidem congregatis communi voce (C CC loco) et vnanimi assensu eligerent <sup>35</sup> om. <sup>36</sup> o. populis <sup>37</sup> om. in C CC <sup>38</sup> vt p. in omnibus humiliter ob. <sup>39</sup> honore

Thome patriarcha<sup>1</sup> Thomas ab omnibus deberet<sup>2</sup> appellari et<sup>3</sup> venerari; et post decessum talis<sup>4</sup> patriarche, sic electi, omnes<sup>5</sup> archiepiscopi episcopi et presbiteri in vnum locum conuenientes<sup>6</sup> deberent in locum defuncti secundum suam<sup>7</sup> conscienciam alium in locum eius<sup>8</sup> concorditer eligere<sup>9</sup>; et ipsi tres Reges tali<sup>10</sup> patriarche decimas omnium terrarum suarum<sup>11</sup> in perpetuum<sup>12</sup> assignabant<sup>13</sup>. vnde<sup>14</sup> ipsi tres Reges et omnes alij episcopi et presbiteri et vniuersi populi tunc concorditer elegerunt<sup>15</sup> Jacobum Anthiochenum aduenam, qui ad ipsas partes beatum Thomam fuit secutus<sup>16</sup>, cui nomen<sup>17</sup> Thomas imposuerunt. et post<sup>18</sup> Indi illi<sup>19</sup> patriarche, qui Thomas vocabatur, vt nos pape, obediunt vsque in presentem diem &c.

Cap. XXXIV. Ceterum quia ipsi tres Reges<sup>20</sup> heredes non habuerunt, vnanimi<sup>21</sup> consensu omnium populorum<sup>22</sup> ex omni populo ibidem congregato<sup>23</sup> elegerunt vnum<sup>24</sup> strēnuum et illustrem virum qui omnibus regnis et terris<sup>25</sup> suis in perpetuum<sup>26</sup> presse deberet, ut si aliqui maliuoli<sup>27</sup> patriarcham archiepiscopos<sup>28</sup> episcopos et<sup>29</sup> presbiteros non curarent vel ipsis rebellarent vel<sup>30</sup> a fide apostatarent, per<sup>31</sup> brachium seculare possent<sup>32</sup> compelli<sup>33</sup>; et illud dominium perpetuum<sup>34</sup> deberet succedere<sup>35</sup> per heredes<sup>36</sup>; et talis gubernator<sup>37</sup> in temporalibus non rex vel imperator deberet vocari sed presbiter Johannes deberet<sup>38</sup> appellari, quia<sup>39</sup> presbitero nullus sit dignior in mundo, cuius potestate omnibus<sup>40</sup> iustis et iniustis celum clauditur et aperitur et in cuius extensione et manu<sup>41</sup> eleuacione omnium imperatorum et regum<sup>42</sup> et omnium<sup>43</sup> populorum genua

\* B quod per

\* B perpetuo

<sup>1</sup> in memoriale sempiternum pat. <sup>2</sup> perpetue d. <sup>3</sup> et ab omnibus <sup>4</sup> talis vnus <sup>5</sup> extunc omnes <sup>6</sup> ff. deberent (C CC debent) in vnum locum conuenire et alium loco defuncti <sup>7</sup> eorum <sup>8</sup> alium—eius om. here <sup>9</sup> add. cui vniuersi populi vt priori per omnia deberent (C CC debent) obedire <sup>10</sup> tunc tali <sup>11</sup> et regnorum <sup>12</sup> perpetue <sup>13</sup> dabant et a. <sup>14</sup> C tunc, CC cum <sup>15</sup> om. here <sup>16</sup> in primum eorum patriarcham concorditer (in P here om., CC pariter) elegerunt <sup>17</sup> mutato nomine nomen <sup>18</sup> post hoc (CC hec) <sup>19</sup> tali <sup>20</sup> Iterum predicti tres reges gloriosi quia (C CC qui) liberos et h. <sup>21</sup> extunc eiam de communi consilio (C auxilio) et <sup>22</sup> p. ibidem congregatorum <sup>23</sup> ex omnibus populis ib. congregatis <sup>24</sup> tunc virum strenuum nobilem et illustrem <sup>25</sup> terris et regnis <sup>26</sup> in temporalibus perpetue <sup>27</sup> m. et malefici <sup>28</sup> om. <sup>29</sup> seu <sup>30</sup> seu <sup>31</sup> quod per <sup>32</sup> ad viam rectam p. <sup>33</sup> cogi et c. <sup>34</sup> perpetue <sup>35</sup> CCC exercere <sup>36</sup> p. h. et durare <sup>37</sup> rector et g. <sup>38</sup> in perpetuum d. <sup>39</sup> nam presbiter Iohannes ex eo vocari deberet quia <sup>40</sup> hominibus <sup>41</sup> manu et (C CC siue) <sup>42</sup> r. et principum <sup>43</sup> om.



et colla curuantur—et<sup>1</sup> quamplurimas alias<sup>2</sup> dignitates habet<sup>3</sup> idem presbiter Johannes qui est dominus Indorum,<sup>4</sup> et habet dextram dei benedicientem in giro cum stellis ornatam in suis sigillis et vexillis. item idem dominus Indorum Johannes deberet appellari a duobus, videlicet a Johanne ewangelista, qui fuit presbiter et a domino pre ceteris magis dilectus<sup>5</sup>; item<sup>6</sup> [in] honore Johannis baptiste qui dominum baptizauit, quo<sup>7</sup> eciam inter<sup>8</sup> natos mulierum maior nemo surrexit. Igitur<sup>9</sup> hij tres Reges<sup>10</sup> omnibus regibus et principibus<sup>11</sup>, episcopis et presbiteris et populis vniuersis<sup>12</sup> Thomam patriarcham et presbiterum Johannem dominos eorum<sup>13</sup> et rectores in spiritualibus et temporalibus in<sup>14</sup> perpetuum assignabant, quibus<sup>15</sup> illi<sup>16</sup> omagium<sup>17</sup> humiliter fecerunt et<sup>18</sup> obediencie<sup>19</sup> eorum se subdiderunt<sup>20</sup>. et sic<sup>21</sup> leti et gaudentes<sup>22</sup> ad propria sunt reuersi; et sic hij duo<sup>23</sup> presbiter Johannes et patriarcha Thomas<sup>24</sup> vsque in hodiernum diem vocantur.

Hijs<sup>25</sup> ita dispositis et ordinatis, hij tres Reges quibusdam principibus de sangwine eorum regali quasdam<sup>26</sup> terras et insulas dederunt et in perpetuum<sup>27</sup> assignauerunt, qui principes de Vaus in perpetuum debere[n]t vocari in memoriale sempiternum—et hec progenies<sup>28</sup> est nobilior, maior et potencior<sup>29</sup> in India et in Oriente

<sup>1</sup> CC propter hoc et, P prout hec et <sup>2</sup> virtutes et alias <sup>3</sup> om. <sup>4</sup> in suis litteris et epistolis specialiter scribit et exprimit in presentem diem. et littere et epistole sue quas regibus et principibus mittit, sunt rotuli inuoluti, in quibus in principio scribit et mandat pro salutationibus benedictiones omnium puerorum, seruorum (CC suorum) et ancillarum, armentorum (P auium), animalium, agrorum et vinearum, et specialiter vxorum et concubinarum, et omnium que ille rex vel princeps seu homo possidet in domibus vel in campis (P addit cui litteras suas mittit), et secundum quod ille est condicionis cui litteras suas mittit, secundum hoc sibi scribit et mandat pro salutationibus benedictiones; et habet <sup>5</sup> dilectus et electus <sup>6</sup> item idem dominus Indorum Iohannes deberet vocari (C CC nominari) nomine et honore <sup>7</sup> P cui <sup>8</sup> non surrexit maior (P maior non surr.) inter natos mulierum, prout Thomas ap. per omnia ipsos informauit <sup>9</sup> C CC Iterum, P Ceterum <sup>10</sup> r. gloriosi <sup>11</sup> p. et nobilibus <sup>12</sup> ac omnibus populis <sup>13</sup> in eorum dominos <sup>14</sup> tunc in <sup>15</sup> q. tunc <sup>16</sup> C CC vniuersi populi, P vniuersi reges et principes et nobiles ac vniuersi populi <sup>17</sup> obedienciam et homagium (C CC reuerenciam) <sup>18</sup> et se eorum <sup>19</sup> C CC ducatur P dominacioni, et potestati <sup>20</sup> subiciebant <sup>21</sup> om. <sup>22</sup> l. et g. ac alacri corde super omnia que viderant et audierant (et acciderant) et acta et ordinata fuerant <sup>23</sup> iidem domini et gubernatores Indorum in spiritualibus et temporalibus <sup>24</sup> patr. Thomas et presb. Iohannes in vniuerso mundo sunt vocati i. h. d. <sup>25</sup> ff. Ceterum (C CC Iterum) hij tres reges de premissis itaque dispositis et ordinatis, extunc alijs p. <sup>26</sup> quamplurimas alias <sup>27</sup> P perpetue hereditarie, C CC iure hereditario <sup>28</sup> et adhuc hec pr. que de Vaus vocatur <sup>29</sup> est maior et potencior ac nobilior progenies

vsque<sup>1</sup> in presentem diem. hec<sup>2</sup> progenies, ut superius<sup>3</sup> dictum est, in Aōon<sup>4</sup> castrum fecerunt, et ex illis quamplures<sup>5</sup> alij principes propter eorum nobilitatem in diuersis terris vxores duxerunt, de quorum semine anno domini Mccclj<sup>o</sup> adhuc strēnui principes fuerunt superstites in curia romana ambasiatores. sed ut ad propositum redeatur<sup>6</sup>.

Cap. XXXV. Cvm itaque omnia predicta<sup>7</sup> per tres<sup>8</sup> Reges essent laudabiliter ordinata<sup>9</sup>, ad<sup>10</sup> ciuitatem Seuwa redierunt<sup>11</sup> et<sup>12</sup> duobus annis supervixerunt: et tunc<sup>13</sup> modicum ante festum natiuitatis domini quedam stella<sup>14</sup> super ipsam ciuitatem apparuit<sup>15</sup>, per quam resolucionem suam<sup>16</sup> instare intellexerunt, et quod a domino vocarentur<sup>17</sup> omnibus intimabant. vnde ibidem in ecclesia per se<sup>18</sup> regaliter facta tunulum sibi more regio preparari<sup>19</sup> fecerunt et per illud instans festum natiuitatis dominice<sup>20</sup> diuinum officium solempniter peregerunt. et octauo natiuitatis domini die Malchiar<sup>21</sup> diuino officio solempniter celebrato etatis sue anno<sup>22</sup> centesimo decimo sexto coram omni populo inclinato capite absque omni<sup>23</sup> dolore in domino dulciter<sup>23</sup> obdormiuit; cuius corpus alij duo [Reges] cum<sup>24</sup> vniuersis nobilibus et populis cum<sup>25</sup> vestimentis regalibus et pontificalibus<sup>26</sup>, cum aromatibus more regali, prout decuit, in tumulum posuerunt. et post hec quinto die, qui<sup>27</sup> est festum Epiphanie<sup>28</sup>, Balthazar<sup>29</sup> etatis sue anno<sup>30</sup> centesimo duodecimo celebrata solempniter missa coram omni populo absque<sup>31</sup> dolore in<sup>32</sup> domino quieuit; quem<sup>33</sup> iuxta corpus prioris [Regis]<sup>34</sup> simili solempnitate<sup>35</sup> posuerunt. et<sup>36</sup> sexto<sup>37</sup> die sequenti Jaspas<sup>38</sup>

\* MS. que

\* sexta

<sup>1</sup> om. <sup>2</sup> et hec <sup>3</sup> supra <sup>4</sup> in A. propter diuersa mirabilia que ibidem quotidie et assidue videbantur et audiebantur <sup>5</sup> quamplurimi <sup>6</sup> sed &c. om. in C CC <sup>7</sup> om. <sup>8</sup> ipsos <sup>9</sup> disposita et o. <sup>10</sup> extunc ad <sup>11</sup> ad perpetue manendum tunc se transtulerunt <sup>12</sup> C CC et post receptam (C perceptam) fidei plenam noticiam <sup>13</sup> extunc <sup>14</sup> q. st. noua et rara et insolita <sup>15</sup> om. in CC <sup>16</sup> eorum felicem resolucionem <sup>17</sup> vocabantur <sup>18</sup> ipsos <sup>19</sup> P preparare <sup>20</sup> nat. domini festum <sup>21</sup> extunc M. rex Arabum et Nubie <sup>22</sup> anno et. sue <sup>23</sup> om. in C CC <sup>24</sup> et alij principes et nobiles ac vniuersi populi <sup>25</sup> om. <sup>26</sup> pont. et reg. <sup>27</sup> CC que <sup>28</sup> Ep. domini <sup>29</sup> extunc B. rex Godolie et Saba <sup>30</sup> anno et. sue <sup>31</sup> absque aliquo <sup>32</sup> ibidem in <sup>33</sup> quem tercius (C CC cicius alter) rex et omnes alij principes et nobiles et populi <sup>34</sup> prioris regis defuncti <sup>35</sup> eodem modo et culti regio in tumulo (C CC tumulo) honorifice p. <sup>36</sup> et non post multum tempus videl. <sup>37</sup> sexto <sup>38</sup> extunc J. tercius rex Tharis et insule Egrissoule

etatis sue anno<sup>1</sup> centesimo nono diuino officio deuoté peracto coram omnibus astantibus sine dolore alios duos Reges ad dominum sequebatur. qui dum more regio, prout decuit, iuxta corpora priorum duorum<sup>2</sup> Regum ad sepeliendum deferretur, tunc<sup>3</sup> coram omnibus<sup>4</sup> astantibus corpora duorum priorum Regum in sepulchro coniunctim<sup>5</sup> posita tamquam<sup>6</sup> viuentia erecta corpus tercij Regis in medium<sup>7</sup> eorum receperunt: et ita ut<sup>8</sup> in vita sua dilexerunt se, ita<sup>9</sup> et<sup>10</sup> in morte non sunt separati. et stella<sup>11</sup> que ante eorum obitum apparuit, donec<sup>12</sup> corpora eorum inde<sup>13</sup> transferrentur, ut dicunt<sup>14</sup>, immobilis<sup>15</sup> permansit.

Cap. XXXVI<sup>16</sup>. Post obitum<sup>17</sup> autem<sup>18</sup> ipsorum<sup>19</sup> deus, qui eos in vita dilexit, post<sup>20</sup> mortem eciam quamplurimum honorauit. nam diuersos<sup>21</sup> homines quicunque<sup>22</sup> infirmitate<sup>23</sup> vel<sup>24</sup> angustia vel captiuitate<sup>25</sup> \* B quacunque tenerentur<sup>26</sup>, longe vel prope in terra vel in mari positos, ipsorum<sup>27</sup> auxilium implorantes, per<sup>28</sup> eorum merita<sup>29</sup> euidenter<sup>30</sup> liberauit; ita quod per longinquas partes<sup>31</sup> per terram et per mare populi in maxima multitudine ad eorum reliquias confluebant, et fidem, quam in vita cum beato Thoma<sup>32</sup> predicabant, eciam maioribus virtutibus et signis in morte et post mortem confirmabant; et eorum<sup>33</sup> corpora in<sup>34</sup> sepulchro posita non quasi mortua, sed quasi<sup>35</sup> dormiencia et melius quam in vita colorata omnibus populis apparebant<sup>36</sup>, in quibus deum benedicebant<sup>37</sup> et laudabant<sup>38</sup> &c.

Post multum vero temporis, seminante<sup>39</sup> inimico,

<sup>1</sup> anno et. sue    <sup>2</sup> duorum priorum    <sup>3</sup> extunc    <sup>4</sup> o. populis    <sup>5</sup> om.; C om.  
ad sepel.—posita    <sup>6</sup> ff. quodlibet in parte (all this om. in C) cessit (C cesserunt)  
et corpus    <sup>7</sup> C CC medio    <sup>8</sup> et itaque hij tres reges gloriosi (C CC g. principes)  
quomodo    <sup>9</sup> C P itaque    <sup>10</sup> om.    <sup>11</sup> st. rara et insolita    <sup>12</sup> quousque  
<sup>13</sup> Colonie    <sup>14</sup> prout dicunt Indi    <sup>15</sup> imm. supra ciuitatem (Seuwa)    <sup>16</sup> no  
new Chapter in C CC.    <sup>17</sup> decessunt et o.    <sup>18</sup> om.    <sup>19</sup> trium regum gloriosorum  
extunc    <sup>20</sup> ipsos et (P etiam) post    <sup>21</sup> diu. vtriusque sexus    <sup>22</sup> quacunque  
<sup>23</sup> infirmitate dolore    <sup>24</sup> C P et    <sup>25</sup> C CC tribulacione, P captiuitate vel tribu-  
lacione    <sup>26</sup> detinebantur    <sup>27</sup> qui auxilium ipsorum trium regum implorabant et  
deuote innocabant    <sup>28</sup> deus per    <sup>29</sup> C CC meritum    <sup>30</sup> ev. eos    <sup>31</sup> ex  
longinquis partibus    <sup>32</sup> cum b. Thoma in vita    <sup>33</sup> ipsorum    <sup>34</sup> vestimentis  
regalibus et pontificalibus in    <sup>35</sup> vt    <sup>36</sup> apparuerunt    <sup>37</sup> benedixerunt  
<sup>38</sup> laudauerunt    <sup>39</sup> ff. cum (itaque C CC) fides christiana in ipsa nobili ciuitate  
Seuwa et vniuersis partibus et regnis Orientis (itaque P) floureret (C flouruit), extunc  
inimicus omnium bonorum seminavit (P seuit) inter triticum zizania, sc. inter fidem  
catholicam diuersarum specierum heresim opiniones et errores,

\* MS. earum

\* MS. &amp;c; the other MSS. et.

\* et tunc

hereses et errores ceperunt crescere, et sic<sup>1</sup> sanctorum reliquie<sup>2</sup> ceperunt remissius<sup>3</sup> et negligencius<sup>4</sup> in reuerencia haberi<sup>5</sup>—nam terre et regna eorum\* in fide diuidebantur odiose. et sic\* tunc statim eorum<sup>6</sup> corpora, que<sup>7</sup> vsque ad illud tempus quasi dormiencia incorrupta<sup>8</sup> permanserunt, extunc\* carnis<sup>9</sup> materia de ossibus rupta<sup>10</sup> soluebatur et more suo in puluerem reuertebatur<sup>11</sup>; et tunc<sup>12</sup> eciam<sup>13</sup> homines de regnis eorum supradictis<sup>14</sup> fide<sup>15</sup> sunt diuisi.

Cum itaque vniuersa<sup>16</sup> plaga Orientis ita<sup>17</sup> esset<sup>18</sup> corrupta et heresibus<sup>19</sup> odiose diuisa et propter nimiam distanciam<sup>20</sup> et discordancium multitudinem et potentiam a patriarcha Thoma et presbitero Johanne ab erroribus non posset<sup>21</sup> reuocari, tunc<sup>22</sup> in terris et regnis illis cepit<sup>23</sup> gentilitas reuerti et ydolatria repullulare, vnde<sup>24</sup> in tali miseria homines de regnis istorum trium Regum beatorum nati qui in ipsa ciuitate Seuwa potenter habitabant, sunt in<sup>25</sup> fide odiose<sup>26</sup> diuisi. tunc<sup>27</sup> queuis pars tam ex reuerencia quam ex inuidia corpus sui Regis de sepulchro sumpsit, quia cum parte aduersa illud<sup>28</sup> esse et quiescere<sup>29</sup> noluit, et ad loca maiora sue partis reduxit; que ab omni populo, prout olim<sup>30</sup> quando de Bethleem reuertebantur<sup>31</sup> viucentes, cum ympnis et laudibus et reuerencijs maximis sunt recepta et in oculis diuersimode ornatis reuerenter sunt inclusa; et in hijs per tempora longiora permanserunt &c.

Post hec<sup>32</sup> autem<sup>33</sup> circa annos<sup>34</sup> domini cccxxiiiij, dum Constantinus Imperator<sup>35</sup> per sanctum Siluestrum

<sup>1</sup> propter quod tunc <sup>2</sup> corpora et reliquie ipsorum trium regum <sup>3</sup> ab omnibus indulgencius (C CC indigenis) <sup>4</sup> C CC minus (om. et) <sup>5</sup> h. et minus venerari <sup>6</sup> ipsorum trium regum <sup>7</sup> que vt dictum est <sup>8</sup> C CC et inc. <sup>9</sup> eorum carnis <sup>10</sup> eorum (rupta om.) <sup>11</sup> CC vertebantur <sup>12</sup> vnde <sup>13</sup> om. <sup>14</sup> de regnis (C regno) Arabie et Nubie, Saba et Godolie, Tharsis et Insule nati, in quibus ipsi reges regnabant <sup>15</sup> etiam (C CC in) fide <sup>16</sup> (horum) trium regum regna et vniuersa <sup>17</sup> om. in C CC <sup>18</sup> essent, P essent itaque <sup>19</sup> in fide et heresi essent <sup>20</sup> ff. multitudinem distanciam et discordiam et discordancium (et. d. om. in C CC) <sup>21</sup> possent <sup>22</sup> extunc (etiam P) <sup>23</sup> in hac disencione cepit <sup>24</sup> C CC et; in—regum om. in C CC <sup>25</sup> et (C eciam) in <sup>26</sup> C CC odiose fuerunt <sup>27</sup> P extunc, C CC et tunc <sup>28</sup> om. <sup>29</sup> quiescere id <sup>30</sup> om. <sup>31</sup> viucentes (C CC venientes) de Bethleem venerunt <sup>32</sup> Cum autem placuit deo quod triticum et semen fidei itaque longo tempore laboratum, quod eciam per zizania seminatum (P in quod zizania itaque fuit seminatum et quod ab hijs) et alijs persecucionibus et impedimentis dudum latitabat in terra, vt (C CC et, P vt etiam) talibus varijs frigoribus et tempestatibus transactis eciam appareret in gemine, vnde <sup>33</sup> om. <sup>34</sup> C CC annum <sup>35</sup> gloriosus C. imperator in Occidente

esset<sup>1</sup> conuersus ad fidem et<sup>2</sup> a lepra carnis mundatus<sup>3</sup>, eodem tempore Helena<sup>4</sup>, mater eius<sup>5</sup>, inter perfidos Judeos in Oriente conuersabatur et<sup>6</sup> Iudaica perfidia quasi iam esset\* infecta<sup>7</sup>, sed mirabiliter inde<sup>8</sup> \* om. in B ad Christum<sup>9</sup> conuersa<sup>10</sup>. que tunc<sup>11</sup> omnia loca<sup>12</sup> que sue humanitatis potencia dominus consecrauit<sup>13</sup>, ad laudem dei et confusionem Iudeorum humiliter visitabat<sup>14</sup> et deuote<sup>15</sup> honorauit<sup>16</sup>, ditauit et amplificauit<sup>17</sup>. vnde postquam ipsa\*<sup>18</sup> crucem domini et clauos†<sup>19</sup> miraculose inuenit, extunc super eundem locum et montem Caluarie et sepulchrum domini<sup>20</sup>, et locum quo tres Marie steterunt et lapidem de sepulchro reuolutum viderunt, et locum<sup>21</sup> quo Jhesus Marie Magdalene apparuit in specie ortulani, super hec omnia loca et alia sancta loca Helena pulcherrimam construxit<sup>22</sup> ecclesiam, in qua hec omnia loca sancta<sup>23</sup> insimul comprehendit et inclusit. et postmodum presbiter Johannes et homines de Nubia nati<sup>24</sup> subtus montem Caluarie exrupibus<sup>25</sup> et<sup>26</sup> petra durissima\* cappellam exsculpere \* durissimam fecerunt, quam in honore trium Regum consecrari<sup>27</sup> fecerunt, in memoriam<sup>28</sup> quod ibidem Malchiar, rex eorum<sup>29</sup>, in caligine<sup>30</sup> resedit quando dominum in<sup>31</sup> infancia adorare<sup>32</sup> quesuit; et vocatur ‘cappella<sup>33</sup> Nubianorum ad reges’<sup>34</sup>, sed Sarraceni nunc<sup>35</sup> illius cappelle ianuam<sup>36</sup> lapidibus obstruxerunt<sup>37</sup>.

Cap. XXXVII. In omnibus igitur<sup>38</sup> locis que dominus humanitatis sue presencia<sup>39</sup> signis vel<sup>40</sup> pro-

<sup>1</sup> gracia dei signis et prodigijs ad fidem esset <sup>2</sup> om. <sup>3</sup> a l. carnis gentilitatis et ydolatrie m. et in nouum hominem vita et moribus in melius esset mutatus <sup>4</sup> P venerabilis Helena <sup>5</sup> sua mater <sup>6</sup> C in <sup>7</sup> i. et corrupta <sup>8</sup> om. <sup>9</sup> dominum <sup>10</sup> add. prout hec omnia in libris de Innencione s. Crucis plenius reperiuntur. <sup>11</sup> et extunc venerab. Helena quanto magis prius in veteri testamento (et) iudaica perfidia insistebat, tanto magis postmodum in nouo testamento et euangelijs studiosius estuabat et <sup>12</sup> loca sancta <sup>13</sup> que in illis et alijs partibus Ihesus sua deitate et humanitate ac potencia (P presencia) consecrauit, que prius ex suggestione Iudeorum ipsa Helena prophanata et odiosa habuit et contaminata, hec omnia loca Helena postmodum <sup>14</sup> visitauit <sup>15</sup> deuotissime <sup>16</sup> honorificauit <sup>17</sup> ampliauit <sup>18</sup> venerab Helena <sup>19</sup> cr. et clauos domini nutu dei <sup>20</sup> Christi <sup>21</sup> add. quo Ihesus in cruce matrem discipulo commendauit, et locum <sup>22</sup> ecclesiam construxit <sup>23</sup> s. predicta <sup>24</sup> de regno Nubie nati qui in illis partibus Nubiani vocantur <sup>25</sup> rupe <sup>26</sup> CC de <sup>27</sup> C P consecrare <sup>28</sup> memoriale <sup>29</sup> Arabum et Nubie <sup>30</sup> ibidem in caligine et nebula <sup>31</sup> in sua <sup>32</sup> C CC adorandum, P ad adorandum <sup>33</sup> illa capella in partibus illis capella (in—cap. om. in CC) <sup>34</sup> add. in presentem diem <sup>35</sup> nunc prout patet <sup>36</sup> ianuam ipsius capelle <sup>37</sup> ob inuidiam o. <sup>38</sup> Ceterum (CC Iterum, C Cum) in omnibus locis <sup>39</sup> in humanitate sua presencialiter (CC presencia) <sup>40</sup> et

digijs illustravit<sup>1</sup>, Elena<sup>2</sup> ecclesias<sup>3</sup> et monasteria fundavit, et in hijs dei<sup>4</sup> ministros instituit<sup>5</sup>, quibus predia et<sup>6</sup> possessiones<sup>7</sup> habundanter erogavit. In loco eciam<sup>8</sup> in quo pastoribus angelus Christum natum<sup>9</sup> annunciauit, ipsa<sup>10</sup> duplicem<sup>11</sup> ecclesiam pulcherrimam construxit, quam 'Gloria in excelsis' vocavit; que<sup>12</sup> ecclesia fuit quondam ditissimum collegium canonicorum, qui ex speciali priuilegio omnes horas canonicas cum 'Gloria in excelsis deo &c.' inceperunt<sup>13</sup> sicut [nos per]<sup>\* 14</sup> 'Deus in adiutorium,' et adhuc incipiunt ibidem horas cum 'Gloria in excelsis'<sup>15</sup> &c.

\* so B

Postquam autem<sup>16</sup> venit<sup>17</sup> Helena in Bethleem ad speluncam et tugurium in quo<sup>18</sup> Christus<sup>19</sup> natus est, in quem locum<sup>20</sup> post Christum<sup>21</sup> nullus<sup>22</sup> homo vel animal intravit: et in<sup>23</sup> ipso loco tunc Helena inuenit<sup>24</sup> presepium<sup>25</sup> in quo<sup>26</sup> Jhesus infantulus positus<sup>27</sup> fuit, et pannos<sup>28</sup> quibus ibidem involutus<sup>29</sup> fuit, et fenem, et camisiam beate Marie quam in presepe oblita diuiserat<sup>30</sup> cum fugeret a spelunca<sup>31</sup>: hec<sup>32</sup> omnia Helena tum recenter<sup>\* 33</sup> inuenit sicut<sup>34</sup> ea<sup>35</sup> beata Maria<sup>36</sup> ibidem reliquit<sup>37</sup>. que, excepto presepio, omnia secum in Constantinopolim transtulit et ibidem in ecclesia sancte Sophie reuerenter collocauit; que<sup>38</sup> ibidem vsque ad tempus Karoli permanserunt. qui dum Jherusalem et alias ciuitates Christianorum et Zachariam patriarcham<sup>39</sup> de manibus Sarracenorum eripuisset et per Constantinopolim in reditu pertransisset<sup>40</sup>, tunc<sup>41</sup> camisiam beate

\* MS. recencia P

<sup>1</sup> consecrauit et i. <sup>2</sup> in ipsis venerab. H. <sup>3</sup> monasteria et ecclesias honorifice  
<sup>4</sup> patriarchas archiepiscopos et episcopos abbates et presbiteros ac dei <sup>5</sup> i. et ordinauit <sup>6</sup> om. <sup>7</sup> p. et decimas <sup>8</sup> Extunc (C et extunc) et Helena supra locum  
<sup>9</sup> ang. cum multitudine milicie celestis cum claritate natiuitatem domini <sup>10</sup> om.  
<sup>11</sup> pulcherrimam duplicem <sup>12</sup> que (CC et) adhuc in omnibus partibus Orientis  
<sup>13</sup> Gloria in excelsis vocatur in presentem diem, et in ipsa ecclesia <sup>14</sup> CC ceperunt  
<sup>15</sup> in partibus istis cum <sup>16</sup> in presentem diem <sup>17</sup> Postquam hec ecclesia fuit  
<sup>18</sup> facta et perfecta, extunc Helena <sup>19</sup> veniens Bethleem <sup>20</sup> C P qua <sup>21</sup> deus  
<sup>22</sup> homo fuit natus <sup>23</sup> et, vt est supradictum, in ipsum locum (sc.) speluncam et  
<sup>24</sup> tugurium <sup>25</sup> post natiuitatem Christi vsque ad illud tempus, sicut eciam deo  
<sup>26</sup> placuit, <sup>27</sup> ex inuidia Iudei (C Iudeorum) nullum hominem vel animal intrare  
<sup>28</sup> permiserunt, nam ipsum locum pro loco maledicto et prophanato habuerunt et  
<sup>29</sup> omnem intrantem habuerunt (omn.—hab. om. in CC) pro contaminato <sup>30</sup> et in  
<sup>31</sup> om. here <sup>32</sup> presepe <sup>33</sup> CC P quod <sup>34</sup> in feno ante asinum et bouem  
<sup>35</sup> fuit p. <sup>36</sup> et ipsos pannos <sup>37</sup> Ihesus ib. fuit inv. <sup>38</sup> dimiserat oblita <sup>39</sup> quando  
<sup>40</sup> cum infatulo Ihesu de spelunca fugit metu Iudeorum et recessit <sup>41</sup> hec—reliquit  
<sup>42</sup> om. in CC <sup>43</sup> tam recenter <sup>44</sup> prout <sup>45</sup> om. <sup>46</sup> virgo <sup>47</sup> oblita dimisit et r.  
<sup>48</sup> et <sup>49</sup> p. et alios Christianos <sup>50</sup> cum suis exercitibus transisset <sup>51</sup> extunc

Marie et pannos<sup>1</sup> quibus involutus fuit<sup>2</sup> paruulus Jhesus, et fenum<sup>3</sup> pecijt et optinuit; que cum alijs reliquijs quibus ibidem et alibi fuerat<sup>4</sup> honoratus, secum sumpsit et Aquisgrani<sup>5</sup> in ecclesia beate Marie quam ibidem fundauit, honorifice collocauit—que ibidem a Christi<sup>6</sup> fidelibus a<sup>7</sup> longinquis partibus visitantur et honorantur vsque<sup>8</sup> in presentem diem. de<sup>9</sup> longitudine<sup>10</sup> autem et latitudine huius camisie multi<sup>11</sup> mirantur, vnde<sup>12</sup> sciendum quod<sup>13</sup> in partibus [vltimarum] tam longas et latas camisias mulieres solent habere &c.

Cap. XXXVIII. Super tugurium et speluncam natiuitatis domini<sup>14</sup> Helena pulcherrimam<sup>15</sup> fundauit ecclesiam opere mosayco, marmoribus<sup>16</sup> auro<sup>17</sup> et vitro<sup>18</sup> regaliter<sup>19</sup> et ditissime ornatam, in<sup>20</sup> modum castri cum<sup>21</sup> propugnaculis factam; sed non est testudinata, sed super ligna et tigna cedrina est<sup>22</sup> plumbo cooperta. et in hac ecclesia ante chorum descenditur ad<sup>23</sup> spelun-

<sup>1</sup> et fenum et p. <sup>2</sup> Ihesus infantulus fuit inv. <sup>3</sup> here om. <sup>4</sup> fuit <sup>5</sup> CC A. i. e. Akne <sup>6</sup> om. <sup>7</sup> C P de <sup>8</sup> om. <sup>9</sup> sed de <sup>10</sup> C P latitudine et longitudine <sup>11</sup> multi homines <sup>12</sup> de quo (CC P qua) est <sup>13</sup> ff. quod in partibus vltimarum et Orientis nimis multum linum crescit bis in anno, vnde efficitur; annus lineus multum bonus et subtilis et in optimo foro. et in omnibus partibus illis omnia vestimenta virorum et mulierum pro maiori parte sunt linea, et sunt (l. et s. om. in CC) multum longa, lata et larga, et vltra modum alba et munda (et C) propter i. to' erabilissimum solis ardorem sunt facta. et specialiter camisie mulierum in quibus aliqua vis consistit, sunt tam longe quod fimbrias omnium aliorum vestimentorum circa tres vel quatuor vel quinque vlnas excedunt; et illa pars camisie que sic excedit, auro margaritis et alijs preciosis secundum facultatem mulieris portantis ditissime est ornata. et dum alicui nobili et diuiti mulieri nascitur filia, extunc mater immediate incipit facere filie tales camisias et lintamina et alia ornamenta ad dotem et ad nuptias necessaria et apta, que vix potest perficere vsque ad tempus filie sue maritacionis et desponsacionis. et dum aliqua sponsa vel nobilis seu diues domina in plateis equitat, extunc aliquis nobilis vel miles seu famulus pedester portat illam partem camisie ornatam suis brachijs extensis; et dum tales domine et mulieres vadunt, extunc recipiunt partem camisie sue anteriorem subter brachia et posterior pars camisie per aliquem militem seu famulum vel pedisequam lenatur et portatur vtrisque brachijs et manibus extensa. et alie mulieres que non habent camisias tam preciosas et ornatas, hee tamen habent camisias multum longas mundas et albas omnia alia vestimenta multum excedentes, diuersis aromatibus et herbis odoriferis fumatas et aqua rosacea lotas, ita quod vbicumque equitant vel incedunt, earum odor et fragrantia per totam plateam sentitur. vnde camisia beate Marie que est Aquisgrani, secundum communem consuetudinem paruum illarum et secundum staturam tunc temporis hominum videtur fuisse et esse multum breuis et humilis; et in omnibus libris et in partibus illis etiam legitur, quod beata virgo Maria fuerit puella aliquantulum grossa, carnosa et fusca. sed vt ad propositum redeatur. <sup>14</sup> Super hanc speluncam tugurium et locum in Bethlem quo deus homo fuit natus, in quo etiam tres reges domino munera obtulerunt, super hunc locum b. Helena <sup>15</sup> nobilissimam et pulcherrimam ecclesiam fundauit <sup>16</sup> et m. <sup>17</sup> et a. <sup>18</sup> sub vitris (om. in CC) <sup>19</sup> diuersimode optime et ditissime et regaliter <sup>20</sup> et in <sup>21</sup> om. <sup>22</sup> CC et est <sup>23</sup> in

cam<sup>1</sup> in qua<sup>2</sup> Christus natus est<sup>3</sup>, et<sup>4</sup> non longe ab<sup>5</sup> altari quod ibidem est<sup>6</sup>, est presepium<sup>7</sup> trium vel quatuor pedum<sup>8</sup>, in quo<sup>9</sup> Christus infantulus fuit reclinatus; et in ipsa spelunca sanctus Ieronymus Paula et Eustochium\*<sup>10</sup> sunt sepulti<sup>11</sup>. et in ista<sup>12</sup> ecclesia sunt lxx<sup>13</sup> columpne marmoree<sup>14</sup>; et anno domini M<sup>o</sup>ccc<sup>o</sup>xlj<sup>o</sup> Sarraceni pulchriores<sup>15</sup> columpnas excipere\* voluerunt et in templo<sup>16</sup> suo<sup>17</sup> ponere<sup>18</sup>; sed horribili visione perterriti ipsas stare permiserunt. et<sup>19</sup> est ecclesia vltra modum regaliter ornata. in<sup>20</sup> ista ecclesia erat episcopus, et<sup>21</sup> canonici omnes horas canonicas a 'Gloria in excelsis' inceperunt, et in omnibus missis, eciam si essent pro defunctis, 'Gloria in excelsis' decantabant\*, et plures alias<sup>22</sup> prerogatiuas hec<sup>23</sup> ecclesia habebat. sed nunc<sup>24</sup> quicumque Christianus hanc<sup>25</sup> ecclesiam vult<sup>26</sup> intrare, dat officiato<sup>27</sup> Soldani<sup>28</sup> duos denarios venecianos. et nunc Greci sub certa pensione habent<sup>29</sup> chorum et maius altare ad diuinum officium<sup>30</sup> peragendum. In nocte<sup>31</sup> natiuitatis Christi<sup>32</sup> omnium nacionum<sup>33</sup> homines peregrini christiani<sup>34</sup> in ipsa ecclesia conueniunt, et<sup>35</sup> omnia hospicia ciuitatis<sup>36</sup> intus et extra sunt hospitibus<sup>37</sup> plena propter<sup>38</sup> lucrum. et<sup>39</sup> queuis secta<sup>40</sup> Christianorum

\* MS. Eustachius

\* recipere

\* r. deo cantabant ?

<sup>1</sup> sp. et locum    <sup>2</sup> in quo    <sup>3</sup> deus erat homo natus    <sup>4</sup> ff. et directe subtus maius altare quod est supra chorum, in ipsa spelunca (CC apud speluncam) est altare in loco in quo deus homo fuit natus, et    <sup>5</sup> ab hoc    <sup>6</sup> quod—est om.    <sup>7</sup> presepe lapideum, vt ibidem est moris (CC in quodam muro), circa trium (CC tres)    <sup>8</sup> pedum (CC pedes) longum    <sup>9</sup> ff. in quo (CC P quod) b. (virgo) Maria infantulum Ihesum ante bouem et asinum in feum posuit pannis inuolutum, et in eodem loco iuxta presepe tres reges dominum adorauerunt et eidem ibidem munera obtulerunt    <sup>10</sup> add. nobiles Romane que ex deuotione ibidem cum b. Ieronimo degerunt    <sup>11</sup> CC P sepulte    <sup>12</sup> ipsa nobilissima et pulcherrima    <sup>13</sup> CC P circa LXX, om. in C    <sup>14</sup> add. tecta et ligna et alia sustentantes et portantes    <sup>15</sup> CC meliores    <sup>16</sup> C P templum    <sup>17</sup> eorum    <sup>18</sup> p. proposuerunt    <sup>19</sup> ff. et vltra modum hec ecclesia intus et foris est ditissime et regaliter facta consummata et perfecta.    <sup>20</sup> ff. et venerab. Helena in ipsa ecclesia archiepiscopum et canonicos et presbiteros ac alios dei ministros instituit    <sup>21</sup> qui ex priuilegio speciali in omnibus missis et eciam in missis animarum Gloria in excelsis deo decantabant et in festiuitatibus omnes horas canonicas cum Gloria in excelsis deo incipiebant,    <sup>22</sup> et quamplurimas alias reuerencias et p.    <sup>23</sup> habuit hec ecclesia pre alijs et habet prout decet, de quibus per singula longum esset enarrare.    <sup>24</sup> Sed postquam terra sancta ad manus et potestatem peruenit Soldani    <sup>25</sup> ipsam    <sup>26</sup> intrare voluerit    <sup>27</sup> CC officario    <sup>28</sup> Sold. ibidem    <sup>29</sup> pro se habent    <sup>30</sup> o. eorum    <sup>31</sup> C In nocte autem    <sup>32</sup> domini    <sup>33</sup> extunc omnium ydiomatum et linguarum    <sup>34</sup> et Christiani qui sunt sub celo    <sup>35</sup> et tunc    <sup>36</sup> in Bethleem    <sup>37</sup> peregrinis intus et extra sunt    <sup>38</sup> et propter (hoc CC) lucrum Soldanus exceptis suis officiatibus non permittit ibidem nisi Christianos habitare.    <sup>39</sup> Ceterum (CC Iterum) omnes Christiani qui ibidem in ecclesia in nocte natiuitatis domini conueniunt, licet in fide et linguis sint odiose diuisi, tamen    <sup>40</sup> queuis pars et secta hominum chr.



in ipsa ecclesia habet<sup>1</sup> per se locum pro se<sup>2</sup> deputatum, in quo secundum suum ritum<sup>3</sup> diuinum officium peragit solempniter<sup>4</sup> sicut<sup>5</sup> decet. vnde Latini, qui spectant<sup>6</sup> ad fidem romane ecclesie<sup>7</sup>, officium suum<sup>8</sup> peragunt in spelunca in altari et in loco in quo [deus] natus<sup>9</sup> fuit. tunc<sup>10</sup> in ipsa nocte ibi<sup>11</sup> diuersa ydeomata, litterae, cantus<sup>12</sup> et melodie in varijs<sup>13</sup> linguis audiuntur; tamen nullus homo impedit alium in suo cantu nec deridet<sup>14</sup>. et tunc finita missa<sup>15</sup> 'Dominus dixit'<sup>16</sup>, omnes vadunt<sup>17</sup> ad ecclesiam duplicem que 'Gloria in excelsis' vocatur<sup>18</sup>, et ibidem<sup>19</sup> celebratur missa<sup>20</sup> que incipit 'Lux fulgebit'<sup>21</sup>. qua<sup>22</sup> finita omnis<sup>23</sup> populus cum<sup>24</sup> gaudio et cantu redit<sup>25</sup> in Bethleem ad summam missam<sup>26</sup>. Et est sciendum quod Iudei inter se ex inuidia Helenam stabulariam vocabant<sup>27</sup>, quia tam<sup>28</sup> nobilem<sup>29</sup> ecclesiam super<sup>30</sup> stabulum tam<sup>31</sup> vilem locum eis ex-

\* MS. et tam

<sup>1</sup> per se suum habent locum <sup>2</sup> specialem <sup>3</sup> r. eorum <sup>4</sup> faciunt et agunt tunc  
solemnissime <sup>5</sup> prout <sup>6</sup> se habent <sup>7</sup> ecclesie romane <sup>8</sup> agunt diuinum off.  
suum <sup>9</sup> quo deus homo fuit n. <sup>10</sup> et tunc <sup>11</sup> om. <sup>12</sup> et cantus <sup>13</sup> v. et  
diuersis <sup>14</sup> in suo cantu vel aliquo risu vel cachinatu. <sup>15</sup> celebrata missa que incipit  
<sup>16</sup> ad me <sup>17</sup> extunc vadunt omnes <sup>18</sup> add. vbi angelus domini pastoribus natum  
dominum annunciauit <sup>19</sup> C P ib. tunc <sup>20</sup> CC celebrant missam <sup>21</sup> add. et iste due  
ecclesie distant per medium (CC modicum dimidium) miliare <sup>22</sup> et ibidem (tunc)  
illa missa celebrata, <sup>23</sup> extunc omnes populi <sup>24</sup> cum magno <sup>25</sup> redeunt  
<sup>26</sup> add. Tunc in iisdem ecclesijs omnia euangelia ibidem presencialiter (CC specialiter)  
leguntur de quibus tunc vniuersa ecclesia catholica de longinquo loquitur et testatur.  
et tunc vtriusque sexus homines quarumcunque linguarum vel sectarum  
(CC scolarum) existunt, paruuli et adulti, in ipsa ecclesia per totum illum diem  
cantant illam antiphonam in latino Hec est dies quam fecit dominus &c., quam  
in omnibus illis partibus in latino cordetenus sciunt ex vsu. <sup>27</sup> vocauerunt  
<sup>28</sup> huiusmodi <sup>29</sup> nobilissimam <sup>30</sup> supra <sup>31</sup> et tam <sup>32</sup> f. et edificauit  
<sup>33</sup> laude <sup>34</sup> de d. <sup>35</sup> C CC et alia quamplurima de meritis et virtutibus ven.  
Helene in hac tabula sunt scripta <sup>36</sup> ipsa <sup>37</sup> in loco iuxta p. <sup>38</sup> et eidem munera  
obtulerunt <sup>39</sup> in ecclesia cordis <sup>40</sup> Et de alijs huius ecclesie in Bethleem

Cap. XXXIX. Hijs ecclesijs completis<sup>1</sup> Helena se transtulit in<sup>2</sup> Nazareth, que est ciuitas multum laudabilis<sup>3</sup> et amena in valle florida sita, et non est murata, et<sup>4</sup> domus eius hinc inde sunt<sup>5</sup> disperse: et in ipsa ciuitate eciam magnam et pulcherrimam<sup>6</sup> fundauit ecclesiam<sup>7</sup>, in qua episcopum<sup>8</sup> et canonicos<sup>9</sup> posuit<sup>10</sup>, quos<sup>11</sup> predijs et possessionibus<sup>12</sup> specialiter ampliauit<sup>13</sup>. et in eadem ecclesia Helena a dextris prope chorum cameram beate Marie conclusit, in qua eam<sup>14</sup> angelus salutauit<sup>15</sup>; et ex ipsa camera nunc facta est capella, in qua est columpna contra quam angelus stetit<sup>16</sup>, et eius ymago in columpna sicut in sigillo est impressa. et ante ianuam illius capelle<sup>17</sup> versus orientem est fons de quo Maria frequenter aquam\* haurire<sup>18</sup> solebat; et ibidem angelus ipsam sepius salutauit et confortauit<sup>19</sup>. ex hoc fonte ad\*<sup>20</sup> longinquas partes peregrini aquam afferebant<sup>21</sup>, et quamplurimi infirmi ex ea sanitatem receperunt, vnde ob inuidiam eum<sup>22</sup> Sarraceni sepius<sup>23</sup> obturauerunt<sup>24</sup>; sed<sup>25</sup> quanto magis<sup>26</sup> ipsum<sup>27</sup> obstruxerunt<sup>28</sup>, tanto magis<sup>29</sup> erumpebat; nec Sarraceni ad aliqua adhuc vtuntur ipsa aqua<sup>30</sup>. et in ipsa cappella fuerunt presbiteri<sup>31</sup> qui omni die totum<sup>32</sup> officium diuinum de annunciacione agebant. iuxta<sup>33</sup> hanc cappellam<sup>34</sup> est columpna<sup>35</sup> in qua ab annunciacione<sup>36</sup> vsque in presentem diem signum permansit; et per<sup>37</sup> totum annum quando sol tetigit illud signum ante eius occasum, tunc fuit<sup>38</sup> hora quando Gabriel Mariam

\* aqua

\* ex ad

nobilitatibus et (CC nobilibus) consuetudinibus et specialibus priuilegijs et prerogatiuis que hec ecclesia pre alijs ecclesijs prout decet habet, singulariter longum esset enarrare. et qualiter festum Epiphanie ibidem honoretur et celebretur, inferius audietur. <sup>1</sup> Ceterum postquam hee ecclesie itaque essent complete, extunc <sup>2</sup> om. <sup>3</sup> delectabilis <sup>4</sup> et habitaciones eius et <sup>5</sup> sunt hinc inde <sup>6</sup> pulcherrimam <sup>7</sup> eccl. fundauit <sup>8</sup> archiepiscopum <sup>9</sup> et c. et presbiteros et dei ministros <sup>10</sup> instituit et ordinauit <sup>11</sup> et <sup>12</sup> p. quamplurimis <sup>13</sup> ditauit et amplificaui <sup>14</sup> fuit et stetit quando ei Gabriel angelus (Carchang.) <sup>15</sup> dominum concepturam (C concepturum, CC concipiendum) annunciauit <sup>16</sup> stetit et reclinauit <sup>17</sup> camere et cap. <sup>18</sup> h. et afferre (P offerre) <sup>19</sup> CC salutabat et confortabat <sup>20</sup> peregrini ad <sup>21</sup> C auferebant <sup>22</sup> sarraceni ipsum fontem <sup>23</sup> om. in CC <sup>24</sup> CC obstruxerunt <sup>25</sup> et <sup>26</sup> P plus <sup>27</sup> om. <sup>28</sup> P obturabant CC obstruebant C obturabatur <sup>29</sup> CC plus, C P plus et magis <sup>30</sup> add. sed a peregrinis ad longinquas partes affertur et portatur et ex ea varie infirmitates depelluntur (P et pelluntur). <sup>31</sup> speciales p. <sup>32</sup> ff. de dominica annunciacione cum omnibus eius officijs et horis diei et (P ac) noctis cantabant et celebrabant <sup>33</sup> et iuxta <sup>34</sup> c. et cameram <sup>35</sup> c. lapidea <sup>36</sup> a die postquam angelus Marie dominum annunciauit <sup>37</sup> et dum per totum annum sol <sup>38</sup> fuit et est

salutauit<sup>1</sup>. et tempore<sup>2</sup> Christianorum fuerunt in illa<sup>3</sup> cappella<sup>4</sup> speciales ministri, qui<sup>5</sup> quando sol tetigit illud signum in columpna, ter<sup>6</sup> trahebant paruam campanulam<sup>7</sup> que supra columpnam pendeat, et tunc omnes homines cum genuflexione dicebant deuote<sup>8</sup> [ter] Aue maria—et<sup>9</sup> hoc iam<sup>10</sup> per totum<sup>11</sup> mundum in consuetudinem venit<sup>12</sup> quod ante occasum solis<sup>13</sup> ter pulsata<sup>14</sup> campana genuflectentes<sup>15</sup> fideles beatam Mariam salutant. et illa cappella vocatur<sup>16</sup> ‘Aue Maria<sup>17</sup>.’ et in ista ecclesia et cappella<sup>18</sup> omnes<sup>19</sup> hore canonice cum ‘Aue Maria’ incipiebantur, sicut hic<sup>20</sup> cum ‘Deus in adiutorium.’ sed<sup>21</sup> nunc in ipsam ecclesiam nobilissimam proiciunt Sarraceni<sup>22</sup> morticina iumentorum et cadauera pecorum<sup>23</sup>, sed cappella seruat illesa, quia degunt ibi pauperes nobiles Sarraceni, qui vocantur nobiles<sup>24</sup> de<sup>25</sup> speciali consuetudine, et a peregrino vnum denarium venecianum<sup>26</sup> volunt habere; sed tunc homo cum omnibus rebus suis in omnibus<sup>27</sup> partibus illis est securus. Juxta<sup>28</sup> fines Galilee est mons valde<sup>29</sup> altus, qui dicitur<sup>30</sup> mons Thabor, super quem dominus<sup>31</sup> fuit transfiguratus<sup>32</sup>; super quem<sup>33</sup> eciam Helena pulcherrimum monasterium<sup>34</sup> fundauit et in modum castri turribus et muris<sup>35</sup> firmavit; cuius abbas, ordinis Benedicti, annulo<sup>36</sup> et baculo pastorali et<sup>37</sup> bulla plumbea utebatur. et occurrit festum<sup>38</sup> transfigurationis<sup>39</sup> in [die]<sup>40</sup> Sixti pape<sup>41</sup>, et tunc in Oriente<sup>42</sup> vbique<sup>43</sup> celebratur<sup>44</sup> cum vino nouo<sup>45</sup>, et omnes ecclesie

\* B de hac

<sup>1</sup> s. et deum de ipsa pro nobis hominem nasciturum annunciauit. <sup>2</sup> temporibus  
<sup>3</sup> ipsa <sup>4</sup> camera et c. <sup>5</sup> om. <sup>6</sup> qui tunc ter <sup>7</sup> C campanillam CC campanam  
<sup>8</sup> ter deuote <sup>9</sup> et—salutant om. in CC. C P quia ipsa hora angelus Mariam  
salutauit, et <sup>10</sup> exinde <sup>11</sup> vniuersum <sup>12</sup> peruenit in cons. <sup>13</sup> solis occ.  
<sup>14</sup> trahitur <sup>15</sup> et dicitur a fidelibus ter cum genuflexione Aue Maria. <sup>16</sup> v. ibidem  
et in omnibus partibus Orientis <sup>17</sup> add. et a fidelibus de longinquissimis partibus  
visitatur in presentem diem, vnde dicunt ibidem et in omnibus partibus illis ad  
alterutrum (F vnus ad alterum) Eamus pro indulgencijs Nazareth ad Aue Maria  
(P mariam). <sup>18</sup> et in illa capella et (C est) ecclesia in qua ipsa camera Marie est  
inclusa <sup>19</sup> CC et omnes <sup>20</sup> in partibus istis <sup>21</sup> sed—securus om. in CC.  
<sup>22</sup> Sar. proiciunt <sup>23</sup> pecorum cadauera <sup>24</sup> P n. de Hes, C de . . . (left vacant)  
<sup>25</sup> qui ex <sup>26</sup> volunt habere venecianum <sup>27</sup> illis <sup>28</sup> Et ista ciuitas Nazareth  
est in terra et principatu Galilee sita, et iuxta <sup>29</sup> non magnus sed vltra modum  
<sup>30</sup> vocatur <sup>31</sup> Ihesus coram discipulis suis <sup>32</sup> add. prout in euangelio continetur.  
<sup>33</sup> Supra illum montem <sup>34</sup> magnum et pulcherrimum et fortissimum monas-  
terium et claustrum (et c. om. in CC) <sup>35</sup> m. et propugnaculis vndique <sup>36</sup> CC P  
infula annulo <sup>37</sup> ac <sup>38</sup> semper illud festum <sup>39</sup> t. domini <sup>40</sup> C P ipso die  
<sup>41</sup> Sixti, Felicissimi et Agapiti <sup>42</sup> in omnibus partibus Orientis <sup>43</sup> om. <sup>44</sup> cele-  
brantur misse <sup>45</sup> om in C

metropolitane et kathedrales in Oriente in honore transfiguracionis domini sunt consecrate, et ipso die ad missam cantatur<sup>1</sup> Dominus dixit ad me<sup>2</sup>, Alleluja<sup>3</sup>, Hic<sup>4</sup> dies sanctificatus illuxit<sup>5</sup>, Ewangelium<sup>6</sup> Assumpsit<sup>7</sup>. et in ipso die omnes reges principes et nobiles<sup>8</sup> ad dedicacionem sue<sup>9</sup> ecclesie katedralis conueniunt et omnia<sup>10</sup> eorum vexilla cum armis suis<sup>11</sup> supra ecclesiam<sup>12</sup> ponere<sup>13</sup> faciunt, et omnes populi noctem istam<sup>14</sup> cum gaudio<sup>15</sup> in ecclesijs ducunt insomniam<sup>16</sup> et multum tunc<sup>17</sup> ornant ecclesiam<sup>18</sup> varijs<sup>19</sup> ornamentis. et omnes ecclesie metropolitane et kathedrales in Oriente<sup>20</sup> vocantur ecclesie Sancte Sophie i. e. verbigene<sup>21</sup>. Et distat mons<sup>22</sup> Thabor a Jherusalem ad tres dietas cum dimidia, et inter Jherusalem et illum montem fuit via<sup>23</sup> per quam Jhesus iuit cum discipulis in humanitate, in qua sanauit<sup>24</sup> et<sup>25</sup> docuit, signa<sup>26</sup> fecit et predicauit; et vltra hunc<sup>27</sup> montem et loca inter ea<sup>28</sup> sita Jhesus<sup>30</sup> in humanitate<sup>31</sup> non processit<sup>32</sup>. et mons<sup>33</sup> superius<sup>34</sup> non est maioris capacitatis quam illud monasterium comprehendit. et ante capcionem Acon Sarraceni hoc monasterium ceperunt<sup>35</sup>, a quo<sup>36</sup> castrum fecerunt, a<sup>37</sup> quo Christianis<sup>38</sup> ascensum et descensum prohibuerunt<sup>39</sup>, cui nomen Blansegardi<sup>40</sup> imposuerunt<sup>41</sup>. sed nunc et<sup>42</sup> castrum et monasterium<sup>43</sup> sunt destructa<sup>44</sup> &c.

Cap. XL. Cvm igitur<sup>45</sup> venerabilis Helena in omnibus hijs locis<sup>46</sup> ecclesias fundasset et<sup>47</sup> ministros<sup>48</sup> dei in eis<sup>49</sup> instituisset<sup>50</sup> et omnia ad laudem<sup>51</sup> dei rite<sup>52</sup> et

<sup>1</sup> in omnibus ecclesijs in missa (CC P et missis) cantatur Introitus <sup>2</sup> C adds filius meus es tu <sup>3</sup> et Alleluia <sup>4</sup> CC versus Hic <sup>5</sup> om. <sup>6</sup> C P et Ev. <sup>7</sup> Ass. Ihesus discipulos, CC P add suos et ascendit in montem excelsum et transfiguratus et ante eos. <sup>8</sup> n. barones et milites et omnes in ipsa diocesi prelati <sup>9</sup> eocl. sue <sup>10</sup> C CC omnes <sup>11</sup> ipsorum armis <sup>12</sup> sup. eocl. om. in C <sup>13</sup> figere et p. <sup>14</sup> illam noctem <sup>15</sup> in ecclesijs cum (CC in) gaudijs et leticijs <sup>16</sup> CC in solemnem <sup>17</sup> om. <sup>18</sup> ecclesias suas <sup>19</sup> diuersis et v. <sup>20</sup> in omnibus partibus orientis <sup>21</sup> add. et est titulus omnium ecclesiarum cathedralium ibidem quod ad S. Sophiam vocatur. <sup>22</sup> hic mons <sup>23</sup> C P add et non plus <sup>24</sup> om. in CC <sup>25</sup> om. <sup>26</sup> et s. <sup>27</sup> et vltius quam inter Iherusalem et hunc <sup>28</sup> C P eos <sup>30</sup> om. <sup>31</sup> C P in humanis, CC vt homo <sup>32</sup> iuit vel p. <sup>33</sup> ipse mons Thabor <sup>34</sup> desuper <sup>35</sup> c. et occupauerunt <sup>36</sup> et ex eo <sup>37</sup> contra quos Christiani in pede montis aliud castrum fecerunt, a quo <sup>38</sup> Sarracenis <sup>39</sup> defenderunt <sup>40</sup> P blansegarda, CC blansegarda <sup>41</sup> add. et ex illo castro et (CC castri) nomine maxima et nobilis progenies surrexit qui ibidem nobiles de Blansegarda vocantur in presentem diem. <sup>42</sup> illud <sup>43</sup> m. super montem <sup>44</sup> d. et deserta. sed vt ad propositum redeatur <sup>45</sup> itaque <sup>46</sup> in lijs et in omnibus locis quibus ei expedire videbatur <sup>47</sup> eocl. fund. et om. <sup>48</sup> archiepiscopos episcopos abbates presbiteros ac alios dei ministros <sup>49</sup> om. <sup>50</sup> i. et ordinasset <sup>51</sup> l. et honorem <sup>52</sup> rite perfe te

\* MS. hec

\* B intra

laudabiliter perfecisset, tunc<sup>1</sup> ipsa de corporibus<sup>2</sup> trium Regum cepit anxie cogitare et ad<sup>3</sup> prouincias que iuxta<sup>4</sup> Indiam adhuc romano imperio permanserunt, cum maximo<sup>5</sup> comitatu se transtulit. in quibus omnia ydola<sup>6</sup>, prout ibidem ydolatria<sup>7</sup> repullulauerat, potenter<sup>8</sup> destruxit et pro hijs ecclesias<sup>9</sup> et monasteria fundauit, in quibus ministros<sup>10</sup> ad cultum dei ordinauit; et fidem<sup>11</sup> in partibus illis multum exaltauit et amplificauit. ad quam omnes Christiani<sup>12</sup> vnanimiter confluxerunt<sup>13</sup>, quia<sup>14</sup> audierant quanta<sup>15</sup> per eam<sup>16</sup> dominus<sup>17</sup> in<sup>18</sup> inuencione sancte crucis et clauorum et<sup>19</sup> camisie beate virginis<sup>20</sup> esset<sup>21</sup> operatus, et multum de hijs<sup>22</sup> gratulabantur<sup>\*23</sup>, infideles<sup>24</sup> vero et heretici confundeabantur. in quibus<sup>25</sup> partibus multis ecclesijs<sup>26</sup> fundatis et<sup>27</sup> reparatis<sup>28</sup> et<sup>29</sup> christicolis in fide confortatis<sup>30</sup>, ipsa<sup>31</sup> Helena de corporibus<sup>32</sup> trium Regum<sup>33</sup> cepit diligenter inquirere<sup>34</sup>, et cum de ipsorum<sup>35</sup> regnis, vita et gestis<sup>36</sup> fuisset plenius informata<sup>37</sup>, studiosius<sup>38</sup> de ipsorum corporibus cepit cogitare. cuius desiderium adimplens<sup>39</sup> omnipotens dominus<sup>\*40</sup> ipsorum trium Regum corpora<sup>41</sup> sibi<sup>42</sup> demonstraui. quorum duo<sup>43</sup>, sc. Malchiar et Balthazar, a patriarcha Thoma et domino Indorum presbitero Johanne et alijs<sup>44</sup> princi-

\* B sibi congrat.

\* r. deus

<sup>1</sup> extunc <sup>2</sup> c. et reliquijs ipsorum t. r. qui dominum ibidem adorauerunt et ei munera obtulerunt <sup>3</sup> ad terras et <sup>4</sup> circa <sup>5</sup> m. et nobili <sup>6</sup> templa et aras ydolorum <sup>7</sup> y. et gentilitas <sup>8</sup> CC prout potuit <sup>9</sup> in laudem et honorem dei e. <sup>10</sup> ff. archiepiscopos episcopos et abbates ac alios dei ministros instituit et ordinauit et cultum dei in omnibus illis partibus in omnibus et per omnia reparauit et amplificauit <sup>11</sup> ff. et fidem christianam que (CC quam) in illis partibus prius detestabatur, tunc multum honorauit Helena, exaltauit et glorificauit <sup>12</sup> tunc omnes Christiani et Catholici <sup>13</sup> venerunt et c. (et c. om. in CC) <sup>14</sup> nam <sup>15</sup> quanta mirabilia et magnalia <sup>16</sup> om. <sup>17</sup> deus <sup>18</sup> de <sup>19</sup> ac <sup>20</sup> add. feni et pannorum quibus deus in sua humanitate et infancia fuit inuolutus <sup>21</sup> per ipsam venerab. Helenam fuerat (CC fuit) o. <sup>22</sup> in quibus Helene vnanimiter <sup>23</sup> congratulabantur et in fide confortabantur. <sup>24</sup> ff. et Iudei et gentiles, ydolatre et heretici de hijs multum dolebant et confundebantur <sup>25</sup> et extunc eiam in ipsis superioribus p. <sup>26</sup> quamplurimis eccl. et monasterijs <sup>27</sup> vndique et <sup>28</sup> add. et in hijs dei ministris de nouo institutis <sup>29</sup> et omnibus <sup>30</sup> C confirmatis <sup>31</sup> extunc venerab. <sup>32</sup> c. et reliquijs <sup>33</sup> r. beatorum (CC bonorum) <sup>34</sup> cepit inquirere et diligenter investigare <sup>35</sup> ipsorum trium regum r. <sup>36</sup> et ipsorum vita et gestis et (om. in CC) per ipsos reges factis et ordinatis <sup>37</sup> Helena plenius fuisset instructa et informata, <sup>38</sup> ff. extunc de ipsorum corporibus et reliquijs cepit studiosius et ardentius cogitare et diligentius laborare. <sup>39</sup> implens <sup>40</sup> o. deus qui semper prope est omnibus inuocantibus eum in veritate et qui (CC quia) prius ipsi Helene crucem suam ac clauos sub terra profundissime absconsa (C absconsos P absconsam) reuelauit, ipse (P ipsi) Helene et (P etiam) <sup>41</sup> corpora et reliquias t. r. beatorum <sup>42</sup> om <sup>43</sup> duo corpora <sup>44</sup> alijs illarum terrarum et parcium

pibus et prelati<sup>1</sup> miraculose et studiose impetrauit; et quia tunc pro parte romano imperio pertinebant et omnes audierant<sup>2</sup> quanta magnalia<sup>3</sup> dominus<sup>4</sup> per Helenam fuisset operatus, sibi ipsorum duorum Regum corpora benigne et reuerenter tradiderunt<sup>5</sup>. corpus vero Jaspas tercii regis Nestorini heretici<sup>6</sup> de regno ipsius Jaspas<sup>7</sup> nati sub sua<sup>8</sup> potestate habuerunt, qui<sup>9</sup> in sua heresi<sup>10</sup> perdurantes, vsque ad<sup>11</sup> sanguinem dare restiterunt<sup>12</sup> ob inuidiam et negauerunt: nam ad<sup>13</sup> insulam<sup>14</sup> Egriscule, de qua Jaspas eciam rex Insule vocabatur, ad locum forcio<sup>15</sup> illud<sup>16</sup> transtulerunt et secretissime absconderunt. et<sup>17</sup> beata Helena<sup>18</sup> per multos solempnes legatos muneribus<sup>19</sup> et precibus importunis multum<sup>20</sup> apud potenciores Insule<sup>21</sup> ordinavit et<sup>22</sup> obtinuit quod<sup>23</sup> corpus beati<sup>24</sup> Thome apostoli, quod eciam<sup>25</sup> ibidem impetrauerat, pro corpore Jaspas<sup>26</sup> commutavit<sup>27</sup>—et idem<sup>28</sup> corpus beati<sup>24</sup> Thome Nestorini est bis ablatum et certis<sup>29</sup> causis ipsis tociens<sup>30</sup> restitutum; sed vsque<sup>31</sup> in presentem diem est commune<sup>32</sup> vaticinium apud eos<sup>33</sup> quod adhuc<sup>34</sup> tercia vice debeat eis idem corpus auferri et Coloni<sup>35</sup> transferri et apud tres Reges<sup>36</sup> permanere<sup>37</sup>.

Cap. XLI. Cvm<sup>38</sup> itaque corpus Jaspas tercii regis et Ethiopis<sup>39</sup> de Insula portaretur<sup>40</sup>, tanta<sup>41</sup> odoris fragrantia<sup>42</sup> ex eo<sup>43</sup> exiit quod homines<sup>44</sup> de<sup>45</sup> longinquo venientes<sup>46</sup> odoris<sup>47</sup> illius suauitate reficiebantur. Tunc<sup>48</sup> ipsa<sup>49</sup> venerabilis Helena ipsa trium Regum

<sup>1</sup> ad amplificandum honorem dei et diuinum cultum mir. <sup>2</sup> vnanimiter audierunt et sciuerunt <sup>3</sup> mira et m. <sup>4</sup> deus <sup>5</sup> t. et dimiserunt <sup>6</sup> her. om. in CC <sup>7</sup> I. regis <sup>8</sup> eorum <sup>9</sup> et <sup>10</sup> nequicia et h. <sup>11</sup> C P dudum vsque ad, CC suum <sup>12</sup> resisterunt <sup>13</sup> id (CC illud) ad meliorem et forcio<sup>14</sup> et maiorem <sup>14</sup> insulam Indie nomine <sup>15</sup> ad—forcio<sup>16</sup> om. <sup>16</sup> suum corpus <sup>17</sup> om. <sup>18</sup> Venerabilis Helena habitis itaque (CC dum i. habuit) duorum regum corporibus (CC corpora), nolens (P volens) ipsos tres pati diuisos (P habere indiuisos) <sup>19</sup> prec. imp. et mun. <sup>20</sup> multis <sup>21</sup> i. et ipsorum Nestorinorum <sup>22</sup> ord. et om. in CC <sup>23</sup> CC et <sup>24</sup> om. <sup>25</sup> tunc eciam (C CC et) <sup>26</sup> I. tercii regis <sup>27</sup> dedit et permutavit <sup>28</sup> idem ipsum <sup>29</sup> et ex certis <sup>30</sup> totidem <sup>31</sup> om. <sup>32</sup> adhuc est commune <sup>33</sup> in omnibus partibus illis <sup>34</sup> adhuc corpus Thome ap. <sup>35</sup> Coloni<sup>36</sup> apud trium regum corpora <sup>36</sup> et ibidem perpetue p. <sup>37</sup> prout adhuc inferius audietur. <sup>38</sup> Ceterum dum <sup>39</sup> Ethiopis tercii regis <sup>40</sup> p. et alijs duobus (C duorum, om. in CC) regum corporibus iungeretur <sup>41</sup> extunc talis et tanta <sup>42</sup> f. et suauitas <sup>43</sup> ab eis <sup>44</sup> omnes <sup>45</sup> a <sup>46</sup> om in CC <sup>47</sup> ff. P O suauitatis odore replebantur et reficiebantur et senciebant (C senciebantur, CC suauitatem senciebant et ipso odore replebantur. <sup>48</sup> Et extunc <sup>49</sup> om.

corpora in loculo ditissimo Constantinopolim<sup>1</sup> cum  
 maxima exultacione et reuerencia cum alijs diuersis  
 reliquijs quas impetrauerat<sup>2</sup> transportauit, et ab omni-  
 bus populis ibidem ad hoc specialiter congregatis<sup>3</sup> cum  
 ympnis et laudibus honorifice<sup>4</sup> sunt recepta et in<sup>5</sup>  
 ecclesia sancte Sophie veneranter<sup>6</sup> collocata<sup>7</sup>. Est  
 autem<sup>8</sup> ecclesia sancte Sophie in Constantinopoli mul-  
 tum<sup>9</sup> pre omnibus ecclesijs in mundo lata et magna<sup>10</sup>,  
 ita quod nauis magna omnibus velis suis explicatis et  
 extensis posset<sup>11</sup> in ea commode se vertere et girare<sup>12</sup>.  
 quam Constantinus fundauit et omnes<sup>13</sup> maximas mar-  
 moreas columpnas cum adiutorio dei cum infante solus  
 leuauit, et diuersis ornamentis<sup>14</sup> decorauit. et in ipsa ec-  
 clesia est \* tunica domini inconsutilis, et clauus domini, \* MS. et  
 et pars columpne ad quam dominus<sup>15</sup> fuit ligatus et  
 flagellatus, et quamplurime alie<sup>16</sup> reliquie venerande,  
 de quibus Grecis non est cura. et temporibus sancti  
 Ludwici, regis Francorum<sup>17</sup>, adhuc corona domini<sup>18</sup>  
 spinea erat in ea<sup>19</sup>: et tunc temporis Thurci et Sarraceni  
 Constantinopolim et regnum<sup>20</sup> Grecorum multum de-  
 struxerunt et Imperator<sup>21</sup> auxilium sancti Ludwici  
 tunc<sup>22</sup> implorauit, qui multa perdita et deuastata cum  
 auxilio dei recuperauit; cui<sup>23</sup> pro suis expensis Impera-  
 tor<sup>24</sup> coronam \*<sup>25</sup> domini<sup>26</sup> spineam tradidit et obligauit; \* corona  
 que<sup>27</sup> cum Grecorum maxima lamentacione et Fran-  
 corum exultacione in crastino beati Laurencij ad nauigium  
 fuit deducta<sup>28</sup> et ad villam Parisiensem translata  
 —quam Greci adhuc recuperare sperant<sup>29</sup>. ceterum in  
 hac ecclesia sancte Sophie magna stat \* columpna mar- \* B fuit  
 morea, supra quam stetit \*<sup>30</sup> ymago imperatoris equestris \* r. stat  
 enea<sup>31</sup> optime deaurata, et habet pomum aureum<sup>32</sup>

<sup>1</sup> in maiorem et nobiliorem filij sui ciuitatem quam fundauerat, Constantinopolim,  
 que est caput Grecie <sup>2</sup> hinc inde impetrauerat et congregauerat <sup>3</sup> c. et conuocatis  
<sup>4</sup> prout decuit multum h. <sup>5</sup> ibidem in <sup>6</sup> reuerenter <sup>7</sup> C P c. et ab omnibus  
 venerata. <sup>8</sup> Et est sciendum quod <sup>9</sup> est ultra modum <sup>10</sup> multum magna et  
 lata <sup>11</sup> in ea se posset <sup>12</sup> add. et ipsa ecclesia uocatur ibidem ecclesia (voc—ecll.  
 om. in CC) S. Sophie quod in Greco dicitur verbigene, et, vt supradictum est, omnes  
 ecclesie metropolitane et cathedrales in oriente ad S. Sophiam uocantur. <sup>13</sup> eius  
<sup>14</sup> diuersis alijs pluribus ornamentis <sup>15</sup> Ihesus <sup>16</sup> CC P a. et diuerse <sup>17</sup> CC  
 Francie <sup>18</sup> om. <sup>19</sup> in ea remansit <sup>20</sup> imperium <sup>21</sup> i. turc <sup>22</sup> om.  
<sup>23</sup> et <sup>24</sup> tunc i. S. Lodewico ipsam <sup>25</sup> ipsam c. <sup>26</sup> cm. <sup>27</sup> CC et <sup>28</sup> ducta  
<sup>29</sup> sp. in presentem diem <sup>30</sup> stat <sup>31</sup> CC crea <sup>32</sup> om.

rotundum more imperiali<sup>1</sup> in sinistra, sed<sup>2</sup> Sarracenis rebellibus<sup>3</sup> contra orientem quasi minans dextera: et sub-  
tus<sup>4</sup> hanc columpnam venerabilis Helena trium Regum  
corpora collocauit<sup>5</sup>; que<sup>6</sup> extunc a longinquis terris<sup>7</sup>  
ab omnibus populis sunt humiliter<sup>8</sup> visitata et longo  
tempore venerata, et ad eorum reliquias confluentibus  
deus dona sue misericordie multimode est largitus et  
per ea<sup>9</sup> multa miracula<sup>10</sup> operatus: nam omnes qui  
eorum<sup>11</sup> auxilium in fide et deuocione implorabant<sup>12</sup>, a  
quacunq[ue] tribulacione in terra vel in mari detinebantur,  
deus eorum meritis<sup>13</sup> liberauit.

Post obitum<sup>14</sup> gloriosi Constantini et venerabilis  
Helene, Juliano Apostata regnante, extunc ydolatria<sup>15</sup>  
repullulauit et grauissima persecucio gladij in Chris-  
tianos<sup>16</sup> longo tempore exsurrexit<sup>17</sup>. qua<sup>18</sup> persecu-  
cione<sup>19</sup> cessante, tunc<sup>20</sup> in vniuerso mundo incepit  
alia<sup>21</sup> persecucio hereticorum et scismaticorum\*<sup>22</sup>; et  
ipsa persecucio et error<sup>23</sup> fertur durior fuisse et maior<sup>24</sup>  
persecucione gladij anteriori, ut fides catholica<sup>25</sup> tam-  
quam triticum cribraretur, ut nullus<sup>26</sup> puluis erroris<sup>27</sup>  
in ea decetero remaneret. et in hac tribulacione  
Greci<sup>28</sup> ab ecclesia romana in quibusdam<sup>29</sup> articulis<sup>30</sup>  
recesserunt et sibi proprium patriarcham elegerunt et  
prefecerunt<sup>31</sup>, cui<sup>32</sup> ipsi sicut<sup>33</sup> nos pape<sup>34</sup> obediunt<sup>35</sup>;  
et in hac tempestate corpora<sup>36</sup> trium Regum absque  
aliqua reuerencia et in nullius [cura] permanserunt.  
vnde dominus Greciam et Armeniam tradidit in manus  
Sarracenorum et Persarum, qui has terras multum  
\* MS. Martinus destruxerunt. quas Mauricius\*, primus Imperator

<sup>1</sup> C P temporalis    <sup>2</sup> et    <sup>3</sup> contra orientem rebellibus Sarracenis    <sup>4</sup> iuxta et  
subtus    <sup>5</sup> in loculis diuersimode ornatis honorifice specialiter collocauit    <sup>6</sup> Et  
cum ista trium regum corpora in hac ecclesia et (CC P in) ciuitate itaque essent  
collocata    <sup>7</sup> t. et partibus    <sup>8</sup> humiliter et deuotissime (CC deuote) sunt    <sup>9</sup> CC  
eos    <sup>10</sup> CC mirabilia    <sup>11</sup> in fide et deuocione eorum a.    <sup>12</sup> O implorant    <sup>13</sup> m. deus  
<sup>14</sup> o. et decessum    <sup>15</sup> y. et gentilitas    <sup>16</sup> Ch. et martires    <sup>17</sup> temporibus longis  
durauit (om. in C P) prout in passionibus diuersorum martirum et alijs libris plenius  
continetur    <sup>18</sup> et ipsa    <sup>19</sup> p. gladij contra martires    <sup>20</sup> extunc cepit    <sup>21</sup> alia  
de nouo    <sup>22</sup> sc. diuersorum errorum contra catholicos et fideles    <sup>23</sup> pers. hereti-  
corum et errorum    <sup>24</sup> C immanior, CC amarior, P inhumanior    <sup>25</sup> christiana et  
catholica    <sup>26</sup> C P nulla    <sup>27</sup> errorum    <sup>28</sup> add. licet habuissent quamplurimos  
sanctos et egregios doctores et romanos pontifices de Grecia natos, tamen ab  
<sup>29</sup> om.    <sup>30</sup> a. fidei, prout inferius audietur    <sup>31</sup> pref. et eleg.    <sup>32</sup> cui ab illo  
tempore in omnibus et per omnia    <sup>33</sup> vt    <sup>34</sup> domino pape    <sup>35</sup> vsque in pre-  
sentem diem obediuerunt    <sup>36</sup> c. et reliquie



Romanorum ex\* Grecis, cum auxilio Mediolanensium \* MS. Et recuperavit, vnde, pro[ut]<sup>1</sup> fertur\*, eiusdem Imperatoris \* profertur consilio ipsa trium Regum corpora cum alijs reliquijs postmodum fuerunt translata. et legitur quod Manuel, Grecorum Imperator, Eustorgium\*, virum religiosum et \* Eustragium prudentem, nacione Grecum, in legacione Mediolanum misit, qui<sup>2</sup> prudens erat et apud Imperatorem potens<sup>3</sup>, quem<sup>4</sup> in archiepiscopum<sup>5</sup> Mediolanenses elegerunt: et<sup>6</sup> ipsorum precibus et incitacione ipsa trium Regum corpora, de quibus tunc nullus curavit<sup>7</sup>, ab Imperatore impetrauit et secum<sup>8</sup> reuerenter portauit<sup>9</sup> et in ecclesia speciali, que nunc est fratrum predicatorum, cum ympnis et laudibus cum omni populo honorifice collocavit; vbi eciam<sup>10</sup>, sicut in locis et temporibus prioribus, deus multa miracula eorum meritis est operatus &c.

Anno vero domini M<sup>o</sup> c<sup>o</sup>xl<sup>ij</sup> ciuitas Mediolanensis Friderico primo Imperatori<sup>11</sup> rebellauit: quam Imperator destruere proponens<sup>12</sup> circumvallauit; vnde nobiliores<sup>13</sup> et maiores in ciuitate paucis scientibus ipsa<sup>14</sup> trium Regum corpora secretissime absconderunt. cum autem<sup>15</sup> Imperator auxilio Reynoldi<sup>16</sup> archiepiscopi coloniensis et<sup>17</sup> aliorum principum<sup>18</sup> ipsam expugnasset, tunc<sup>19</sup> Reynoldus archiepiscopus coloniensis pallacium Assonis<sup>20</sup> de Turri<sup>21</sup>, quem Imperator pre omnibus<sup>22</sup> exosum habuit, cepit et intrauit et ad manus suas optinuit. qui dominus Asso ad<sup>23</sup> archiepiscopum secreta accedens securitate accepta promisit quod si sibi gratiam Imperatoris impetraret, corpora trium Regum cum alijs reliquijs abscondita sibi vellet demonstrare.

<sup>1</sup> prout    <sup>2</sup> CC quia, C et quia, P et    <sup>3</sup> et—potens om. in CC    <sup>4</sup> C P ipsum  
<sup>5</sup> CC episcopum    <sup>6</sup> ff. CC Reuersusque ad regem (!) peijt vt quoddam iocale  
secum ducere posset, sed quale, non expressit; sed postquam an(n)uit, nominauit  
corpora Regum: que apud imperatorem impetrauit    <sup>7</sup> C P multum curauit  
<sup>8</sup> secum (CC sic ipsa) Mediolanum    <sup>9</sup> transportauit    <sup>10</sup> ff. eciam deus ob (P per)  
ipsorum merita locis temporibus (l. t. om. in CC) prout in locis prioribus multa  
miracula et virtutes est operatus.    <sup>11</sup> CC imperatori primo    <sup>12</sup> proposuit et  
<sup>13</sup> meliores nobiliores    <sup>14</sup> CC ipsorum    <sup>15</sup> et cum    <sup>16</sup> CC P Reynaldi, C  
Reginaldi    <sup>17</sup> et—Coloniensis om. in C    <sup>18</sup> CC P p. et dominorum Mediolanum  
obsedit cepit et expugnauit    <sup>19</sup> CC P extunc    <sup>20</sup> domini Assonis    <sup>21</sup> C decurri  
CC decurij    <sup>22</sup> alijs omnibus    <sup>23</sup> ff. secretum accessum ad Reynaldum (P  
Reynoldum) colon. a:chiepiscopum peijt. qui dum securus et secreta ad archiepiscopum  
venisset, ipsum peijt vt si sibi gratiam apud imperatorem posset et vellet  
impetrare, extunc sibi trium regum corpora cum alijs reliquijs vellet dare et  
abscondita demonstrare.

quod cum archiepiscopus<sup>1</sup> perfecisset<sup>2</sup>, ipsas<sup>3</sup> reliquias sibi demonstravit. quas cum habuisset, statim<sup>4</sup> per suos secreciores<sup>5</sup> et fideliores Coloniam direxit<sup>6</sup>; quod postmodum<sup>7</sup> Imperatori intimavit<sup>8</sup>, et tunc primum ipsas reliquias ab Imperatore impetrauit<sup>9</sup>—et distulit Imperatori prius dicere<sup>10</sup>, quia<sup>11</sup> ipsas reliquias venerandas dubitavit impetrare<sup>12</sup>. et tunc<sup>13</sup> archiepiscopus ipsa trium Regum corpora cum alijs reliquijs [Colonia] publice et honorifice transtulit, et ab omni populo cum ymnis et laudibus sunt<sup>15</sup> recepta et<sup>16</sup> in ecclesia sancti Petri reuerenter<sup>17</sup> collocata<sup>18</sup>; per quas ibidem dominus<sup>19</sup> vsque in presentem diem plurimas virtutes operatur, et a<sup>20</sup> diuersis populis a<sup>21</sup> longinquis partibus devote visitantur et venerantur<sup>22</sup> &c.

In quali autem<sup>23</sup> et quanta reuerencia hij tres Reges<sup>24</sup> habeantur in omnibus partibus Orientis<sup>25</sup>, est<sup>26</sup>

<sup>1</sup> Reynaldus archiep. colon. <sup>2</sup> fecisset et perfecisset <sup>3</sup> ff. extunc sibi ipsas (C omnes, om. in CC) reliquias dedit et demonstravit. <sup>4</sup> extunc <sup>5</sup> fid. et secr. <sup>6</sup> statim versus Coloniam direxit et destinavit <sup>7</sup> C post modicum <sup>8</sup> indicavit <sup>9</sup> postulavit pecijit et impetrauit <sup>10</sup> indicare <sup>11</sup> nam <sup>12</sup> se posse impetrare <sup>13</sup> et extunc <sup>14</sup> C CC Colonie <sup>15</sup> om. <sup>16</sup> om. in C P <sup>17</sup> ibidem (CC ib. sunt) rev. <sup>18</sup> C P collocavit <sup>19</sup> ff. deus ibidem quamplurima mirabilia et virtutes in presentem diem operatur <sup>20</sup> a principibus et nobilibus et (CC de) <sup>21</sup> ff. devote venerantur et a longinquis terris (et) partibus et prouincijs cum maximis reuerencijs queruntur et visitantur. <sup>22</sup> add. Legitur enim (CC eciam) in quibusdam libris quod postquam ipsorum trium regum corpora de Constantinopoli in Mediolanum et de oriente in occidentem fuerunt translata, quod tunc omnium hereticorum et scismaticorum errores et opiniones quibus Lombardia Tuscia et Apulia et vniuersa terra fuit infecta, per declarationem et expositionem trium munerum que ipsi reges domino obtulerunt, fuerunt confusi et convicti (CC cominuti) ac funditus (destructi CC) prout sequitur adnichilati (om. in CC). In auro thure et mirra: per ista trium munerum genera (CC ista tria munera gloriosa) in vno eodemque Christo diuina magestas et regia potestas et humana mortalitas intimatur. Thurus enim pertinet ad sacrificium, aurum ad tributum, et mirra ad sepulchrum mortuorum. Omnia hec sancta fides Christo veraciter offerre non desinit, dum vnum eundemque verum deum, verum regem, verumque hominem credit. In oblatione thuris confusus est Arrianus qui soli patri sacrificium offerre contendebat; in oblatione mirre confusus est (Arrianus—est om. in CC) Manicheus qui Christum vere mortuum pro nostra salute non credebat; in auro simul vterque (CC vtrique) confusi sunt, quia (om. in CC) Manicheus de (CC qui de) semine Dauid secundum carnem natum non credit regem, et Arrianus deo vnigenito naturalem nititur (dare) seruitutem (CC et Arianus vel Arrius qui negat in diuinitate filium patri coequalem); proinde (CC idcirco) non experietur regem a quo per fidem regatur, sed a quo (non—quo om. in CC) pro infidelitatis crimine puniatur (CC puniantur) quia ab vno diuinitas et ab altero veritas carnis denegatur. In eisdem et (P Item in hysdem etiam) muneribus confusus est Nestorinus qui Christum in duas personas diuidere nititur, cum videat magos non alio (CC alia) deo (et) alio (CC alia) homini (sed vni deo homini CC) eadem munera suppliciter obtulisse; non ergo diuidatur in personis qui non est diuisus in donis; propterea vnus idemque (deus CC) istis muneribus adoratur, vt vnus idemque deus et homo cognoscatur. <sup>23</sup> Ceterum (CC Iterum) in quali <sup>24</sup> r. qui domino munera obtulerunt et honore <sup>25</sup> terris et prouincijs in oriente et ab omnibus regibus principibus et nobilibus et omnibus populis ibidem venerentur (v. om. in CC) <sup>26</sup> CC cognoscitur et

sciendum quod presbiter Johannes, dominus Indorum, et omnes reges sub eius imperio, et rex Georgie superioris et rex Georgie<sup>1</sup> inferioris et omnes alij reges christiani, hij omnes in die Epiphanie sicut in die coronacionis ipsorum vestimentis<sup>2</sup> et ornamentis regalibus induti in honore trium Regum beatorum tribus vicibus in missa<sup>3</sup> offerunt<sup>4</sup>: videlicet in introytu misse, offeritorio, et communione offerunt aurum thus et mirram, cum maxima humilitate et deuocione; et alij nobiles<sup>5</sup> et principes quibus pre alio se ornat, prout est maioris nobilitatis et facultatis, et eciam ter<sup>6</sup> in missa offerunt.— Item<sup>7</sup> in quanta<sup>8</sup> reuerencia et \* honore habeantur hij [tres] Reges beati ab omnibus scismaticis \*<sup>9</sup> et hereticis in omnibus partibus<sup>10</sup> Orientis qui adhuc ibidem permanserunt<sup>11</sup>, est sciendum<sup>12</sup> quod in omnibus<sup>13</sup> partibus Orientis et vltamarinis fides christiana inter<sup>14</sup> diuersarum parcium et hominum sectas est diuisa, secundum hos<sup>15</sup> homines quorum nomina sequuntur<sup>16</sup>: Nubiani, Soldini<sup>17</sup>, Nestorini, Latini, Indi, Armeni, Greci, Siriani, Georgiani, Nycolaite<sup>18</sup>, Jacobite, Copti \*<sup>19</sup>, Ysini<sup>20</sup>, Marroni[ni] et Mandopoles, et<sup>21</sup> hij omnes proprias ibi habent terras, regna et principatus. et vocantur Latini quia (!) \* missas, horas canonicas<sup>22</sup> et diuinum officium legunt<sup>23</sup> et agunt in Latino sicut in partibus<sup>24</sup> istis: sed multum solempnius diuinum<sup>25</sup> officium peragunt in die Epiphanie quam in partibus istis, et cantant \* Ewangeliu[m] in<sup>26</sup> missa<sup>27</sup> per notas<sup>28</sup>.

Item Nubiani sunt homines de regnis<sup>29</sup> Arabie<sup>30</sup> nati \*<sup>31</sup>: hij<sup>32</sup> pre ceteris Christianis in fide stabiles per-

\* MS. in

\* MS. cismaticis

\* Copeii

\* so also B; r. qui?

\* MS. cantat

\* nam

<sup>1</sup> sup.—Georg. om. in CC      <sup>2</sup> ff. vestimentis regalibus et alijs ornamentis in honore trium regum beatorum sunt induti (C P ornati) et coronati et tribus vicibus  
<sup>3</sup> missis    <sup>4</sup> offerunt (CC offeruntur) oblationes    <sup>5</sup> principes et nobiles    <sup>6</sup> offerunt ter in missis oblationes    <sup>7</sup> CC Item notandum est    <sup>8</sup> ff. in quali et quanto (C quanta) honore et reuerencia hij t. r. gloriosi habeantur ab    <sup>9</sup> hereticis et scismaticis    <sup>10</sup> prouincijs et p.    <sup>11</sup> degunt et p.    <sup>12</sup> CC et sc. est    <sup>13</sup> in oriente (et) in omnibus partibus vltamarinis    <sup>14</sup> ff. in diuersas partes et hominum sectas    <sup>15</sup> om. in CC    <sup>16</sup> subsequuntur    <sup>17</sup> C P Soldani    <sup>18</sup> Iacobite Nicolaite    <sup>19</sup> C Copsi    <sup>20</sup> C CC Ysmiini    <sup>21</sup> ff. Et (om. in C) ex hijs omnibus Christianis ibidem super omnes predictos homines et hereticos, preter in ipsorum hereticorum proprijs terris et regnis, quidam (so P, CC Indi, om. in C, read Latini) semper habent principatum, et vocantur ibidem propterea Latini    <sup>22</sup> can. om.    <sup>23</sup> cantant et l.    <sup>24</sup> C temporibus    <sup>25</sup> in die Ep. diuinum    <sup>26</sup> in—notas om. in CC    <sup>27</sup> C P missis    <sup>28</sup> C P per notas (C notam) specialibus melodijs    <sup>29</sup> C regno    <sup>30</sup> et Nubie (C Indie) in quibus regnauit Melchior qui domino aurum obtulit    <sup>31</sup> C nato, om. in CC    <sup>32</sup> C P et hij; hij—obtulit om. in CC

manserunt et sicut Malchiar rex<sup>1</sup> eorum domino aurum optulit, ita<sup>2</sup> omnes<sup>3</sup> Nubiani ipsum in fide splendide sunt secuti nec<sup>4</sup> vnquam aliqua heresi potuerunt corrupti, et in omnibus partibus illis pre alijs Christianis habent prerogatiuas. et quocunque pergunt<sup>5</sup>, tendunt\*<sup>6</sup> insimul in turmis<sup>7</sup>, et in omnibus locis Christianorum<sup>8</sup> ob specialem reuerenciam habent per se ecclesias<sup>9</sup> et cimiteria, in quibus specialiter sepeliuntur, sicut Frisones Aquisgrani. horum<sup>10</sup> presbiteri cum coronis aureis vel deauratis, secundum eorum facultatem, ad altare reuerenter<sup>11</sup> coronati accedunt, quia<sup>12</sup> tres Reges coronati domino munera obtulerunt.

[Item] Soldini sunt homines de regnis Godolie et Saba<sup>13</sup> [nati]: hij pro parte in fide fuerunt corrupti per<sup>14</sup> quendam hereticum, Soldinum nomine, et habent se pro parte ad ritum Grecorum et partem [habent] heresis, et vtuntur litteris caldaycis et habent<sup>15</sup> proprium ydeoma. in<sup>16</sup> hijs fides per heresim non est totaliter abolita, licet<sup>17</sup> aliquid sit corrupta. et presbiteri eorum cum auro, dyaconi<sup>18</sup> cum thure, subdyaconi<sup>19</sup> cum mirra cum<sup>20</sup> celebrare volunt ad altare accedunt, in<sup>21</sup> memoriam munerum trium Regum.

Porro<sup>22</sup> homines<sup>23</sup> de regno<sup>24</sup> Tharsis et insule Egri-seule<sup>25</sup> [nati] Nestorini vocantur, nam a quodam heretico,

<sup>1</sup> dominus rex    <sup>2</sup> itaque    <sup>3</sup> Nubiani homines de eius regno (CC P regnis eorum) nati (CC natum) ipsum    <sup>4</sup> ff. nam sicut aurum in camino ignis positum non minuitur nec aliqua erugine vel (er. vel om. in CC) rubigine potest consumi, sic isti homines Nubiani aliqua heresi non poterant corrupti; vnde specialiter ibidem Nubiani vocantur et in omnibus partibus ibidem Christianorum volunt exinde pre alijs habere prerogatiuam et habent pre alijs Christianis in honore sui regis in presentem diem.    <sup>5</sup> tendunt    <sup>6</sup> insimul pergunt (O pergunt insimul)    <sup>7</sup> om. in CC    <sup>8</sup> et ob spec. rev. in omn. locis Chr.    <sup>9</sup> eccl. speciales    <sup>10</sup> Et horum    <sup>11</sup> coronati accedunt reuerenter    <sup>12</sup> ff. et hoc faciunt in signum trium regum qui domino coronati munera reuerenter obtulerunt.    <sup>13</sup> add. in quibus regnauit Balthazar qui domino thus obtulit nati    <sup>14</sup> ff. et a quodam heretico nomine Soldinus peruersi    <sup>15</sup> habent per (P pro) se    <sup>16</sup> ff. et hij in partibus orientis inter ceteros et pre ceteris Christianis non habent talem et tantam reuerenciam et prerogatiuam (et pr. om. in CC) sicut Nubiani, nam ipsi (Mss sicut ipsi) fidem plene non custodierunt nec (CC seu) seruauerunt; sed, sicut Balthazar, dominus rex eorum, domino thus obtulit cuius odor in igne quibuscunque alijs mixturis (miscetur tamen C) totaliter non tollitur nisi ipsius odor scenciatur et odoretur, itaque tamen ab hijs Soldinis fides    <sup>17</sup> licet in ipsis aliquantulum    <sup>18</sup> et d.    <sup>19</sup> et s.    <sup>20</sup> ad altare accedunt dum celebrare missam intendunt    <sup>21</sup> ff. et hoc faciunt in signum quod tres reges domino aurum thus et mirram obtulerunt.    <sup>22</sup> Ceterum (CC Iterum)    <sup>23</sup> P homines Nestorini    <sup>24</sup> CC P regnis    <sup>25</sup> add. nati in quibus (regnauit om) Iaspar Ethiops qui domino mirram obtulit, in omnibus partibus et terris orientis

\* B tendunt pergunt

cui nomen<sup>1</sup> Nestorius<sup>2</sup>, fuerunt corrupti<sup>3</sup>, per<sup>4</sup> quem a fide irreuocabiliter et totaliter recesserunt et a nullo vnquam doctore potuerunt a sua peruersitate reuocari. et hij tres Reges in nulla habent<sup>5</sup> reuerencia, sed quando eorum<sup>6</sup> episcopi ordinant sacerdotes, recipiunt ab eis iuramentum quod omnes consiliarios et fautores debeant in omnibus missis suis<sup>7</sup> excommunicare<sup>8</sup> quorum consilio [et] auxilio ipsis corpus Jaspas<sup>9</sup> fuit ablatum. et hij in omnibus partibus Orientis omnibus<sup>10</sup> Christianis sunt exosi<sup>11</sup>; de quorum<sup>12</sup> heresi circa xl regna fuerunt et sunt<sup>13</sup> infecta; et sunt pro maiori parte Ethiopes nigri; et in ecclesijs suis<sup>14</sup> depingunt Christum et matrem eius<sup>15</sup> et beatum<sup>16</sup> Thomam nigros et dyabolos albos, in despectum aliorum<sup>17</sup>.

[Item] Indi de regnis presbiteri Johannis [nati]<sup>18</sup>, sunt boni Christiani, et habent<sup>19</sup> patriarcham Thomam<sup>20</sup>, cui ipsi per<sup>21</sup> omnia obediunt sicut nos domino<sup>22</sup> pape, et presbitero Johanni obediunt sicut nos Imperatori vel regi; et horum amborum habitacio est in ciuitate Seuwa, vbi<sup>23</sup> tres Reges decesserunt<sup>24</sup>. et dum istorum Indorum episcopi ordinant presbiteros, extunc benedicunt ignem, in quem ponunt ferrum acutissimum, et cum ipso ferro acuto<sup>25</sup> benedicto feruentissimo scindunt presbiteros quos ordinant per frontem et nasum deorsum vsque ad ossa nuda: hoc<sup>26</sup> faciunt in signum quod spiritus [sanctus] in igne descendit super<sup>27</sup> discipulos; et hijs scissuris in partibus illis presbiteri discernuntur ab alijs<sup>28</sup>, sicut hic<sup>29</sup> coronis [rasis]<sup>30</sup>. horum<sup>31</sup> presbiteri cum missam<sup>32</sup> celebrant, pendent<sup>33</sup> super altare coronam

<sup>1</sup> nomine    <sup>2</sup> C Nestorinus    <sup>3</sup> c. et peruersi    <sup>4</sup> ff. Hij irreuocabiliter a fide catholica per heresim totaliter recesserunt et apostatauerunt: nam sicut mirra quam Iaspas rex eorum domino obtulit nullis alijs mixturis potest obdulcari (CC obdulcorari), sic hij Nestorini a nullis doctoribus vel predicatoribus ab eorum heresi nunquam potuerunt nec adhuc possunt (P poterunt) reuocari.    <sup>5</sup> habent penitus    <sup>6</sup> ff. episcopi eorum consecrant et ordinant presbiteros, recipiunt (C illi presbiteri recipiunt) ab eis sacramentum    <sup>7</sup> eorum    <sup>8</sup> anathemizare et e. <sup>9</sup> I. regis    <sup>10</sup> omnibus alijs    <sup>11</sup> e. et despecti    <sup>12</sup> et eorum    <sup>13</sup> et sunt om. <sup>14</sup> eorum    <sup>15</sup> suam matrem et tres reges    <sup>16</sup> sanctum    <sup>17</sup> add. prout inferius plura de ipsis audiuntur.    <sup>18</sup> nati    <sup>19</sup> C P habent pro se    <sup>20</sup> qui Thomas vocatur    <sup>21</sup> in omnibus et per    <sup>22</sup> domino—nos om. in C    <sup>23</sup> P in qua, C de qua, CC qua    <sup>24</sup> d. et de sepulcro fuerunt excepti et ad alia loca deportati <sup>25</sup> benedicto acuto    <sup>26</sup> et hoc    <sup>27</sup> in    <sup>28</sup> disc. et cognoscuntur    <sup>29</sup> in partibus istis    <sup>30</sup> cor. rasis    <sup>31</sup> et horum    <sup>32</sup> dum missas    <sup>33</sup> pendent

auream vel deauratam, et tunc<sup>1</sup> presbiteri, dyaconi et<sup>2</sup> subdyaconi ex tribus vijs separatim ad altare reuerenter accedunt, in<sup>3</sup> signum quod tres Reges de tribus regnis et vijs ad [ad]orandum dominum<sup>4</sup> in Bethleem conuenerunt.

Item presbiteri Grecorum sunt vxorati, et habent longos crines; et non credunt spiritum sanctum a patre et filio procedere sed a solo<sup>5</sup> patre, et<sup>6</sup> non credunt purgatorium<sup>7</sup> esse; et in hijs articulis sunt ab ecclesia romana<sup>8</sup> diuisi. et dum missam celebrare volunt<sup>9</sup>, scindunt de pane fermentato hostiam quadratam consecrando<sup>10</sup>, quam in discum aureum vel argenteum ponunt, [et super illam oblatam ponunt]<sup>\*</sup> stellam in modum tripedis<sup>11</sup> flexam cum pannis odoriferis et mundissimis tectam; et post offertorium ponunt discum cum oblata et cum<sup>12</sup> stella super capud et cum thuribulis et candelis cum maxima reuerencia circumeunt<sup>13</sup> per ecclesiam vsque ad altare: tunc<sup>14</sup> omnis populus in ecclesia pronus<sup>\*15</sup> cadit ad<sup>16</sup> terram: et hoc faciunt in signum quod tres Reges cum muneribus dominum quesierunt, quos stella ad presepium<sup>17</sup> perduxit.

\* om.; B et

\* MS. protinus

\* India

\* India

Item Siriani<sup>18</sup> sunt homines de Judea<sup>\*19</sup> nati, quoniam<sup>20</sup> illa terra circa Jherusalem que olim Judea<sup>\*21</sup> vocabatur, nunc Siria<sup>22</sup> dicitur, vnde ipsi homines Siriani nuncupantur; et non habent multum de heresi. et in partibus illis sunt<sup>23</sup> Christiani qui<sup>24</sup> decinctiui<sup>25</sup> vocantur, quia panno lineo sunt cincti, in prerogatiuam quod de regno Judee<sup>\*26</sup> sunt nati. et hij vigiliam † beate Barbare, cuius corpus<sup>27</sup> in Babilonia Soldani<sup>28</sup> quiescit, cum maximo gaudio, sicut [in] partibus istis vigiliam sancti Martini, deducunt, et tunc vnus amicus mittit alteri<sup>29</sup> caulium<sup>30</sup> et aliarum herbarum semina, que in ipso anno in ortis debent seminari. et hij coram iudicijs<sup>31</sup> per ewan-

\* Indie

† vigilia

<sup>1</sup> P extunc, C CC et extunc    <sup>2</sup> C P vel.    <sup>3</sup> et hoc faciunt in    <sup>4</sup> ff. in Bethleem ad dominum adorandum ad presepe in vnus stella duce (simul) conuenerunt    <sup>5</sup> solum a    <sup>6</sup> item    <sup>7</sup> esse purg.    <sup>8</sup> ab e. r. sunt    <sup>9</sup> intendunt, extunc  
<sup>10</sup> consecrandam    <sup>11</sup> om. in C    <sup>12</sup> om.    <sup>13</sup> per eccl. circueunt    <sup>14</sup> et extunc  
<sup>15</sup> protinus, CC pronus    <sup>16</sup> in    <sup>17</sup> presepe    <sup>18</sup> CC Siriani    <sup>19</sup> regno Indie  
<sup>20</sup> nam    <sup>21</sup> CC India    <sup>22</sup> CC Sirus    <sup>23</sup> om.    <sup>24</sup> om.    <sup>25</sup> C P decinctiua,  
CC de cinctura    <sup>26</sup> C CC Indie    <sup>27</sup> cuius corpus om. in CC    <sup>28</sup> CC vbi Soldani  
quiescunt    <sup>29</sup> C ad alium    <sup>30</sup> C calium CC caulium    <sup>31</sup> C CC iudicibus eorum

gelium<sup>1</sup> et tres<sup>2</sup> Reges sanctos iurant, sicut<sup>3</sup> in istis partibus<sup>4</sup> iuratur ad sanctos in iudicijs, et hoc faciunt ad honorem trium Regum beatorum<sup>5</sup>.

Item Armeni sunt Christiani in armis<sup>6</sup> strēnuissimi; et multos errores antiquos postposuerunt et ritus peruersos iam dimiserunt: nam in vigilia pasche carnes comedere consueuerunt, dicentes quod dominus Sabbato resurrexit<sup>7</sup>, et presbiteri in consecrationibus ad oleum vinum<sup>8</sup> addiderunt. sed nunc cottidie ad fidem christianam<sup>9</sup> et ad fidem romane ecclesie accrescunt, et episcopi et<sup>10</sup> presbiteri eorum a latinis episcopis<sup>11</sup> consecrantur<sup>12</sup>, et<sup>13</sup> missas et prefaciones cantant sub<sup>14</sup> melodya Latinorum. et isti Arme[ni] indifferenter<sup>15</sup> vtuntur habitu<sup>16</sup> vestimentorum et pyleis in capite in presentem diem in modum et formam\* prout tres Reges fuerunt vsi<sup>17</sup> quando<sup>18</sup> dominum<sup>19</sup> quesierunt et in terris suis<sup>20</sup> dum vixerunt.

\* MS. forma

Item Georgiani sunt homines de regno Georgie superiori<sup>21</sup> nati, et hij pro parte magna se habent ad ritum Greecorum, sed in heresi non [sunt] obstinati; et vocantur<sup>22</sup> Georgiani, nam quocunque tendunt, semper in turmis, ut Frisones vel Vngari, simul incedunt, et semper habent sigillum<sup>23</sup> cum ymagine sancti<sup>24</sup> Georgij depictum; et sunt Christiani in armis strēnuissimi. et sunt vicini ciuitati Meche<sup>25</sup>, vbi est<sup>26</sup> corpus Machometi, prophete<sup>27</sup> Sarracenorum; et habent per se proprium ydeoma, et habent archiepiscopum, qui est in monte Syna in monasterio<sup>28</sup> sancte Katherine, cui<sup>29</sup> per omnia obediunt ut nos pape<sup>30</sup>; et eorum<sup>31</sup> religiosi\* habent se ad ordinem Anthonij<sup>32</sup> vel Macharij. et per omnem terram Soldani transeunt absque<sup>33</sup> tributo vel impedimento, ut vicinis<sup>34</sup> suis, alijs Sarracenis, sint amabiliiores et miciores; et vbicunque incedunt, reli-

\* religiosi

<sup>1</sup> iurant per euangelia    <sup>2</sup> sanctos tres    <sup>3</sup> sicut iuratur    <sup>4</sup> p. istis    <sup>5</sup> add, quia in regno Iude (C CC Indie) vnde ipsi sunt nati dominum quesierunt et adorauerunt.  
<sup>6</sup> om. in CC    <sup>7</sup> sur. a mortuis    <sup>8</sup> ad vinum oleum    <sup>9</sup> christianam—fidem om.  
<sup>10</sup> eorum et    <sup>11</sup> ab ep. latinis    <sup>12</sup> c. et ordinantur    <sup>13</sup> et eorum    <sup>14</sup> om.  
<sup>15</sup> i. per omnia    <sup>16</sup> CC priorum habitu, om. in C    <sup>17</sup> CC P induti    <sup>18</sup> quando  
—suis om. in C    <sup>19</sup> in Iherusalem dominum    <sup>20</sup> regnis eorum suut vsi  
<sup>21</sup> C superioris    <sup>22</sup> v ibidem    <sup>23</sup> C CC vexillum    <sup>24</sup> beati    <sup>25</sup> Meche, CC  
Micee    <sup>26</sup> habetur    <sup>27</sup> Sar. proph.    <sup>28</sup> claustro    <sup>29</sup> cui ipsi    <sup>30</sup> domino pape  
<sup>31</sup> ipsorum    <sup>32</sup> Sancti A.    <sup>33</sup> C P absque aliquo    <sup>34</sup> P ciuis

giosi vel seculares, semper cantant canticum de tribus Regibus<sup>1</sup> beatis et eorum meritis et signis.

Item sunt alij Christiani qui eciam Georgiani vocantur, qui sunt homines<sup>2</sup> nati de regno Georgie inferioris, quod nunc regnum Abcas<sup>3</sup> vocatur, et dicunt quod sit terra per omnia<sup>4</sup> montosa, et olim Armenia\* maior vocabatur. et in hac terra [est mons] vbi<sup>5</sup> archa Noe<sup>6</sup> post diluuium quieuit, et dicunt quod pre niue et alijs causis horribilibus non sit via<sup>7</sup> ad ipsum montem, et<sup>8</sup> eius cacumen vltra et supra omnium<sup>9</sup> aliorum moncium cacumina discernatur<sup>10</sup>. et supra huius montis cacumen apparet quoddam lignum nigrum, sicut si sit<sup>11</sup> magna teda combusta<sup>12</sup>, et dicunt et credunt incole terre illius lignum illud<sup>13</sup> ex archa Noe ibidem adhuc remansisse<sup>14</sup>. et in hac terra est quedam alia terra, que ibidem Heysen<sup>15</sup> vocatur, et est in longitudine et latitudine circa quinque miliarium<sup>16</sup>, et per ipsam transit fluuius, et est in tali et tanta caligine et nebula tenebrosa<sup>17</sup> sita quod in augusto<sup>18</sup> in meridie sol, antequam terram illam pertranseat<sup>19</sup>, nunquam potest videri. et dicunt incole<sup>20</sup> regionis illius quod nunquam<sup>21</sup> sit auditum vel perceptum quod aliquis homo illam terram tenebrosam intraret vel exiret; tamen ad tractum baliste est ipsa terra ab alijs hominibus vndique circumhabitata, nam circa<sup>22</sup> illam terram sunt loca multum pascuosa<sup>23</sup> et vberima; et non est aliquod obstaculum<sup>24</sup> ipsam<sup>25</sup> terram tenebrosam intrandi<sup>26</sup> nisi solum<sup>27</sup> caligo vel nebula densa. et in ipsa tam<sup>28</sup> tenebrosa terra est\* humana<sup>29</sup> habitacio, nam in ipsa frequenter audiuntur hinnitus equorum et cantus gallorum, et cum fluuio qui per ipsam terram transit, veniunt<sup>30</sup> ligna et stramina [et] huiusmodi<sup>31</sup> manibus humanis secta et truncata\*<sup>32</sup>.

\* MS. Armonia

\* non est

\* truncata

<sup>1</sup> beatis (CC bonis) r.      <sup>2</sup> om.      <sup>3</sup> P Abeas, CC Aboas      <sup>4</sup> CC perosa  
<sup>5</sup> est mons super quem      <sup>6</sup> post dil. archa Noe      <sup>7</sup> ad ipsum montem non sit via  
vel accessus      <sup>8</sup> sed      <sup>9</sup> omnia      <sup>10</sup> d. et videatur      <sup>11</sup> si sit om. in P, si in C CC  
<sup>12</sup> arbor combusta magna      <sup>13</sup> illud lignum      <sup>14</sup> permansisse      <sup>15</sup> Henissen or  
Henysen      <sup>16</sup> miliaria      <sup>17</sup> CC turbida      <sup>18</sup> in mense augusti      <sup>19</sup> antequam—  
pert. om. in C      <sup>20</sup> homines (et CC P) incole      <sup>21</sup> ff. quod in aliquo libro non sit  
scriptum vel unquam auditum quod      <sup>22</sup> CC ante      <sup>23</sup> vberima et pascuosa  
<sup>24</sup> o. vel impedimentum      <sup>25</sup> illam      <sup>26</sup> i. vel exeundi      <sup>27</sup> solummodo      <sup>28</sup> terra  
tam      <sup>29</sup> hab. hum.      <sup>30</sup> C P v. et descendunt, CC descendunt      <sup>31</sup> et h. alia  
<sup>32</sup> facta et tractata



et legitur in partibus illis quod temporibus Eraclij, romani<sup>1</sup> Imperatoris, dum Machometus et Sarraceni vehementer<sup>2</sup> erupissent in<sup>3</sup> Christianos et eos interfecissent et effugassent, quod Christiani de alijs<sup>4</sup> terris ad illam<sup>5</sup> terram montosam<sup>6</sup> fugissent. quos cum Sarraceni in montibus<sup>7</sup> obsedissent\*, quod neque<sup>8</sup> ad dexteram neque<sup>9</sup> ad sinistram declinare<sup>10</sup> potuissent, et<sup>11</sup> Christiani auxilium dei<sup>12</sup> per merita trium Regum, qui\* tunc in illis partibus multum venerabantur, inuocassent, statim<sup>13</sup> locum vbi Sarraceni cum<sup>14</sup> vxoribus et paruulis et pecoribus<sup>15</sup> fuerunt, nebula<sup>16</sup> tam densa operuit<sup>17</sup> quod ab illo tempore nunquam aliquis de illis<sup>18</sup> inde<sup>19</sup> exiuit, nec<sup>20</sup> aliquis ad eos postmodum intrauit. quare Christiani de regno illo, qui eciam Georgiani vocantur<sup>21</sup> inferiores, quocunque transeunt<sup>22</sup>, in turmis, sicut Frisones, incedunt cum vexillis in quibus depicte<sup>23</sup> sunt trium Regum ymagines, quia eos<sup>24</sup> deus ipsorum meritis tam euidenter liberauit.

Item Jacobite sunt Christiani heretici, hincinde in diuersis regnis<sup>25</sup> et<sup>26</sup> inter alios homines habitantes, a<sup>27</sup> quodam\* heretico, nomine Jacobo, peruersi<sup>28</sup>, non credentes<sup>29</sup> sanctam trinitatem sed vnitatem, in cuius signum faciunt ante se signum crucis cum vno digito particulari<sup>30</sup>. et horum presbiteri<sup>31</sup> stant simul in altari et secundum ritum illorum pariter recipiunt communionem, quia<sup>32</sup> tres Reges simul<sup>33</sup> domino in presepio [munera] optulerunt.

Item Maronite\* sunt Christiani<sup>34</sup> a quodam heretico\* Marronite nomine Maro corrupti, eciam hincinde in diuersis reg-

<sup>1</sup> Romanorum <sup>2</sup> potenter <sup>3</sup> ff. et Christianos vndique interf. <sup>4</sup> CC illis partibus et <sup>5</sup> CC aliam <sup>6</sup> om. in C <sup>7</sup> CC in omnibus circum obs. <sup>8</sup> om. <sup>9</sup> siue <sup>10</sup> non potuerunt declinare <sup>11</sup> CC P extunc, C et extunc <sup>12</sup> ff. innocabant, vt per merita trium regum beatorum qui tunc temporis in Oriente et in vniuerso mundo multum venerabantur, quod deus eorum meritis ipsis subueniret et liberaret <sup>13</sup> extunc (C et ext.) statim <sup>14</sup> simul cum <sup>15</sup> ac pecoribus. prout ibidem ad manendum perpetue venerant, fuerunt castrametati et congregati <sup>16</sup> ipsum locum tunc nebula <sup>17</sup> et caligo tenebrosa operuit et circumdedit <sup>18</sup> eorum <sup>19</sup> om. <sup>20</sup> ff. et aliquis (CC alius) postmodum homo nunquam ad eos intrauit in presentem diem. <sup>21</sup> inferiores voc. <sup>22</sup> t. vel pergunt <sup>23</sup> ymagines beatorum trium r. sunt facte vel depicte (C P picte) iu hodiernum diem <sup>24</sup> ff. eorum meritis deus tam euidenter (et CC) tam miraculose eos liberauit. <sup>25</sup> terris et r. <sup>26</sup> om. <sup>27</sup> C P et a <sup>28</sup> fuerunt peruersi <sup>29</sup> et hij non credunt <sup>30</sup> om. <sup>31</sup> CC P p. diaconi et subdiaconi <sup>32</sup> et hoc ideo (om. in CC) faciunt (CC f. in signum) <sup>33</sup> CC P simul et semel, C semel et simul <sup>34</sup> CC chr. heretici

nis<sup>1</sup> dispersi habitantes<sup>2</sup>. horum<sup>3</sup> presbiteri dyaconi et subdyaconi sunt vxorati, et per totum annum nisi in festis natiuitatis Christi<sup>4</sup> et pasche non celebrant missas nisi de sancto Thoma et de tribus Regibus alternatim. et hij inter alios suos errores ex facili causa habent ecclesias suas prophanatas, ut si gutta<sup>\*5</sup> pluue intus stillaret<sup>\*6</sup> vel radius solis aliquod foramen penetraret<sup>7</sup> vel si aranea pertransiret et alijs huiusmodi leuibis causis; et hij ex consensu et voluntate vnus separant matrimonium, parte altera ad hoc<sup>8</sup> non vocata.

\* MS. gutte

\* stillant

all this om. in the MS., in B supplied on the margin.

[Item] Copti sunt Christiani heretici et secta per se<sup>9</sup> [et inter alios<sup>10</sup> homines hincinde dispersi habitantes. et horum presbiteri vtuntur in ecclesijs eorum quodam libro fabuloso a sede apostolica reprobato, et ipse liber 'secreta Sancti Petri' vocatur, et in missis eorum legunt euangelium Nichodemi; et episcopi eorum vtuntur cappis sicut predicatorum, et in omnibus missis addunt collectam de tribus Regibus gloriosis.

Item Ysini<sup>11</sup> sunt Christiani heretici et secta per se] et pro maiori parte viuunt<sup>12</sup> in Egipto sub domin[i]o Soldani<sup>13</sup>. et horum infantes dum bapntantur, extunc presbiteri eorum<sup>14</sup> scindunt<sup>15</sup> in frontibus eorum crucem<sup>16</sup> cum ferro acuto<sup>17</sup> candidissimo, cuius tunc<sup>\*18</sup> signum omnibus diebus eorum<sup>19</sup> in frontibus eorum permanebit. et hij firmiter credunt quod adhuc in tantam multitudinem crescant quod<sup>20</sup> in Babiloniam, in qua Soldanus habitat, violenter intrent<sup>21</sup> et vnusquisque lapidem sumat et pre multitudine eorum [ibidem] lapillus non debeat permanere. vnde anno natiuitatis<sup>22</sup> domini M<sup>o</sup>ccc<sup>o</sup>xlj<sup>o</sup> dum in Egipto<sup>23</sup> et in Damasco ex-ino-pinato<sup>24</sup> oriretur a vvlgo<sup>25</sup> persecucio et interfeccio Christianorum, sicut in partibus istis Iudeorum<sup>26</sup> in pestilencia, que per tres menses durauit sed<sup>27</sup> per Sol-

\* B crucis

<sup>1</sup> terris et r.    <sup>2</sup> hab. dispersi    <sup>3</sup> et horum    <sup>4</sup> pasche et nat. domini.    <sup>5</sup> gutta  
<sup>6</sup> C P stillat, CC cadat    <sup>7</sup> C penetrat    <sup>8</sup> om.    <sup>9</sup> CC sectam . . habent  
<sup>10</sup> CC vt alij    <sup>11</sup> CC Ysmini    <sup>12</sup> degunt    <sup>13</sup> C domino Soldano    <sup>14</sup> om.  
<sup>15</sup> in frontibus infancium scindunt    <sup>16</sup> om. in CC    <sup>17</sup> candido (CC calido) et  
acuto    <sup>18</sup> crucis    <sup>19</sup> in fr. eorum omnibus diebus vite eorum    <sup>20</sup> crescent quod  
violenter    <sup>21</sup> om. in CC, P pergunt C pergunt    <sup>22</sup> om.    <sup>23</sup> Damasco et Egipto  
<sup>24</sup> orir. exinop.    <sup>25</sup> a v. et communi populo    <sup>26</sup> in pest. Iudeorum    <sup>27</sup> sed  
postmodum

danum multum<sup>1</sup> postmodum fuit vindicata, et in ista<sup>2</sup> persecucione isti Ysini per vniuersos [Egipcios] et Sarracenos apud Soldanum de eorum opinione fuerunt multum<sup>3</sup> accusati. quibus<sup>4</sup> Soldanus respondit: non esset<sup>5</sup> aliqua dies in anno quin<sup>6</sup> vltra mille vecturas<sup>7</sup> lapidum ducerentur<sup>8</sup> ad structuram ciuitatis et quiuis lapis in quamplurimas partes secaretur<sup>9</sup>, et impossibile esset quod tot homines in<sup>10</sup> Ysinis possent nasci; et hijs<sup>11</sup> verbis blandis et similibus populum<sup>12</sup> ab eorum persecucione et interfeccione compescuit<sup>13</sup>. horum<sup>14</sup> presbiteri post missam dant populo benedictionem, quod eos dominus<sup>15</sup> regat et conducat sicut tres Reges quando ipsos per stellam ad suum presepe<sup>16</sup> in Bethleem perduxit.

Item Maronini<sup>17</sup> sunt Christiani heretici et secta<sup>18</sup> per se, inter alios Christianos et Sarracenos hincinde dispersi<sup>19</sup>. et pro maiori parte habent se ad ritum Nestorinorum, sed non circumsciduntur. et quando aliquid<sup>20</sup> agere incipiunt, semper dicunt 'in nomine dei et trium Regum beatorum.'

Item Nicolaite sunt antiqui heretici<sup>21</sup>, de quibus<sup>22</sup> legitur in apocalipsi; et inter alios quamplurimos suos errores habent<sup>23</sup> et predicant pro inemendabili peccato, si<sup>24</sup> vir mulierem vel mulier virum pro<sup>25</sup> concubitu rogaret, si quis<sup>26</sup> alteri denegaret, et quecunque peccata circa hoc<sup>27</sup> vel ex alijs possent contingere<sup>28</sup>, deus misericorditer<sup>29</sup> relaxaret; et predicant eciam, per misericordiam dei eciam<sup>30</sup> demones adhuc esse saluandos. et<sup>31</sup> sciendum quod isti maledicti et omnes supradicti heretici et maxime<sup>32</sup> Nicolaite post mortem Origenis, magne autoritatis viri, nomen suum<sup>33</sup> denigrare<sup>34</sup> nitebantur: nam<sup>35</sup> omnes heres[i]um suarum<sup>36</sup> articulos in libris Origenis scripserunt, quasi eorum erroribus<sup>37</sup>

<sup>1</sup> per—multum om. in CC. <sup>2</sup> hac <sup>3</sup> plurimum <sup>4</sup> quibus tunc <sup>5</sup> quod non esset <sup>6</sup> nisi <sup>7</sup> ad structuram (suam CC) veherentur et portarentur <sup>8</sup> diuideretur et s. <sup>9</sup> ex <sup>10</sup> talibus <sup>11</sup> tunc p. <sup>12</sup> C. et sedauit <sup>13</sup> Et horum Isinorum <sup>14</sup> deus eos <sup>15</sup> in Bethleem ad suum p. <sup>16</sup> CC Maronini <sup>17</sup> dispersi degentes <sup>18</sup> tamen quecunque agunt vel <sup>19</sup> Christiani heretici antiquiores in mundo <sup>20</sup> de hijs <sup>21</sup> habent reputant <sup>22</sup> vt si <sup>23</sup> CC prorogaret, conc. om. <sup>24</sup> C quis defectus <sup>25</sup> c. et euenire <sup>26</sup> remitteret cum misericordijs et relaxaret. <sup>27</sup> om. <sup>28</sup> vnde est <sup>29</sup> specialiter isti <sup>30</sup> suum nomen gloriosum <sup>31</sup> offuscare et d. <sup>32</sup> CC vnde <sup>33</sup> omnes errores suos et heresis <sup>34</sup> e. et heresi

\* MS. et consentire videretur, ut<sup>\*1</sup> alij Christiani simplices istis hereticis magis<sup>2</sup> consentirent; et omnes libros Origenis quos in Oriente invenire potuerunt<sup>3</sup>, precibus et precijs sibi attraxerunt et<sup>4</sup> combusserunt, et novos libros scripserunt in quibus<sup>5</sup> hereses<sup>6</sup> et errores [suos] in locis conuenientibus ex nomine Origenis inseruerunt<sup>7</sup>; in quibus eciam, quod corpus deus haberet, scripserunt. et sic queuis secta<sup>8</sup> ad maiorem eorum confirmationem<sup>9</sup> errores suos\* in libris<sup>10</sup> venerabilis Origenis inscripserunt<sup>11</sup>; vnde<sup>12</sup> alij simplices<sup>13</sup> Christiani libros Origenis comburere nitebantur et quamplurima concilia<sup>14</sup> a pluribus episcopis in Oriente super<sup>15</sup> dampnatione librorum Origenis fuerunt celebrata. sed libri sui incombusti in maxima autoritate in Oriente permanserunt<sup>16</sup>. nam in omnibus antiquis libris Origenis nil omnino<sup>17</sup> erroris invenerunt<sup>18</sup>, sed<sup>19</sup> contra omnes hereticorum<sup>20</sup> errores omelias gloriosas composuit<sup>21</sup>, per quas omnium hereticorum errores confudit\*<sup>22</sup>, que vsque<sup>23</sup> in presentem diem pro omelias autenticis in diuersis ecclesijs leguntur<sup>24</sup>. et<sup>25</sup> in omnibus partibus Orientis de ipso legitur quod post apostolos qui tam<sup>26</sup> apostolicam vitam sequeretur sicut Origenes non est<sup>27</sup> inventus. super<sup>28</sup> carnem semper cilicio fuit indutus et<sup>29</sup> carnes

confundit

<sup>1</sup> Et isti Nicolaite scripserunt in libris (CC libros) Origenis, ad confirmationem eorum heresis et errorum, concubitus et feditatis, quod opera que deus fecisset non odiret, cum eciam scriptum in alijs libris sic esset De hijs que deus (CC bona) fecisti non odisti; et quamplurimos alios errores et hereses libris Origenis inscripserunt et eos edidisse (C P addidisse) ascripserunt (CC inscrips.), vt <sup>2</sup> CC P magis et melius <sup>3</sup> CC poterant <sup>4</sup> a. et emerunt ac <sup>5</sup> in quos, CC quos <sup>6</sup> ff. P heretici suos errores, C heretica sua et errores, CC heretici heresi sua et erroribus <sup>7</sup> CC instruxerunt <sup>8</sup> CC q. s. omnium supradictorum siue suprascriptorum C P omnium scripturarum <sup>9</sup> c. et auctoritatem <sup>10</sup> CC P in libros <sup>11</sup> scripserunt vt ipsis in eorum erroribus consentire videretur <sup>12</sup> CC dum <sup>13</sup> Chr. simpl. <sup>14</sup> et a quampluribus episcopis quampl. concilia <sup>15</sup> super—Oriente om. in CC <sup>16</sup> p. et (CC sed) omnes errores et heresim quos heretici libris suis inseruerunt et inscripserunt, excipiebant et deleuerunt (C diluerunt) <sup>17</sup> penitus nil <sup>18</sup> CC habetur <sup>19</sup> CC nam, contra—errores om. <sup>20</sup> C P hereticos et eorum <sup>21</sup> gloriosas omelias composuit, super Euang. Attendite a falsis prophetis, et super euangelia Mathei et alia in quibus sibi contra errores hereticorum conuenire videbatur omelias multum gloriosas (C P gloriose) composuit <sup>22</sup> c. et euidenter reprobauit et aduicilauit <sup>23</sup> om. <sup>24</sup> habentur et leguntur in ecclesijs vniuersis; et alie quedam omelie sine titulo super euangelijs leguntur quas aliqui Origeni ascribunt, asserentes: ipsum esse damnatum, ideo sine titulo leguntur; sed (C et) non attendunt quod pro tam autenticis in ecclesia catholica habentur sicut que eum titulo leguntur; et alicuius hominis iudicij non est Origenem, vel aliquem hominem, esse dampnatum vel saluatum. <sup>25</sup> nam <sup>26</sup> om. in CC <sup>27</sup> CC P sit <sup>28</sup> nam super <sup>29</sup> CC P et nunquam, C nec vnquam

nunquam comedebat, vinum<sup>1</sup> vel cyceram et<sup>2</sup> omne quod inebriare potest nunquam bibit<sup>3</sup>; et qualis erat sua doctrina, talis erat sua vita. die et nocte<sup>4</sup> semper scriptores habuit<sup>5</sup> apud se qui ex ore suo<sup>6</sup> libros quos composuerat conscribent<sup>7</sup>; et quamplurime virtutes et merita<sup>8</sup> de ipsius<sup>9</sup> vita leguntur<sup>10</sup>. nam<sup>11</sup> episcopi \* MS. IIA et sancti<sup>12</sup> patres<sup>13</sup> ab hoc nomine oriens<sup>14</sup> sibi nomen<sup>15</sup> Origenes imposuerunt, et<sup>16</sup> in omnibus partibus Orientis pro viro eximio et mire sanctitatis et doctore egregio, et libri sui pro multum authenticis habentur<sup>17</sup>. sed ut ad propositum redeatur: Hij Nicolaite prefati [licet sint] tam<sup>18</sup> peruersi, tamen non est aliquis eorum tam pauper<sup>19</sup> quin<sup>20</sup> det omni die<sup>21</sup> pauperibus tres elemosinas<sup>22</sup> in honore trium Regum beatorum.

Item in Oriente et in omnibus partibus vltimarum sunt homines christiani multum speciales qui ibidem Mandapolos<sup>23</sup> vocantur. hij non se tenent<sup>24</sup> ad aliquem ritum specialem<sup>25</sup> vel heresim, nec habent inter [se] presbiteros.\* cum vxoribus et paruulis et asinis in maximis turmis incedunt, et non seminant neque metunt, et nec in hyeme nec in<sup>26</sup> estate, in pluuiis<sup>27</sup> vel in frigore vel in<sup>28</sup> solis ardore die vel nocte in domibus dormiunt vel mulieres in domibus pariunt, sed de loco ad locum, de villa ad villam per totum annum vagantur; et quamdiu<sup>29</sup> in vno loco morantur<sup>30</sup>, tunc cribra et huiusmodi in domibus<sup>31</sup> necessaria manibus operantur. sed in vno loco vltra triduum remanere<sup>32</sup> non possunt; et sepius est expertum, si in vno loco per<sup>33</sup> triduum morarentur<sup>34</sup> vel si in domibus<sup>35</sup> vel sub tectis<sup>36</sup> dormirent<sup>37</sup>, statim morerentur. et hij<sup>38</sup> habent

<sup>1</sup> nec v. <sup>2</sup> vel <sup>3</sup> vnquam bibebat <sup>4</sup> et de nocte et de die <sup>5</sup> penes se habebat  
<sup>6</sup> CC vxori sue <sup>7</sup> CC conscribent <sup>8</sup> et m. et sanctitates in oriente <sup>9</sup> ipso et sua  
<sup>10</sup> de quibus longum esset enarrare <sup>11</sup> nam <sup>12</sup> C P alij sancti <sup>13</sup> p. et doctores  
<sup>14</sup> CC ad orientem <sup>15</sup> cognomen <sup>16</sup> et omnia heretica et errores quos heretici  
in libros suos ad confirmacionem eorum post mortem suam scripserunt, et persecucio (C CC persecucionem) quam (et) ipse et libri sui post mortem suam paciebantur, honorifice ad bonum finem peruenerunt, et <sup>17</sup> h. in presentem diem <sup>18</sup> licent sint heretici <sup>19</sup> tam p. om. in C <sup>20</sup> nisi <sup>21</sup> die det <sup>22</sup> e. per ipsum et  
vxorem suam et liberos osculatas (C osculatos) <sup>23</sup> CC Mandopoli <sup>24</sup> t. vel habent  
<sup>25</sup> specialem fidem ritum <sup>26</sup> CC vel <sup>27</sup> pluuijs <sup>28</sup> inestimabili <sup>29</sup> CC. quam  
<sup>30</sup> moram trahunt <sup>31</sup> in (CC de) domibus vel villis <sup>32</sup> manere. manere—  
triduum om. in CC <sup>33</sup> C P vltra <sup>34</sup> tenerentur <sup>35</sup> vel si per vnam diem  
in aliquibus domibus <sup>36</sup> s. t. om. in C CC. <sup>37</sup> morarentur vel d. <sup>38</sup> et hij  
homines inter se habent

\* 80 B

inter se speciale<sup>1</sup> ydeoma, quod [nullus]<sup>\*2</sup> preter ipsos<sup>3</sup> potest<sup>4</sup> scire vel discere<sup>5</sup>, et<sup>6</sup> ipsi intellegunt<sup>7</sup> quamplurimorum hominum ydeomata. et nunquam habent inter se discordiam verbis vel factis, sed dum aliquis alteri<sup>8</sup> prout ibidem est consuetudinis aliquid furatur vel aliquis alium<sup>9</sup> cum vxore sua vel filia in adulterio<sup>10</sup> reperit, non irascitur, sed cum<sup>11</sup> poterit reddit ei<sup>12</sup> talionem. et hij homines, quodocunque<sup>13</sup> ad quecunque loca<sup>14</sup> Christianorum [vel]<sup>15</sup> hereticorum<sup>16</sup> vel Sarracenorum vel<sup>17</sup> quorumcunque hominum perveniunt, quamdiu inter eos sunt<sup>18</sup>, tamdiu secundum omnem ritum<sup>\*19</sup>, morem et consuetudinem<sup>20</sup> eorum viuunt<sup>21</sup>, et vbicunque ieiunatur celebratur comeditur bibitur operatur tristatur<sup>22</sup> plangitur gaudetur<sup>23</sup>, ibidem eciam ipsi homines similiter faciunt<sup>24</sup>; nec habent aliquos presbiteros nec<sup>25</sup> specialem aliquem ritum<sup>26</sup> vel legem, sed in quorumcunque Christianorum vel hereticorum loco mulieres eorum pariunt, secundum ritum<sup>27</sup> illorum infantes eorum baptizantur, et in quorumcunque Christianorum vel hereticorum loco infirmantur, secundum ritum illorum<sup>28</sup> faciunt confessionem, communionem<sup>29</sup> recipiunt, mortui<sup>30</sup> secundum ritum eorum traduntur ecclesiastice sepulture. sed in quibuscunque locis Christianorum vel hereticorum sunt<sup>31</sup> in die dominico, ibi de mane ad ecclesiam cum tubis<sup>32</sup> et musicis instrumentis<sup>33</sup> omnes cum vxoribus et paruulis a minimo vsque ad maximum ieiuni deuote simul<sup>34</sup> et semel perueniunt multum humiliter deum adorando, et ibidem tunc semper missam de tribus Regibus faciunt celebrare, ut deus per ipsorum merita per totam septimanam per deserta, campos et montana sanos et ab omni periculo<sup>35</sup>

\* MS. ritu

1 ydioma speciale 2 nullus hominum 3 nisi ipsi inter (CC intra) se 4 potest intelligere 5 docere CC doceri 6 sed 7 quamplurima alia omnium (CC nomina) hominum ibidem sciunt et intelligunt linguas et ydiomata 8 alteri—aliquis om. in CC 9 CC P alterum 10 a. vel concubitu 11 dum 12 sibi 13 om. 14 l. ciuitates vel villas omnium 15 vel 16 h. omnium predictorum 17 vel Turchorum (om. in CC) seu Tartarorum vel 18 s. et conuersantur 19 eorum ritum legem (C leges) 20 mores et consuetudines 21 se habent et v. 22 doletur 23 gratulatur et g. 24 ieiunant (celebrant) comedunt bibunt (celebrant CC P) operantur dolent plangunt gaudent et gratulantur 25 nec habent se ad 26 legem fidem (vel C) ritum vel heresim 27 C CC fidem et ritum eorum ibidem 28 eorum 29 et r. c. 30 et m. 31 sint 32 CC tybijs 33 instr. om. in C 34 ad ecclesias simul 35 C malo et p.

omnium<sup>1</sup> vermium et animalium\* perducatur et conseruet<sup>2</sup>. hij<sup>3</sup> homines, et<sup>4</sup> vniuersi [heretici] et scismatici supradicti, habent quamplurimas alias<sup>5</sup> consuetudines<sup>6</sup>, ritus et mores, de<sup>7</sup> quibus longum esset singulariter dicere. sed<sup>8</sup> ea quibus ipsos tres Reges beatos venerantur, exprimuntur<sup>9</sup>, ut et ipsi magis<sup>10</sup> a ceteris<sup>11</sup> catholicis honorentur. Item fuerunt in Oriente heretici<sup>12</sup> pessimi qui Arriani vocabantur: sed hij ipsos tres [Reges] in nulla habent<sup>13</sup> reuerentia speciali. horum<sup>14</sup> heresi totus mundus fuit infectus, sed iam<sup>15</sup> per dei gratiam<sup>16</sup> funditus sunt deleti<sup>17</sup>.

Cap. XLII. [H]arum\*<sup>18</sup> autem omnium predictarum sectarum quedam habet<sup>19</sup> magis de heresi, quedam vero<sup>20</sup> minus. sed queuis secta habet aliam odiose excommunicatam<sup>21</sup> et condempnatam<sup>22</sup>. istarum<sup>23</sup> sectarum presbiteri obediunt episcopis de quorum dyocesi ipsi vel parentes eorum sunt nati, licet remotissime abinvicem sint\* separati. et in omnibus terris et provincijs Orientis non est aliqua ciuitas quin<sup>24</sup> omnes iste<sup>25</sup> secte habitent in ea; et queuis secta et pars per se, vbicunque degunt, habent ecclesiam specialem, et in quocunque [loco] degunt nisi<sup>26</sup> decem eorum, oportet<sup>27</sup> ex obediencia quod habeant per<sup>28</sup> se presbiterum specialem. et sunt pro maiori parte viri astutissimi\*<sup>29</sup>, discretissimi et optimi medici [et] ditissimi mercatores et<sup>30</sup> in temporalibus multum experti<sup>31</sup>. licet hij miserijs in fide et ritu sint tam odiose diuisi, sed tamen contra Sarracenos et in veneracione trium Regum semper concordēs<sup>32</sup> sunt et vnanimes, et cum<sup>33</sup> in vna processione vadunt<sup>34</sup> ad ecclesias, tunc<sup>35</sup> diuerse melodie<sup>36</sup> et lingwe audiuntur &c.

<sup>1</sup> om. <sup>2</sup> conducatur <sup>3</sup> Et hij <sup>4</sup> et omnes ac <sup>5</sup> q. a. habent <sup>6</sup> CC condiciones  
<sup>7</sup> que pretermittuntur, nam de ipsis singulariter et specialiter dicere esset longum  
<sup>8</sup> CC P nisi, C et ideo nisi <sup>9</sup> C P recitantur, om. in CC <sup>10</sup> vt eo magis et diligencius  
<sup>11</sup> ab alijs <sup>12</sup> alij pessimi h. <sup>13</sup> C P habebant <sup>14</sup> et ipsorum  
<sup>15</sup> et hij nunc <sup>16</sup> p. d. g. om. <sup>17</sup> d. et radicitus extirpati <sup>18</sup> Ceterum omnes predicti et supradicti Christiani et heretici, sc. Armeni Georgiani Soldini Iacobite Maronite Siriani Copti Ysini Greci Nestorini et Mandopolos, (et) omnes secte predictae, quedam secta ex eis <sup>19</sup> CC est <sup>20</sup> et que<sup>21</sup> CC execratam <sup>22</sup> add. nec vna secta vult cum alia aliquo modo communicare vel participare <sup>23</sup> et istarum  
<sup>24</sup> CC quin ibi, C P nisi <sup>25</sup> predictae <sup>26</sup> om. in CC, P eorum nisi. C oportet ex obediencia quod nisi decem eorum habeant <sup>27</sup> CC oportet vt faciant obedienciam quia habent <sup>28</sup> P ex <sup>29</sup> om. <sup>30</sup> om. <sup>31</sup> astuti et e. <sup>32</sup> sunt vnanimes et c. <sup>33</sup> tunc <sup>34</sup> ad eccl. vadunt <sup>35</sup> et tunc <sup>36</sup> lingwe et m.

Ceterum omnes predicti<sup>1</sup> Christiani heretici, secte et scismatici, seculares [et] religiosi<sup>2</sup>, hij omnes in vigilia natiuitatis<sup>3</sup> domini vsque ad crepusculum ieiunant; et tunc quibus ponit mensam suam cum potu et cibarijs, que durare possunt vsque<sup>4</sup> ad Epyphaniam<sup>5</sup> domini; et sic<sup>6</sup> mensam mensalibus<sup>7</sup> coopertam et cibarijs<sup>8</sup> superpositis secundum quod quibus<sup>9</sup> est facultatis, stare permittit. et in vigilia natiuitatis domini lampadem<sup>10</sup> vel candelam accendunt, quam vsque ad Epyphaniam<sup>11</sup> die<sup>12</sup> ac nocte iuxta mensam ardere permittunt. nam<sup>13</sup> omnia cibaria ibi<sup>14</sup> in optimo foro reperiuntur<sup>15</sup>. et a vigilia natiuitatis domini vsque ad Epiphaniam<sup>11</sup> cum<sup>16</sup> vxoribus et paruulis de ipsa mensa sic<sup>17</sup> posita comedunt et bibunt et cum maximis gaudijs illos dies<sup>18</sup> deducunt. ceterum<sup>19</sup> in vigilia Epyphanie post solis occasum tunc<sup>20</sup> quibus<sup>21</sup> vadit ad domum amici sui vel cognati cum candela ardenti et semper in introitu domus dicit ‘Bona dies sit vobis’ —et si aliquis diceret ‘Bonum vesper’\* vel ‘Bona nox sit vobis’, pro eo ab ipsis<sup>22</sup> in iudicio pro maxima iniuria conueniretur<sup>23</sup>; et ita<sup>24</sup> totam\*<sup>25</sup> noctem Epyphanie cum maxima solempnitate<sup>26</sup> et leticia de domo ad domum<sup>27</sup> comedendo et bibendo et ita<sup>28</sup> salutando<sup>29</sup> cum candelis ducunt<sup>30</sup> insompnem<sup>31</sup>: et hoc faciunt in memoriam ardentis<sup>32</sup> stelle que in natiuitate domini magis<sup>33</sup> apparuit vsque ad Epyphaniam<sup>34</sup> et<sup>35</sup> tres Reges<sup>36</sup> vsque<sup>37</sup> in Bethleem precessit<sup>38</sup> et duxit, quia<sup>39</sup> non erat eis<sup>40</sup> aliqua nox sed cum immensa claritate eis dies<sup>41</sup> vna videbatur. In die autem<sup>42</sup> Epyphanie omnes Christiani, incole et peregrini, scismatici et heretici de

\* MS. vespere

\* per totam

<sup>1</sup> prefati    <sup>2</sup> add. laici et ordinati    <sup>3</sup> CC in natiuitate    <sup>4</sup> P et vsque    <sup>5</sup> CC P diem Epiphanie    <sup>6</sup> Itaque    <sup>7</sup> cum m.    <sup>8</sup> et positam cum cibarijs superpositis  
<sup>9</sup> C cuiusuis.    P sec. quod est facultatis cuiusuis    <sup>10</sup> candelam vel l.    <sup>11</sup> diem Epiphanie  
<sup>12</sup> iuxta mensam die    <sup>13</sup> nam oleum et    <sup>14</sup> ibidem    <sup>15</sup> CC sunt et r.    <sup>16</sup> itaque cum    <sup>17</sup> itaque    <sup>18</sup> dies (om. in C CC) a natiuitate domini vsque ad diem Epiphanie  
<sup>19</sup> CC Item    <sup>20</sup> extunc    <sup>21</sup> om. in C; CC P quibus amicus  
<sup>22</sup> ipsum    <sup>23</sup> conueniret (CC conuenirent) et accusaret    <sup>24</sup> et itaque    <sup>25</sup> per totam    <sup>26</sup> leticia et s.    <sup>27</sup> add. eundo    <sup>28</sup> et itaque; C atque    <sup>29</sup> CC saltando  
<sup>30</sup> P noctes ducunt    <sup>31</sup> C P insompnes, C in solempnem    <sup>32</sup> quod stella ardens  
<sup>33</sup> om.    <sup>34</sup> C adds sic permansit    <sup>35</sup> et infra (C om., CC per) illud tempus  
<sup>36</sup> r. et eorum comitatum    <sup>37</sup> om.    <sup>38</sup> duxit et p.    <sup>39</sup> quibus    <sup>40</sup> om    <sup>41</sup> vna dies    <sup>42</sup> Ceterum (CC Iterum) in die



longinquis partibus cum suis<sup>1</sup> episcopis et<sup>2</sup> abbatibus, presbiteris<sup>3</sup> et religiosis<sup>4</sup> cum crucibus argenteis, turibus et candelis vadunt<sup>5</sup> ad Jordanem—qui<sup>6</sup> distat a Jherusalem quinque<sup>7</sup> miliaria parwa—et omnibus<sup>8</sup> iuxta ordinem<sup>9</sup> congregatis tunc<sup>10</sup> queuis pars Christianorum stat simul in loco speciali, et<sup>11</sup> magno silencio facto in populo, ponunt cruces reuerenter in terra<sup>12</sup>, et tunc<sup>13</sup> queuis pars Christianorum eciam, quorumcunque ydeomatum sit vel lingwarum, legunt ibidem in Latino illud ewangelium ‘Cum natus esset Jhesus’<sup>14</sup>, et lecto ewangelio queuis<sup>15</sup> pars crucem suam cum maxima reuerencia et deuocione adorant et offerunt<sup>16</sup> reuerenter oblaciones, secundum quod quiuis<sup>17</sup> est facultatis, in signum trium Regum qui tunc domino munera optulerunt. et<sup>18</sup> tunc vna pars post aliam ad ripam Jordanis ad locum vbi baptizatus fuit Jhesus ordinate procedunt, et tunc eciam<sup>19</sup> quelibit<sup>20</sup> pars legit<sup>21</sup> ewangelium<sup>22</sup> in Latino in hunc modum secundum Johannem: ‘In illo tempore venit huc<sup>23</sup> Jhesus a Galilea ad Johannem, ut hic<sup>24</sup> baptizaretur ab eo in hoc Jordane in isto loco’ &c., et lecto illo<sup>24</sup> ewangelio benedicunt aquam et crucem baptizant; extunc omnes claudi ceci et infirmi, quorum maxima multitudo tunc ibidem convenit et portatur<sup>25</sup>, nudi in Jordanem se mergunt, ba'neantur\* et<sup>26</sup> lauantur<sup>27</sup>: quorum quamplurimi ex fide sanantur; et tunc omnes homines habent flascula\*<sup>28</sup> vel vasa, in que recipiunt aquam benedictam de<sup>29</sup> Jordane, quam<sup>30</sup> de longinquis\*<sup>31</sup> portant et mittunt: que per totum annum permanet incorrupta, et<sup>32</sup> infirmi inde<sup>33</sup> bibentes<sup>34</sup> vel se lauantes quamplures sanantur<sup>35</sup>. peracto itaque<sup>36</sup> iuxta Jordanem ordinate diuino officio, omnes<sup>37</sup> partes Christi

\* MS. que

\* baliantur

\* B vascula

\* B ad longinquas partes

<sup>1</sup> eorum    <sup>2</sup> om.    <sup>3</sup> et p.    <sup>4</sup> r. et ordinatis    <sup>5</sup> v. et perueniunt    <sup>6</sup> qui, C que    <sup>7</sup> ad q.    <sup>8</sup> et extunc omnibus Christianis scismaticis et hereticis  
<sup>9</sup> Iordanem    <sup>10</sup> extunc    <sup>11</sup> et tunc    <sup>12</sup> CC terram    <sup>13</sup> et (om. in P) extunc  
<sup>14</sup> Ih. in Bethleem &c.    <sup>15</sup> extunc queuis    <sup>16</sup> oblaciones o.    <sup>17</sup> C P quiuis  
CC queuis    <sup>18</sup> C P et postquam crucem itaque adorauerunt et ei munera obtulerunt, extunc    <sup>19</sup> C et, om. in CC P    <sup>20</sup> queuis    <sup>21</sup> CC P legit eciam    <sup>22</sup> in latino ev.    <sup>23</sup> om. in CC    <sup>24</sup> om. in C CC    <sup>25</sup> C CC portantur    <sup>26</sup> et— benedictam om. in CC    <sup>27</sup> C P lauant    <sup>28</sup> flasculas    <sup>29</sup> CC extunc ex    <sup>30</sup> CC aquam    <sup>31</sup> ad longinquas partes    <sup>32</sup> et ex ea    <sup>33</sup> om.    <sup>34</sup> bibunt vel se lauant (CC lauatur) quorum    <sup>35</sup> quamplurimi in honorem dei sanitates consequuntur    <sup>36</sup> et itaque peracto    <sup>37</sup> extunc omnes

\* procedunt

anorum ad propria pacifice<sup>1</sup> recedunt\*<sup>2</sup>. et<sup>3</sup> est ibidem tunc temporis magna custodia armatorum ex parte Soldani, ne fiant ibi aliquae rixe vel discordie seu conspiraciones. Et inter Jordanem et Jherusalem est quedam pars deserti<sup>4</sup> que ibidem Mentost<sup>5</sup> vocatur, et [in] ipso deserto Johannes baptista habitavit et penitenciam predicavit, et ibidem venit Jhesus ad Johannem ut ipsum in Jordane baptizaret; et in hoc deserto Jhesus xl diebus et noctibus ieiunavit, et ibi<sup>6</sup> temptatus est. et iuxta Jordanem contra locum quo baptizatus fuit Jhesus, ad tractum baliste est monasterium ordinis sancti Macharij, cuius monachi brachium sancti Johannis<sup>7</sup> dicunt se habere. quia Jordanis in vero et communi suo fluxu<sup>8</sup> est circa xij passuum<sup>9</sup> latus et habet multum limosum fundum et ripas altas et paludes, nec habet aliqua vada nisi in loco quo Jhesus est<sup>10</sup> baptizatus —et ibidem etiam<sup>11</sup> filij Israel sicco pede pertransierunt<sup>12</sup> quando Jericho destruxerunt—sed Jordanis aliquando de<sup>13</sup> aquis pluivialibus de monte Libani et de<sup>14</sup> alijs montibus descendentibus<sup>15</sup> tantum invadat<sup>16</sup> quod fines suos vsque ad illud monasterium extendit<sup>17</sup>: propterea<sup>18</sup> monasterium tantum<sup>19</sup> est a Jordane translatum. et oritur Jordanis ad radices<sup>20</sup> montis Libani ex duobus riujs, quorum vnus Jor et alter Dan vocatur<sup>21</sup>, qui duobus locis in mare Galilee incidunt et aperte per illud mare transeunt<sup>22</sup>, ad\*<sup>23</sup> vnum fluuium confluent<sup>24</sup> et tunc<sup>25</sup> Jordanis vocatur; et durat fluxus Jordanis ad xxiiij miliaria istius patrie. et a<sup>26</sup> loco quo baptizatus fuit Jhesus, incidit in mare maledictum, et vltra non apparet. et est questio in partibus illis<sup>27</sup> quare aqua tam benedicta intret<sup>28</sup> in aquam tam maledictam: et dicunt aliqui<sup>29</sup> quod in suo introitu et influxu<sup>30</sup> a terra absorbeatur<sup>31</sup>; nam Jordanis aliquando<sup>32</sup>

\* B et in

<sup>1</sup> om.    <sup>2</sup> recedunt, C redeunt    <sup>3</sup> et etiam    <sup>4</sup> C P deserta, CC quoddam  
paruum desertum quod    <sup>5</sup> Montoft P Moncost    <sup>6</sup> ff. ibidem eum diabolus  
temptavit    <sup>7</sup> C adds Baptiste    <sup>8</sup> f. et meatu (CC via)    <sup>9</sup> CC. passus    <sup>10</sup> C fuit  
<sup>11</sup> C CC et    <sup>12</sup> transierunt    <sup>13</sup> ex    <sup>14</sup> om.    <sup>15</sup> venientibus    <sup>16</sup> crescit et i.  
<sup>17</sup> excedit et (CC quod) portare posset naues onustas    <sup>18</sup> et ideo    <sup>19</sup> a Jordane  
in tantum est    <sup>20</sup> CC a radice.    <sup>21</sup> CC quorum vnus est maior altero    <sup>22</sup> P tran-  
sierunt    <sup>23</sup> et in. CC et eis in vno fluuio congregatis, extunc    <sup>24</sup> C exiunt  
<sup>25</sup> om in C    <sup>26</sup> in    <sup>27</sup> CC istis    <sup>28</sup> C CC intrat    <sup>29</sup> quidam    <sup>30</sup> CC fluxu  
<sup>31</sup> CC absorbetur    <sup>32</sup> al. Jord.

tantum invndat<sup>1</sup> quod impossibile<sup>2</sup> esset, si<sup>3</sup> ipsum mare intraret<sup>4</sup>, quod fines suos non excederet et vndaret<sup>5</sup>; et aliqui<sup>6</sup> dicunt, quod aqua Jordanis tam benedicta propterea intrat<sup>7</sup> aquam tam maledictam quod malediccio vnus per benedictionem alterius temperetur—et sic vtrumque est credendum. nam mare mortuum<sup>8</sup> seu maledictum, quo<sup>9</sup> Sodoma et Gomorra et<sup>10</sup> Sabaim et Adama et alie ciuitates et ville et castra steterunt, que deus subuertit, est circa lxxx miliarium<sup>11</sup> istius patrie latum<sup>12</sup> et longum, et nulla creatura viuens pre<sup>13</sup> malediccione eius in eo<sup>14</sup> reperitur. et dum ventus<sup>15</sup> tempestatis<sup>16</sup> per illud transit, tunc<sup>17</sup> omnes<sup>18</sup> homines per maximum spacium circumhabitantes habitacula sua<sup>19</sup> claudunt nec exeunt<sup>20</sup> nec aliqua pecora exire permittunt, alioquin ex eius pessimo<sup>21</sup> et intolerabili fetore interficiuntur<sup>22</sup>. et in tali tempestate quamplures<sup>23</sup> pulcherrimos lapides eicit<sup>24</sup> et alias res varias, quas cum<sup>25</sup> aliquis ad manum<sup>26</sup> recipit, infra triduum fetor<sup>27</sup> non potest aboleri<sup>28</sup>. et circa<sup>29</sup> illud mare vsque Jericho est multum delectabilis<sup>30</sup> terra et pulchre<sup>31</sup> arbores pomifere, hyeme et estate eque virides, sed poma et fructus earum<sup>32</sup> dum<sup>33</sup> franguntur sunt intus cinis et fauilla cum pessimo fetore†, licet sint ‡ visu<sup>34</sup> multum delectabiles<sup>35</sup> et pulchri. et circa illud mare sunt parui<sup>36</sup> venenosissimi serpentes, qui tyri vocantur vnde tyriaca efficitur, qui<sup>37</sup> in alijs locis quam<sup>38</sup> in illa maledicta terra<sup>39</sup> nusquam reperiuntur<sup>40</sup>.

<sup>41</sup>Ceterum alij<sup>42</sup> Christiani heretici et scismatici supradicti qui in illis<sup>43</sup> partibus degunt et non possunt ad Jordanem pertingere<sup>44</sup>, hij a maiori vsque ad minorem in die Epyphanie ad ecclesias veniunt<sup>45</sup>, et

\* MS. ea, B eo

\* B interficerentur

\* MS. eorum

† fetore

‡ sunt

<sup>1</sup> crescit et i. <sup>2</sup> esset i. <sup>3</sup> om. in CC <sup>4</sup> CC intrare <sup>5</sup> inundaret, CC intraret  
<sup>6</sup> alij <sup>7</sup> P intret <sup>8</sup> C maled. seu mortuum <sup>9</sup> CC de quo <sup>10</sup> om. <sup>11</sup> CC  
miliaria <sup>12</sup> longum et l. <sup>13</sup> C pro <sup>14</sup> ea <sup>15</sup> CC veniens ad illud <sup>16</sup> C CC in  
tempestate, P per illud tempestate <sup>17</sup> extunc <sup>18</sup> om. in CC <sup>19</sup> eorum  
<sup>20</sup> CC extunc aliqua <sup>21</sup> intolerabilissimo et p. <sup>22</sup> interficerentur <sup>23</sup> quam-  
plurimos <sup>24</sup> et alias varias pulchras res eicit <sup>25</sup> CC dum <sup>26</sup> in manu  
suam <sup>27</sup> f. a manu (C a mari) <sup>28</sup> a. et lauiri <sup>29</sup> CC circa, C P circa et  
(P seu) circum <sup>30</sup> pulcherrima et d. <sup>31</sup> pulcherrime <sup>32</sup> C eorum, om. in CC  
<sup>33</sup> dum ex delectacione <sup>34</sup> foris visu (v. om. in C) <sup>35</sup> pulcri (CC pulcre) et d.  
<sup>36</sup> om. in CC; C parui ces et, P parui cet <sup>37</sup> C que <sup>38</sup> preter <sup>39</sup> illis locis  
maledictis <sup>40</sup> sed vt ad propositum redeatur. <sup>41</sup> in CC new Chapter <sup>42</sup> CC  
Iterum hij <sup>43</sup> alijs <sup>44</sup> p. vel venire <sup>45</sup> perueniunt

cum maxima solempnitate et deuocione hora debita omnes conueniunt et cum episcopis abbatibus presbiteris<sup>1</sup> et religiosis cum crucibus thuribulis et candelis ad proximam aquam fluentem ad quam possunt pertingere<sup>2</sup>, cum processione solempnissime vadunt, et queuis secta et pars Christianorum vadit ad aliquem<sup>3</sup> certum<sup>4</sup> locum; extunc magno silencio facto in populo, vnanimiter cruci tria munera in signum trium Regum offerunt solempniter<sup>5</sup> et deuote, et legunt tunc illud ewangelium ‘Cum natus esset’ &c.; et quarumcunque linguarum vel terrarum<sup>6</sup> vel nacionum<sup>7</sup> existunt<sup>8</sup>, semper tamen<sup>9</sup> legunt illud ewangelium<sup>10</sup> in Latino. et lecto ewangelio tunc<sup>11</sup> episcopi et<sup>12</sup> presbiteri benedicunt aquam\* in signum Jordanis et in ea crucem baptizant; tunc<sup>13</sup> eciam quamplures ceci claudi et infirmi<sup>14</sup> in ipsa aqua<sup>15</sup> se lauant, et plures eorum<sup>16</sup> per fidem<sup>17</sup> recipiunt sanitatem<sup>18</sup>. et in terris Christianorum vel Sarracenorum semper ipso die Epyphanie in tali populorum congregacione a Soldano et<sup>19</sup> alijs regibus adhibentur magne custodie armatorum, ne a vvlgo et in populo fiant discordie vel<sup>20</sup> alique male conspiraciones. tunc<sup>21</sup> omnibus rite peractis, omnis<sup>22</sup> populus cum gaudio recedit, et in itinere iactant se cum pomis que aranza<sup>23</sup> vocantur, que tunc ibidem sunt matura<sup>24</sup>.

Cap. XLIII<sup>25</sup>. Item omnes episcopi abbates et presbiteri bonorum<sup>26</sup> Christianorum et hereticorum, cuiuscunque ritus, condicionis<sup>27</sup> vel nacionis existunt, in omnibus partibus Orientis omni die post missam legunt illud ewangelium ‘Cum natus esset Jhesus’ &c., sicut in partibus istis legunt<sup>28</sup> ewangelium illud<sup>29</sup> ‘In principio erat verbum’. sed<sup>30</sup> legitur in eorum literis et linguis et non in Latino nisi in die Epyphanie. sed tamen legitur diuersimode, prout<sup>31</sup> ibidem est peractum.

<sup>1</sup> et presbiteris ordinatis      <sup>2</sup> attingere et venire possunt      <sup>3</sup> CC aquam ad  
<sup>4</sup> specialem      <sup>5</sup> reuerenter      <sup>6</sup> litterarum      <sup>7</sup> om. in CC; CP n. vel ritus  
<sup>8</sup> CC sint      <sup>9</sup> s. t. om in CC      <sup>10</sup> illud e. om. in CC      <sup>11</sup> extunc      <sup>12</sup> vel      <sup>13</sup> et  
extunc      <sup>14</sup> quamplurimi infirmi ceci et claudi      <sup>15</sup> a. benedicta      <sup>16</sup> quorum  
quamplures      <sup>17</sup> f. eorum      <sup>18</sup> sanitates      <sup>19</sup> CC vel ab      <sup>20</sup> vel rixe vel  
<sup>21</sup> et tunc      <sup>22</sup> extunc o.      <sup>23</sup> poma aranza      <sup>24</sup> C P sed vt ad propositum redeatur  
<sup>25</sup> no new chapter in C CC      <sup>26</sup> om. in CC      <sup>27</sup> C vel, CC P et c.      <sup>28</sup> post missam  
legitur      <sup>29</sup> illud ev.      <sup>30</sup> CC sic      <sup>31</sup> secundum quod ibidem illud euangelium

\* MS. tantum, B  
in latino tantum

\* MS. aqua

nam in Jherusalem et sua\* dyocesi legunt<sup>1</sup> 'Cum natus \* MS. in sua  
esset Jhesus in Bethleem in diebus Herodis, hic<sup>2</sup> regis,  
ecce magi ab Oriente venerunt huc dicentes &c.' item<sup>3</sup>  
in Bethleem et sua dyocesi legitur<sup>4</sup> 'Cum natus esset  
hic<sup>5</sup> Jhesus in diebus Herodis, hic<sup>6</sup> et Jude regis &c.'  
item Nubiani, Indi et Soldini legunt sic 'Cum natus  
&c'<sup>7</sup>, ecce nostri Reges venerunt de Oriente de regnis suis  
e<sup>8</sup> partibus nostris Ierosolima<sup>9</sup> &c.' item alij Christiani  
et<sup>10</sup> heretici per quorum terras et loca hij tres Reges in  
exitu vel<sup>11</sup> reditu transiuerunt, in specialem honorem  
quem inde<sup>12</sup> volunt habere, in eorum terris et alias<sup>13</sup>  
vbicunque degunt, legunt illud ewangelium in hunc  
modum 'Cum natus esset &c'<sup>7</sup>, ecce magi tres<sup>14</sup> Reges  
gloriosi cum magna ambitione ab Oriente venerunt [et]  
per nos transierunt.' et sic\* omnes Christiani \* MS. &  
missa et post missam legunt illud ewangelium prout<sup>15</sup>  
in terris eorum<sup>16</sup> est peractum.

Item Sarraceni qui sunt de lege Machometi, et alij  
Thartari et Thurci<sup>17</sup> eciam ipsos<sup>18</sup> tres Reges habent in  
aliquali<sup>19</sup> reuerencia speciali, nam in omnibus partibus  
et terris eorum in ecclesijs Christianorum per eos de-  
structis et desertis omnium ymaginum in eis depicta-  
rum<sup>20</sup> vel sculptarum facies<sup>21</sup> cum cultellis eruunt et  
nasos\*<sup>22</sup> absci[n]dunt et deturpant [in] quantum pos-  
sunt, sed ymagines trium Regum<sup>23</sup> semper integras et  
illesas stare permittunt.

Item Judei perfidi habent hos tres Reges gloriosos  
in reuerencia et memoria, sed obscure et<sup>24</sup> sub vela-  
mine prout omnes scripturas<sup>25</sup> intelligunt et expo-  
nunt. nam ex quo ipsi tres Reges coram ciuitate  
regali<sup>26</sup> tam<sup>27</sup> rara irradiante<sup>28</sup> et<sup>29</sup> flammea stella  
duce regem Judeorum<sup>30</sup> natum quiesierunt<sup>31</sup>, in<sup>32</sup> huius-  
modi signi et<sup>33</sup> Regum et<sup>34</sup> stelle memoriam ab illo

<sup>1</sup> legitur sic <sup>2</sup> om. in C <sup>3</sup> item—item om. in C <sup>4</sup> l. sic <sup>5</sup> om. <sup>6</sup> tunc hic  
<sup>7</sup> esset Ihesus in Bethleem Iude in diebus Herodis regis <sup>8</sup> C P et, CC in <sup>9</sup> Iero-  
solimam dicentes <sup>10</sup> om. in C CC <sup>11</sup> e. <sup>12</sup> exinde habere v. <sup>13</sup> C CC alijs  
locis, P alijs <sup>14</sup> om. <sup>15</sup> in presenti (die P) sicut <sup>16</sup> eorum terris et partibus  
<sup>17</sup> Thurchi <sup>18</sup> ipsos gloriosos <sup>19</sup> C aliqua <sup>20</sup> sculptarum vel (P atque) pictarum  
<sup>21</sup> cum cultellis oculos (o. om. in C) <sup>22</sup> nasos <sup>23</sup> ipsorum t. r. beatorum <sup>24</sup> om.  
<sup>25</sup> sc. et prophcias <sup>26</sup> in Iherusalem eorum ciuitate regali (CC regia alias regali)  
<sup>27</sup> CC cum <sup>28</sup> CC radiante, C et irr. <sup>29</sup> om. in C CC <sup>30</sup> I. regem <sup>31</sup> q. nec  
(C et, om. in P) inuenerunt <sup>32</sup> vnde in <sup>33</sup> om in CC <sup>34</sup> om. in C

tempore stellam ex argento vel ere fusam, in modum lampadis pluribus<sup>1</sup> luminibus accensam<sup>2</sup> et totam domum eorum illuminantem precipue<sup>3</sup> in eorum festiuitatibus vespere et nocte<sup>4</sup> semper supra mensas<sup>5</sup> pendere consueuerunt. nam<sup>6</sup> in eorum libro<sup>7</sup> qui Talmot<sup>8</sup> vocatur continetur quod Iudeorum rex, qui Messias vocatur, adhuc<sup>9</sup> non sit natus, sed dum ille uenerit et nascetur, solus<sup>10</sup> in<sup>11</sup> mundo mille annis imperabit [et] Christianos subpeditabit et Iudeos super ipsos et super<sup>12</sup> omnes gentes<sup>13</sup> exaltabit et ipsis omnes terras et vniuersa regna<sup>14</sup> subiugabit. vnde in libris Iudeorum in Oriente ad fidem Christianorum<sup>15</sup> conuersorum continetur<sup>16</sup> quod angelus<sup>17</sup> qui filios\* Israel de Egipto egressos<sup>18</sup> precessit, ipse<sup>19</sup> etiam tres<sup>20</sup> Reges in stella ignea<sup>21</sup> antecessit et ipsius<sup>22</sup> vox etiam ex ipsa<sup>23</sup> stella sit audita.<sup>24</sup> vnde ab illo tempore Iudeorum seniores, scripturas scientes, in huiusmodi stelle prophetate perfeccionem et complecionem<sup>25</sup> sub palliacione secreta<sup>26</sup> in eorum precipuis festis in domibus suis<sup>27</sup> habere stellam accensam, suis posteris<sup>28</sup> instituerunt. et in omnibus partibus\* Orientis ab illo tempore vsque ad<sup>29</sup> presentem diem in suis<sup>30</sup> synagogis stellam sculpere<sup>31</sup> vel pingere fecerunt, prout etiam in partibus cismarinis adhuc in pluribus synagogis reperitur.<sup>32</sup>

\* MS. Alijs

\* partis

<sup>1</sup> plur.—precipue om in CC    <sup>2</sup> a. et irradiantem    <sup>3</sup> C P in precipuis eorum f.  
<sup>4</sup> de vesp. et de nocte; semper om.    <sup>5</sup> m. eorum in presentem diem    <sup>6</sup> nam—  
rex om. in CC    <sup>7</sup> libro secreto    <sup>8</sup> Talmoth    <sup>9</sup> CC quasi adhuc    <sup>10</sup> extunc s.  
<sup>11</sup> in vniuerso m.    <sup>12</sup> om. in CC P    <sup>13</sup> g. et populos    <sup>14</sup> ad l. in quibus nunc  
humiles sunt et degunt (CC hum. subdegunt) dispersi, ad voluntatem eorum subiciet  
et subiugabit    <sup>15</sup> christianam    <sup>16</sup> contra hec (CC hoc) in Talmoth Iudeorum  
huiusmodi (om. in CC) exposiciones continentur videlicet    <sup>17</sup> ipse a.    <sup>18</sup> in egressionem  
de Egipto cum columna ignea duxit et precessit et omnes eorum vias illuminauit  
<sup>19</sup> ipse idem angelus    <sup>20</sup> hos tres    <sup>21</sup> cum stella rara et ignea duxit et  
<sup>22</sup> ipsius etiam    <sup>23</sup> om.    <sup>24</sup> add. qui ipsis regibus et omnibus tunc Iudeorum  
regem natum annunciauit et ipsum ad inquirendum et adorandum hortabatur et  
mandauit.    <sup>25</sup> c. et ipsorum regum memoriam    <sup>26</sup> CC sub velamine et secreta.  
added vt supradictum est    <sup>27</sup> eorum    <sup>28</sup> p. eorum    <sup>29</sup> in    <sup>30</sup> eorum    <sup>31</sup> pingere  
vel sc.    <sup>32</sup> add. Et est sciendum quod Iudei habent quandam secretum librum  
qui Talmoth (CC calmut) in hebrayco (C ebreo) vocatur, in quo omnes prophete  
et euangelia sunt scripta et omnium scripturarum veteris et (CC litteris in) noui  
testamenti (CC nouo testamento) speciales articuli, et super hijs et contra hos varia  
et diuerse ac peruerse continentur opiniones et exposiciones (et e. om. in CC) et  
quamplurima fabulosa que nec in biblia nec in alijs scripturis inueniuntur, cum  
quibus omnes propheteas, euangelia et scripturas equiuoce ad eorum voluntatem (que  
nec—vol. om. in CC) exponunt (CC in illis scripturis exp.) et declarant.

Item Perse, licet sint absque aliqua fide vel lege, tamen cum Christianis in ecclesijs eorum orant<sup>1</sup>, secundum quod a parentibus eorum vel<sup>2</sup> alijs sunt instructi. tamen dicunt quod postquam corpora trium Regum de Oriente de partibus eorum<sup>3</sup> fuerunt translata, quod tunc<sup>4</sup> stella maris<sup>5</sup> in partibus eorum et regnis Nestorinorum non<sup>6</sup> sit visa. vnde Nestorini, pessimi heretici, Persarum vicini, ex invidia odiose in oppositum allegant, dicentes: quod stella maris in Persyde et in<sup>7</sup> regnis eorum non videatur, [hoc] nec<sup>8</sup> sit nec<sup>\*</sup> evenisset propter<sup>9</sup> ipsorum trium Regum translacionem, sed sit ex plage<sup>10</sup> et regionum eorum situacione<sup>11</sup>. et est eciam questio in partibus eorum<sup>12</sup>: ex quo mundus in modum pomi sit<sup>13\*</sup> rotundus et<sup>14</sup> mare mediterraneum<sup>15</sup> desuper stet cuius altitudo quasi omnium moncium aliarum parcium altitudinem excedat, et magnum mare oceanum in infimis partibus mundi confluat<sup>16</sup>, et<sup>\*</sup> versus septentrionem<sup>17</sup> iuxta Constantinopolim et<sup>18</sup> oceanum effluat et inter Calabriam et Apuleam ab<sup>19</sup> altitudine ad inferiora cum<sup>20</sup> tanta velocitate descendat quod aliqua nauigia absque dei ductione<sup>21</sup> speciali ibidem non possunt<sup>22</sup> pertransire, quomodo tunc ipsum mare mediterraneum, et ex qua vi, ex infimis partibus<sup>23</sup> mundi versus meridiem inter Hyspaniam et Marrachiam cum tali et tanta velocitate ex magno mari oceano influat et tantam mundi<sup>24</sup> altitudinem ascendat &c.<sup>25</sup>

\* MS. nec sic ut,  
B quod non sit nec

\* est

\* r. et illud

\* r. in

Cap. XLIV. Nestorini, Persarum vicini<sup>26</sup>, sunt homines de regno<sup>27</sup> Tharsis et insule Egriseule [nati]<sup>28</sup>, heretici<sup>29</sup> pessimi, quorum heresi<sup>30</sup> fuerunt circa xl regna infecta<sup>31</sup>. hij<sup>32</sup> inter alios suos errores circumsci-

<sup>1</sup> CC intrant    <sup>2</sup> et    <sup>3</sup> de p. e. de oriente in occidentem    <sup>4</sup> extunc  
<sup>5</sup> later prints magis    <sup>6</sup> postmodum non    <sup>7</sup> et eorum r.    <sup>8</sup> non. CC non sic  
evenisse nec    <sup>9</sup> ex . . . translacione    <sup>10</sup> C CC plaga    <sup>11</sup> CC divisione  
<sup>12</sup> illis    <sup>13</sup> sit    <sup>14</sup> et—altitudo om. in CC    <sup>15</sup> P medioterraneum, C medioterranarum  
<sup>16</sup> mundum circumfluat    <sup>17</sup> CC occidentem    <sup>18</sup> CC P in    <sup>19</sup> CC  
et ab    <sup>20</sup> CC et    <sup>21</sup> C aliquo ductore, CC bona ductione, P bono ductore  
<sup>22</sup> C P poterunt, CC poterant    <sup>23</sup> mundi partibus    <sup>24</sup> alt. mundi    <sup>25</sup> add.  
et ipsa questio ibidem adhuc plene non est soluta. sed vt ad propositum redeatur.  
<sup>26</sup> add. de quibus est supradictum    <sup>27</sup> C CC regnis    <sup>28</sup> nati, in quibus regnavit  
Iaspar tercius rex Ethiops qui domino mirram obtulit    <sup>29</sup> et in mundo non sunt  
peiores heretici    <sup>30</sup> et eorum heresi in oriente    <sup>31</sup> fuerunt infecta et corrupta  
<sup>32</sup> et hij

\* MS. Johanni duntur<sup>1</sup> ut Judei. hij<sup>2</sup> a domino presbitero Johanne<sup>3</sup>\* et ab obediencia<sup>4</sup> patriarche Thome se potenter alienabant<sup>5</sup> et a longis temporibus<sup>6</sup> a nullis<sup>7</sup> sanctis patribus quibuscunque doctrinis vel signis ab heresi sua potuerunt conuerti<sup>8</sup>. vnde anno domini M<sup>o</sup>cc<sup>o</sup>lxvij<sup>o</sup> deus homines rudes et viles, qui in istorum<sup>9</sup> Nestorinorum terris pastores [erant], contra hos Nestorinos incitauit, qui se Thartaros vocauerunt et sibi fabrum in capitaneum elegerunt<sup>10</sup>: qui tunc potenter eruperunt et omnes terras<sup>11</sup> et regna Nestorinorum destruxerunt et ipsos iuuenes et senes<sup>12</sup> absque aliqua misericordia interfecerunt et deleuerunt et omnes eorum ciuitates et villas et castra, terras et regna ceperunt, in quibus nunc Thartari habitant et regnant<sup>13</sup>. et ceperunt Cambalech, et in xxx [diebus] oppugnauerunt Baldach, in qua fuit Sarracenorum calipha<sup>14</sup>, successor Machometi<sup>15</sup> in eorum lege, sicut papa successor sancti Petri, et ita<sup>16</sup> per omnia ei obediuerunt; et ipsum calipham fame<sup>17</sup> occiderunt—et postmodum Sarraceni calipham non habuerunt, nec habent vsque<sup>18</sup> in presentem diem; et eciam oppugnauerunt Thauris. et [hee] tres ciuitates sunt meliores et diciores quam totum regnum<sup>19</sup> Soldani: nam de fortitudine et pulchritudine<sup>20</sup> ciuitatis Cambalech et diuicijs nullus plene potest enarrare; et Baldach est ciuitas que ab antiquo Babilonia [magna<sup>21</sup> vocabatur; in qua fuit turris Babel; sed est a loco quo Babilonia quondam] stetit, propter paludes bestias<sup>22</sup> et vermes periculosas ad dimidium miliare translata\*. et ciuitas<sup>23</sup> Thauris ab antiquo Susis<sup>24</sup> vocabatur, in qua regnauit Asswerus rex. et in ipsa ciuitate in templo Thartarorum est arbor arida de qua plurima<sup>25</sup> narrantur in vniuerso mundo, que vltra modum cum stipendiarijs<sup>26</sup> et armigeris custoditur et alijs<sup>27</sup> diuersis

om. in the MS.,  
but extant in B

\* MS. translatum

<sup>1</sup> vt Iudei c. <sup>2</sup> et hij a fide catholica et <sup>3</sup> add. eorum domino <sup>4</sup> ff. fide Thome Indorum et ipsorum patriarche <sup>5</sup> alienabant apostatabant et rebellabant <sup>6</sup> per longa tempora <sup>7</sup> ff. ab aliquibus doctoribus et sanctis patribus et predicatoribus virtutibus et signis ab eorum heresi et nequicia nunquam <sup>8</sup> reuocari <sup>9</sup> horum <sup>10</sup> e. et prefecerunt <sup>11</sup> omnia regna et terras <sup>12</sup> add. prout deo placuit <sup>13</sup> r. in presentem diem <sup>14</sup> CC calapha <sup>15</sup> CC mago mechli <sup>16</sup> et itaque <sup>17</sup> om. in C, where room is left for a word, CC rome, P fame <sup>18</sup> om. <sup>19</sup> dominium <sup>20</sup> et p. om. <sup>21</sup> om. in CC <sup>22</sup> et vermes et bestias <sup>23</sup> illa c. <sup>24</sup> vocabatur Susis <sup>25</sup> C P quamplurima <sup>26</sup> armig. et stip. <sup>27</sup> seris et alijs diuersis muris et ferris



seris, ferris\* et muris est quammultipliciter serata et  
 inclusa: nam ab antiquo in omnibus partibus Orientis  
 fuit<sup>1</sup> consuetudinis, et est, quod si quis rex vel dominus  
 vel populus tam potens efficitur quod scutum vel clipeum  
 suum<sup>2</sup> pctenter in illam arborem pendet<sup>3</sup>, tunc<sup>4</sup> illi  
 regi vel domino<sup>5</sup> in omnibus et per omnia obediunt et  
 intendunt<sup>6</sup>; sed si aliquis rex vel dominus vel<sup>7</sup>  
 populus illam<sup>8</sup> ciuitatem bene caperet et oppugnaret  
 et in illam arborem scutum vel clipeum [suum] pendere  
 non posset<sup>9</sup>, tunc<sup>10</sup> ipsis non obedirent. et ipsam ciui-  
 tatem [omnes] ibidem maxime defendunt quousque  
 violenter ab ipsa depellantur.\* nam ad optinendum  
 totam terram aliqua ciuitas, nisi Thauris, non queritur  
 circumvallare<sup>11</sup>. et nunc dominus Thartarorum in illis  
 partibus magnus canis Imperator Cathagie<sup>12</sup> vocatur<sup>13</sup>,  
 et nunc non est<sup>14</sup> potencior<sup>15</sup> maior et<sup>16</sup> dicior dominus  
 in toto<sup>17</sup> mundo. nam deus sibi breuibus<sup>18</sup> temporibus  
 terras<sup>19</sup> prouincias, gentes et regna quibus natus<sup>20</sup> fuit  
 dominus, tradidit<sup>21</sup> et subiecit, propter peccata eorum.  
 nam ipse idem Imperator sub se habet et regnat in  
 omnibus regnis<sup>22</sup> prouincijs et terris<sup>23</sup> in quibus Nabu-  
 chodonosor, Darius\*<sup>24</sup>, Arphaxat, Asswerus et Romani  
 in Oriente ab antiquo regnabant. et<sup>25</sup> ipse Imperator  
 Thartarorum multum<sup>26</sup> fauet<sup>27</sup> in terris et regnis suis  
 Christianis<sup>28</sup>, et fides christiana, que in omnibus pre-  
 dictis terris<sup>29</sup> per infideles et hereticos et Nestorinos  
 fuit abolita et oblita<sup>30</sup>, nunc<sup>31</sup> per fratres minores et<sup>32</sup>  
 augustinenses et predicatores et alios doctores<sup>33</sup> de  
 nouo incipit florere. nam mercatores de Lombardia  
 et alijs partibus ditissimi qui in istis<sup>34</sup> partibus degunt  
 et frequenter perueniunt, trahunt hos ordines ad illas

<sup>1</sup> f. et est    <sup>2</sup> om. in CC    <sup>3</sup> potenter pendet et violenter    <sup>4</sup> om.    <sup>5</sup> add. aut  
 populo centum viginti quinque prouincie ab India vsque ad Ethiopiam absque omni  
 contradictione alicui illi regi vel domino aut populo (illi—pop. om. in CC) vt vero  
 eorum regi vel domino    <sup>6</sup> et i. om. in CC.    <sup>7</sup> aut    <sup>8</sup> ipsam    <sup>9</sup> CC non pen-  
 deret    <sup>10</sup> extunc. CC non possunt extunc . . . obedire    <sup>11</sup> vel circumuallatur  
<sup>12</sup> CC Carthagie    <sup>13</sup> v. in presentem diem    <sup>14</sup> non est nunc    <sup>15</sup> maior vel p.  
 (vel p. om. in CC)    <sup>16</sup> CC P vel, C nec    <sup>17</sup> om.    <sup>18</sup> breuibus (CC vicinis)  
 temp. sibi    <sup>19</sup> omnes terras regna et prouincias et gentes    <sup>20</sup> iratus    <sup>21</sup> tradidit  
 propter peccata eorum et subiecit    <sup>22</sup> terris et    <sup>23</sup> regnis    <sup>24</sup> Darius Balthasar  
<sup>25</sup> CC vnde, C vt    <sup>26</sup> postmodum in omnibus multum    <sup>27</sup> fauebat et fauet  
<sup>28</sup> CC Christianos    <sup>29</sup> t. et regnis    <sup>30</sup> et o. om. in CC; C o. et abol.    <sup>31</sup> C sed  
 nunc    <sup>32</sup> om.    <sup>33</sup> doctores ac (d. ac om. in CC) Carmelitas    <sup>34</sup> ipsi

\* MS. pueris

partes et eis cum auxilio aliorum mercatorum et fidelium claustra fundant et omnia necessaria largiter amministrant, secundum quod quiuis aliquem ordinem diligit; et ipsi mercatores emunt in diuersis prouincijs<sup>1</sup> iuuenes pueros<sup>\*2</sup> diuersis lingwis eruditos, quos dant ordinibus, [qui] tunc ab eis se [non]<sup>3</sup> possunt alienare vel apostatare; et<sup>4</sup> tunc fratres docent illos pueros Latinum et exponunt<sup>5</sup> eis libros in quibus continentur omnes confusiones Judeorum et hereticorum et omnes<sup>6</sup> eorum opiniones<sup>7</sup> et errores. tales<sup>8</sup> libros et<sup>9</sup> expositiones eorum discunt<sup>10</sup> illi pueri<sup>11</sup> cordetenus, sicut in partibus istis<sup>12</sup> scolares cordetenus<sup>13</sup> discunt Donatum et<sup>14</sup> regulas; et tales pueri apti et diuersis lingwis<sup>15</sup> eruditi dantur portantur et mittuntur ibidem ordinibus de longinquis partibus amore dei; et tales<sup>16</sup> ab ordinibus non possunt fugere<sup>17</sup>, quia ordinibus iugo seruitutis sunt astrieti. et per talem modum fratres mendicantes in illis<sup>18</sup> partibus quamplurimos egregios predicatores<sup>19</sup> habent, ipsi Imperatori et quampluribus regibus et<sup>20</sup> hominibus dilectos. et ille Imperator Thartarorum qui regnauit anno domini M<sup>o</sup>ccc<sup>o</sup>xlj<sup>o</sup><sup>21</sup>, fuit homo statura breuis, et multum humilis et deuotus, adorans deum immortalem. hic fecit et dedit edictum in omnibus terris et regnis suis quod quiuis homo posset<sup>22</sup> vti quacunque fide<sup>23</sup> vel ritu, dummodo ydola non adoraret sed immortalem deum: vnde ipsi fratres de ordinibus<sup>24</sup> mendicantium quamplures<sup>25</sup> diuersorum errorum et rituum [homines] ad fidem catholicam attraxerunt; et eciam ijdem fratres Imperatorem<sup>26</sup> adduxerunt<sup>27</sup> quod bibliam in diuersas lingwas et litteras<sup>\*</sup> transferri<sup>28</sup> fecit. et omnia que deus per ipsos Reges, in quorum regnis regnauit<sup>29</sup>, fuit operatus, semper<sup>30</sup> in prandijs et cenis legere fecit, et deo gracias egit quod ipsum ad hoc

\* diuersis lingwis et litteris

<sup>1</sup> in d. p. emunt (CC trahunt)    <sup>2</sup> CC et pueros    <sup>3</sup> non p. se    <sup>4</sup> et illos  
 pueros tunc fratres docent    <sup>5</sup> C P e. et docent    <sup>6</sup> omnium    <sup>7</sup> C CC opinionum  
 et errorum, P opinionum errores    <sup>8</sup> et tales    <sup>9</sup> C P et eorum    <sup>10</sup> docent  
<sup>11</sup> ipsos pueros    <sup>12</sup> in p. istis om.    <sup>13</sup> docent in scolis cordetenus    <sup>14</sup> regulas  
 vel Donatum    <sup>15</sup> CC legibus    <sup>16</sup> et illi tunc    <sup>17</sup> f. vel (CC nec) apostatare  
<sup>18</sup> part. illis    <sup>19</sup> habent pred. (CC doctores habent et pred.)    <sup>20</sup> et alijs h.  
<sup>21</sup> C P XL, CC LXXI    <sup>22</sup> C CC possit    <sup>23</sup> lege fide vel ritu (ipse CC) vellet  
<sup>24</sup> ordine    <sup>25</sup> quamplurimos    <sup>26</sup> ipsum imp.    <sup>27</sup> induxerunt    <sup>28</sup> in diuersas  
 l. et litteras transferre.    <sup>29</sup> ipse r.    <sup>30</sup> CC quam semper

predestinavit quod ipse per omnia regna illorum<sup>1</sup> Regum regnaret, et semper ante prandium 'Benedicite' et post<sup>2</sup> 'Gracias' legere [in] sua lingua<sup>3</sup> con-  
suevit. et habet<sup>4</sup>\* quatuor filios: primogenitus vocatur†  
Melchiar<sup>5</sup>, secundus Balthazar, tercius Jaspar, quartus  
Dauid, et constituit in perpetuum ita filios suos nomi-  
nari. et ille fuit tercius imperator Thartarorum<sup>6</sup>.

\* MS. habent, B  
habuit  
† vocabatur

Cap. XLV. Cvm itaque populus Thartarorum eru-  
pisset et omnes terras<sup>7</sup> et prouincias infidelium et speci-  
aliter istorum Nestorinorum<sup>8</sup> cepisset et destruxisset<sup>9</sup>,  
tunc<sup>10</sup> ipsi Nestorini a presbitero Johanne auxilium  
implorabant et se ad fidem<sup>11</sup> et ad suum dominium<sup>12</sup> sub  
tributo se conuersuros et reuersuros<sup>13</sup> sponderunt.  
quod cum presbiter Johannes facere proposuisset<sup>14</sup>,  
tres<sup>15</sup> Reges beati ipsum\* in sompnis ammonuerunt<sup>16</sup> \* ipsi  
ne<sup>17</sup> Nestorinis auxilium vel consilium conferret<sup>18</sup>;  
nam apud dominum<sup>19</sup> esset diffinitum<sup>20</sup> quod deberent  
deleri<sup>21</sup> et funditus extirpari<sup>22</sup>, nam deus eorum obstina-  
tam nequiciam diucius nollet\* sustinere<sup>23</sup>. tamen Nesto-  
rini consiliarios presbiteri Johannis muneribus circum-  
uenerunt, quod presbitero Johanni dixerunt quod<sup>24</sup>  
sompnia non deberet<sup>25</sup> curare, et<sup>26</sup> ipsum in eorum aux-  
ilium multum<sup>27</sup> incitauerunt, quod Dauid primogeni-  
tum<sup>28</sup> suum cum multo<sup>29</sup> exercitu in auxilium misit Nes-  
torinis. quem Thartari cum Nestorinis et omni exercitu  
suo interfecerunt, et quamplurimas terras<sup>30</sup> presbitero  
Johanni abstulerunt; et plura alia<sup>31</sup> abstulissent, sed  
presbiter [Johannes] penitencia ductus auxilium dei  
et trium Regum beatorum invocauit<sup>32</sup>. qui tunc<sup>33</sup>  
de nocte cum validissimo exercitu Imperatori Thartar-  
orum apparuerunt<sup>34</sup> in sompnis, horribiliter precipientes  
quod<sup>35</sup> a persecucione presbiteri Johannis et suarum

\* vellet

<sup>1</sup> super . . aliorum    <sup>2</sup> post prandium    <sup>3</sup> in lingua sua legere    <sup>4</sup> habuit  
<sup>5</sup> Melchior vocabatur    <sup>6</sup> add. ex causa (CC causis) prout inferius audietur. sed vt  
ad propositum redeatur.    <sup>7</sup> omnia regna terras    <sup>8</sup> add. prout a deo fuit  
diffinitum, itaque    <sup>9</sup> cepissent et destruxissent et ipsos sine misericordia interfe-  
cissent et funditus deleuissent    <sup>10</sup> extunc    <sup>11</sup> f. pristinam, P christianam  
<sup>12</sup> CC ritum    <sup>13</sup> et r. om. in CC    <sup>14</sup> CC uoluisset    <sup>15</sup> extunc t.    <sup>16</sup> monuerunt  
<sup>17</sup> et ne    <sup>18</sup> ferret inhibuerunt    <sup>19</sup> deum    <sup>20</sup> C esse diffinitum    <sup>21</sup> d. et perire  
<sup>22</sup> C CC exterminari. C adds ostenderunt    <sup>23</sup> sustinere obstinatam    <sup>24</sup> om.  
<sup>25</sup> CC debere    <sup>26</sup> sed    <sup>27</sup> mulcerunt et    <sup>28</sup> suum p.    <sup>29</sup> valido    <sup>30</sup> t. et  
regna. terras—alia om. in C    <sup>31</sup> quamplurima a. sibi    <sup>32</sup> i. et implorauit    <sup>33</sup> CC  
cum    <sup>34</sup> in sompnis a. horribiliter    et preceperunt (p. om. here in P)    <sup>35</sup> vt

terrarum statim desisteret et cum eo<sup>1</sup> pacem et firmas amicitias et treugas<sup>2</sup> iniret<sup>3</sup> perpetue duraturas; sed quod<sup>4</sup> terras sibi<sup>5</sup> ablatas propter eius inobedientiam retineret<sup>6</sup>, in<sup>7</sup> memoriam, ut suis posteris et alijs transiret<sup>8</sup> in exemplum. vnde ipse<sup>9</sup> hac visione et\* iussu perterritus, licet absque lege esset<sup>10</sup>, tamen misit<sup>11</sup> statim suos legatos ad presbiterum Johannem et perpetuam pacem et firmam amicitiam secum fecit et\* iniit<sup>12</sup>, ita videlicet quod in perpetuum<sup>13</sup> primogenitus vnus filiam alterius<sup>14</sup> recipere debeat<sup>15</sup> in conthoralem<sup>16</sup>—et talis<sup>17</sup> amicitia et contractus est<sup>18</sup> inter ipsos<sup>19</sup> vsque<sup>20</sup> in presentem diem<sup>21</sup>. et cum Imperator de tribus Regibus qui sibi tam horribiliter<sup>22</sup> apparuerunt, fuisset instructus et de [eorum] regnis<sup>23</sup>, conditionibus, vita<sup>24</sup> et gestis fuisset informatus, constituit<sup>25</sup> quod semper suos primogenitus et alij filij<sup>26</sup> suorum [successorum]\*<sup>27</sup> horum trium Regum nominibus deberent appellari<sup>28</sup>. Et sic isti Nestorini fuerunt deleti et de terris suis<sup>29</sup> expulsi. sed nunc hincinde in ipsis partibus et in alijs terris<sup>30</sup>, sicut in istis partibus Judei, vndique degunt dispersi, et in eorum proprijs terris et vbicunque<sup>31</sup> degunt semper pre alijs hominibus specialiter<sup>32</sup> dant tributum. sed habent<sup>33</sup> adhuc sub<sup>34</sup> speciali tributo fortissimam<sup>35</sup> insulam que Egriseula vocatur, de qua<sup>36</sup> supra-dictum est sepe; et in ipsa insula corpus beati Thome apostoli absque aliquo honore quiescit. et<sup>37</sup> ipsis Nestorinis corpus beati Thome bis est ablatum et tocians<sup>38</sup> ex causis legitimis restitutum. et ad hanc insulam Nestorini, in quantum in eis est<sup>39</sup>, nullum omnino hominem, nisi sit de ritu eorum<sup>40</sup>, vel

\* MS. in

\* MS. inuit vel iniit

\* 80 B

<sup>1</sup> ipso <sup>2</sup> et t. om. in C <sup>3</sup> i. et faceret inter eos perpetue duraturas horribiliter preceperunt <sup>4</sup> om. <sup>5</sup> presbitero Iohanni <sup>6</sup> obtineret <sup>7</sup> C vt in m. et <sup>8</sup> CC transirent <sup>9</sup> ipse imperator Tartarorum <sup>10</sup> licet esset (om. in P) absque lege tunc gentilis <sup>11</sup> statim leg. suos misit (CC misit nuncios et legatos) <sup>12</sup> C vniuit, CC iniuit <sup>13</sup> in p. om. in C <sup>14</sup> om. in C <sup>15</sup> deberet <sup>16</sup> om. in CC <sup>17</sup> t. pax (et CC) <sup>18</sup> et c. est om. in CC <sup>19</sup> CC inter ipsos duraret <sup>20</sup> om. <sup>21</sup> om. in CC. <sup>22</sup> C P add in sompnis <sup>23</sup> eorum regnis et (om. in CC) <sup>24</sup> CC P et eorum vita <sup>25</sup> extunc c. <sup>26</sup> C filiorum <sup>27</sup> suorum successorum <sup>28</sup> a. et in memoriam ipsorum trium regum in perpetuum nominari <sup>29</sup> regnis et terris eorum <sup>30</sup> CC partibus <sup>31</sup> et in quibuscunque locis <sup>32</sup> om. in C <sup>33</sup> obtinuerunt et habent <sup>34</sup> sub 80 sub <sup>35</sup> f. et famosissimam <sup>36</sup> ff. de qua Iaspar tercius rex Ethiops qui domino mirram obtulit rex Insule vocabatur <sup>37</sup> et illud corpus N. bis <sup>38</sup> et ipsis ex legitimis causis totidem <sup>39</sup> est et vertere possunt <sup>40</sup> ip'orum

per officiatos [imperatoris]<sup>1</sup> Thartarorum, pertransire<sup>2</sup> vel peruenire permittunt, et omnia eorum mercimonia<sup>3</sup> ex hac insula ad aliam deportant<sup>4</sup> et ad eandem insulam alia mercimonia eis<sup>5</sup> ad emendum deportant[ur]<sup>6</sup>. et in omnibus partibus Orientis non est homo christianus catholicus vel peregrinus vel<sup>7</sup> mercator visus qui dixisset se in ipsa insula fuisse et corpus beati Thome vidisse. nam commune vaticinium est in omnibus<sup>8</sup> partibus illis quod adhuc corpus beati Thome apostoli trium Regum corpora<sup>9</sup> debeat sequi Coloniam<sup>10</sup> et ibidem in perpetuum manere<sup>11</sup>. et quomodo<sup>12</sup> [hoc] fieri debeat<sup>13</sup>, publice vaticinantur et dicunt<sup>14</sup>: quando deo<sup>15</sup> placuerit, erit<sup>16</sup> quidam<sup>17</sup> archiepiscopus Colonie<sup>18</sup> prudens et potens, ad hoc a deo electus quod ordinet<sup>19</sup> copulam et matrimonium inter filium et filiam Imperatoris Romanorum et Imperatoris Thartarorum, quos deus ad hoc predestinauerit; et cum hoc<sup>20</sup> contractu et amicitia reddetur Christianis terra sancta, et omnia ibidem reuertentur et restituentur in<sup>21</sup> statum pristinum: et cum hijs et in hijs corpus beati Thome Coloniam<sup>22</sup> debeat transferri. et<sup>23</sup> talem vel<sup>24</sup> tantam custodiam Nestorini corpori<sup>25</sup> beati Thome<sup>26</sup> non adhibent [ex reuerencia<sup>27</sup>, sed<sup>28</sup>] propter famam hanc et<sup>29</sup> ex invidia<sup>30</sup> heretica<sup>31</sup>, cum ita sint destructi et adhuc magis<sup>32</sup> debeant destrui<sup>33</sup> et dehonestari. Hij<sup>34</sup> Nestorini vtuntur quodam libro ex veteri et nouo testamento collecto; [et] ut Judei circumsciduntur. et quando potentes erant, tunc<sup>35</sup> maiores et peiores heresis eorum articulos<sup>36</sup> in<sup>37</sup> locis congruis libris Origenis post mortem ipsius inseruerunt, ut ipse<sup>38</sup> eorum erroribus consentire<sup>39</sup> videretur<sup>40</sup>. et<sup>41</sup>

<sup>1</sup> C imperatorum <sup>2</sup> transire <sup>3</sup> m. ad vendendum <sup>4</sup> CC deportantur <sup>5</sup> de alijs partibus ipsis <sup>6</sup> deportantur <sup>7</sup> aut <sup>8</sup> om. in C; part. om. in CC <sup>9</sup> tres reges <sup>10</sup> et Colonie transferri <sup>11</sup> permanere <sup>12</sup> et q. et qualiter et per quem modum hoc <sup>13</sup> d. et perfici <sup>14</sup> d. videlicet quod adhuc veniet (P veniat) tempus <sup>15</sup> quando hoc deo perfici <sup>16</sup> quod erit et veniet adhuc <sup>17</sup> vnus <sup>18</sup> coloniensis (om. in C) quem deus ad hoc elegerit tam prudens et potens <sup>19</sup> CC ordiabit copulam matrimonialem <sup>20</sup> ipso <sup>21</sup> in bonum et in <sup>22</sup> ad corpora trium regum Colonie <sup>23</sup> CC et si <sup>24</sup> C CC ac, P et <sup>25</sup> om. in CC <sup>26</sup> CC adds ponant <sup>27</sup> CC reuerenciam <sup>28</sup> P sicut <sup>29</sup> hanc et om. <sup>30</sup> CC india <sup>31</sup> om. <sup>32</sup> plus <sup>33</sup> adnichilari <sup>34</sup> Ceterum hij <sup>35</sup> extunc <sup>36</sup> C P habebant eorum heresis articulos et <sup>37</sup> post mortem venerabilis Origenis in locis (in) quibus ipsis expedire videbatur, libris suis inseruerunt <sup>38</sup> ipsis in <sup>39</sup> c. et conformari (C confirmare, CC confirmari) <sup>40</sup> v. in eorum errorum (CC erroribus) reuerenciam et honor: m <sup>41</sup> tamen de eorum ingratitude quam (tamen—quam om. in CC) circa deum et hos tres reges habuerunt (CC minime habuerunt. ideo), pre

pre omnibus hereticis in Oriente omnibus Christianis et Sarracenis sunt exosi et omni\* fauore<sup>1</sup> priuati &c.

\* omnium ?

Festum<sup>2</sup> beati Thome apostoli pre alijs apostolorum festis celeberrimum<sup>3</sup> habetur in omniibus partibus Orientis. sed de quamplurimis<sup>4</sup> miraculis que in istis<sup>5</sup> partibus de ipso<sup>6</sup> leguntur et dicuntur, de<sup>7</sup> hijs in illis<sup>8</sup> partibus nil omnino<sup>9</sup> videtur vel reperitur. videlicet<sup>10</sup> quod in ciuitate in qua requiescit<sup>11</sup> corpus ipsius, ibi<sup>12</sup> vltra annum non possit<sup>13</sup> viuere hereticus vel Judeus<sup>14</sup>, quia corpus eius absque honore<sup>15</sup> inter pessimos hereticos requiescit. item<sup>16</sup> quod corpus beati Thome in<sup>17</sup> kathedra [aurea] residens<sup>18</sup>, eukaristiam digitis tenens dignis tradat, indignis retrahat. sed quondam, quando inter<sup>19</sup> catholicos corpus eius quiescebat, hec omnia et quamplura alia miracula\*<sup>20</sup> videbantur. In omnibus eciam<sup>21</sup> partibus Orientis quamplura<sup>22</sup> de tribus Regibus dicuntur<sup>23</sup> que in Colonia non videntur<sup>24</sup>. videlicet dicitur<sup>25</sup> quod ipsa stella que\* ante ipsorum Regum decessum supra ciuitatem Seuwa in monte<sup>26</sup> Vaus apparuit, quousque ipsorum Regum corpora inde<sup>27</sup> transferebantur, supra ciuitatem et montem locum non mutauit; sed postquam eorum corpora Coloniam<sup>28</sup> fuerunt translata, extunc ipsa stella, ceteris stellis pulchrior et nobilior<sup>29</sup>, super<sup>30</sup> Coloniam transijt et immobilis permansit<sup>31</sup>. item dicunt Indi et in eorum libris legitur quod in Colonia ante honestissimum ipsorum trium Regum loculum<sup>32</sup> sit stella magna aurea, prout<sup>33</sup> ipsis tribus Regibus in nocte natiuitatis domini apparuit formata, ex cuius splendore<sup>34</sup> cande-

\* r. mirabilia

\* MS. quando

<sup>1</sup> et omni fauore potencia et honore apud deum et homines sunt priuati, de quibus dicere per singula esset longum. <sup>2</sup> Ceterum (CC Iterum) festum <sup>3</sup> om. in CC. <sup>4</sup> quampluribus <sup>5</sup> partibus istis <sup>6</sup> eo <sup>7</sup> de—reperitur om. in C <sup>8</sup> partibus (omnibus C) illis <sup>9</sup> om. <sup>10</sup> CC P nam legitur in partibus istis <sup>11</sup> corpus b. (ap) Thome quiescit <sup>12</sup> ibidem <sup>13</sup> CC possunt . . . heretici vel Indi; <sup>14</sup> add. de hijs ibidem modo nil scitur <sup>15</sup> quia eius corpus absque aliqua reuerencia <sup>16</sup> Item legitur (C adds in partibus istis) <sup>17</sup> CC P ibidem in <sup>18</sup> ff. resideat et (res. et om. in CC) dignis eucharistiam tradat et indignis retrahat. et de hijs omnibus et alijs (et a. om. in CC) que de b. Thoma (ap.) in hijs partibus (C p. istis) leguntur et dicuntur, penitus nunc nil videtur; sed <sup>19</sup> cum corpus eius (P b. Thome ap.) in alijs locis (om. in C) inter (homines) catholicos <sup>20</sup> quamplurima a. mirabilia veraciter <sup>21</sup> Item in omnibus <sup>22</sup> quamplurima mirabilia <sup>23</sup> C P leguntur et dicuntur <sup>24</sup> CC videbantur <sup>25</sup> d. et legitur ibidem <sup>26</sup> CC P et (P in) montem <sup>27</sup> om. in C; CC P Colonie <sup>28</sup> om. in C; CC P Colonie <sup>29</sup> splendidior <sup>30</sup> C P supra <sup>31</sup> add. et videatur in presentem diem <sup>32</sup> C locum <sup>33</sup> in modum prout <sup>34</sup> P splendore

larum ante positarum tota ecclesia intus refulgeat et illuminetur. item dicunt Indi et in eorum libris legitur quod in Colonia dextera brachia ipsorum trium Regum sint<sup>\*1</sup> multum venerabiliter et ditissime alijs  
 brachijs aureis inclusa, et<sup>2</sup> in vnus regis manu<sup>3</sup> sit aurum, et in secundi regis manu<sup>3</sup> sit thus, et in tercijs regis manu<sup>3</sup> sit mirra, et [cum<sup>4</sup>] ipsa brachia principibus et peregrinis demonstrentur<sup>5</sup>, extunc<sup>6</sup> ipsa ossa<sup>7</sup> sacra cum instrumento argenteo fricentur<sup>8</sup> et sindone tergantur, et quanto plus fricentur<sup>8</sup>, tanto plus ad<sup>9</sup> modum aromatum cum terantur<sup>\*10</sup>, per totam ecclesiam mira<sup>11</sup> flagrantia odoris ex<sup>12</sup> ipsis ossibus sacris senciat. item dicunt Indi et legitur in libris eorum quod quodocunque aliqua tribulacio, peccatis<sup>13</sup> exigentibus, terre<sup>14</sup>, ecclesie vel<sup>15</sup> ciuitati coloniensi instat<sup>16</sup>, tunc<sup>17</sup> ipsa brachia predicta a tribus presbiteris coronis aureis coronatis cum stella aurea ad hoc facta ante sacramentum [dominicum per ciuitatem coloniensem portentur<sup>18</sup>, et cum pervenerint ad aliquam ecclesiam quam ad hoc elegerint<sup>19</sup>, extunc ipsi presbiteri coronati ferunt<sup>20</sup> ipsa tria<sup>21</sup> brachia alternatim vnus post alium ad dominicum sacramentum] in altari positum<sup>\*</sup> et in modum trium Regum offerunt dominico sacramento munera que ipsis brachijs sunt annexa; et quod tunc tanti populi concursus et confluxus et contricio et deuocio ab omnibus populis eueniat, oriatur et crescat<sup>22</sup>, quod deus quamcunque<sup>\*</sup> tribulacionem et angustiam<sup>23</sup> ab ipsis<sup>24</sup> auertat. Item dicunt Indi quod sepulchrum ipsorum trium Regum beatorum in ciuitate Seuwa, in quo<sup>25</sup> primo defuncti fuerunt positi<sup>26</sup>, adhuc ibidem integrum remansit, [et] adhuc a longinquis partibus a diuersis nacionibus et hominibus visitetur<sup>27</sup>, et deus adhuc<sup>28</sup> eorum meritis<sup>29</sup> [ibidem multas virtutes operetur; et dicunt quod super idem sepulchrum adhuc sit

\* MS. sunt

\* MS. conterantur, B contritorum

om. in the MS. and in B

\* posita

\* quantumcunque, B quantumcunque

om. in the MS. and in B

<sup>1</sup> CC P sint <sup>2</sup> om. in CC <sup>3</sup> brachij manu <sup>4</sup> CC P et cum <sup>5</sup> ex reuerencia d. <sup>6</sup> C et extunc <sup>7</sup> o. om. in C <sup>8</sup> CC fricantur <sup>9</sup> CC P in <sup>10</sup> C P cum terantur, CC conuertuntur <sup>11</sup> mira odoris <sup>12</sup> CC P in <sup>13</sup> C pro p. <sup>14</sup> CC t. vel <sup>15</sup> C P seu <sup>16</sup> i. vel immineat <sup>17</sup> extunc <sup>18</sup> CC portantur <sup>19</sup> CC elegerunt <sup>20</sup> om. in CC <sup>21</sup> CC P trium regum <sup>22</sup> accrescat <sup>23</sup> a. imminet <sup>24</sup> ab i. om. in CC <sup>25</sup> C P quod <sup>26</sup> p. et postmodum excepti <sup>27</sup> deuote v. <sup>28</sup> om. <sup>29</sup> per merita ipsorum trium regum

stella aurea que ab illo tempore quando ipsi tres Reges primo fuerunt sepulti, adhuc remanet et deus per merita ipsorum trium Regum ad sepulcrum eorum] aduenientibus<sup>1</sup> multa mira<sup>2</sup> operetur. item dicunt Indi qui frequentur Jherusalem et ad alias<sup>3</sup> partes perveniunt<sup>4</sup>, quod adhuc in ipsa ciuitate Seuwa habeant reliquias Barlaam et Josaphat, et aliorum plurimorum sanctorum de semine regali reliquias venerandas. Item Indi qui Jherusalem sepe veniunt<sup>5</sup>, habent circa<sup>6</sup> se denarios<sup>7</sup> et annulos aureos<sup>8</sup> quos a peregrinis cismarinis emerunt, qui reliquias sanctorum trium Regum in Colonia tetigerunt: quos cum multa deuocione<sup>9</sup> [venerantur et frequenter osculantur, et asserunt quod per fidem et deuocionem] quamplurimi<sup>10</sup> infirmi per ipsos sanantur<sup>11</sup>. item sunt quamplurimi peregrini qui de partibus cismarinis ad illas partes sepe<sup>12</sup> perueniunt et aliqua mercimonia de partibus istis ibidem rara<sup>13</sup> recipiunt et rara<sup>14</sup> clenodia ibidem deferunt que de Colonia asserunt detulisse: et quidam ex eis deferunt ibidem terram quam [de] cimiterio xj milium virginum asserunt esse sumptam\*; et [t]alia clenodia de Colonia et talem terram querunt Indi in hospicijs peregrinorum<sup>15</sup> talium et de talibus inquirunt. et asserunt Indi quod in partibus eorum in horribilissimis paludibus et aquis vltra<sup>16</sup> omnia alia incommoda inauditas maximarum ranarum paciantur\* vexaciones, sed cum de tali terra in aquam\*<sup>17</sup> vel paludem proiciatur, omnes rane rauce fiant. et quamplurima alia mirabilia de reliquijs trium Regum [et] xj milium virginum in omnibus partibus Orientis dicuntur et leguntur plus quam in partibus istis<sup>18</sup>. vnde quamplurimi Indi qui frequentur Jherusalem et [ad]<sup>19</sup> alias circa partes propter diuersas causas perueniunt, multum anxie et ardentem desiderant<sup>20</sup> ulterius Coloniam venire, si frigus et statum patrie

om. in the MS.

\* MS. sumpta

\* paciuntur

\* aqua

<sup>1</sup> venientibus et ipsos venerantibus <sup>2</sup> m. et virtutes o. in presentem diem <sup>3</sup> alias circa partes <sup>4</sup> causa deuocionis, mercimoniorum vel delectacionis p. <sup>5</sup> in Iher. et ad alias circa partes frequenter (om. in CC) perueniunt <sup>6</sup> habent et portant penes <sup>7</sup> an(n)ulos et denarios <sup>8</sup> om. in CC <sup>9</sup> cum deuocionibus multum <sup>10</sup> per ipsos q. i. <sup>11</sup> sanitates consequuntur <sup>12</sup> frequenter <sup>13</sup> cara <sup>14</sup> et inter alia patria (C CC parua) et rara <sup>15</sup> talium p. <sup>16</sup> CC inter <sup>17</sup> paludem vel a. <sup>18</sup> add. de quibus per singula longum esset enarrare. <sup>19</sup> om. <sup>20</sup> vltterius Coloniam (CC Colonie) transire desiderarent (CC desiderant)



possent tollerare<sup>1</sup>—nam Indi postquam terram suam<sup>2</sup> et partes Indorum<sup>3</sup> fuerunt<sup>4</sup> egressi<sup>5</sup>, nullum omnino frigus pati possunt, sed statim induunt pellicia vsque ad talos longa, facta<sup>6</sup> ex<sup>7</sup> nobilissimorum animalium pellibus naturaliter rubeis\* et multum hirsutis; et licet sit<sup>8</sup> in feruentissimo solis ardore, tamen eis videtur quod tantum frigus in alienis partibus non possunt<sup>9</sup> tollerare—quia plus\*<sup>10</sup> versus ortum solis, tam† plus<sup>11</sup> sunt homines debiliores et minores<sup>12</sup>; sed sunt optimi sagittarij et in omnibus multum astuti. sed cum Jherusalem et ad alias circa partes Indi perueniunt, omnia que de regibus, principibus, regnis\* et terris istarum† parciū cismarinarum, et specialiter de tribus Regibus et Colonia et eius clero et populo possunt inquirere<sup>13</sup>, sub alicuius episcopi vel principis sigillo et<sup>14</sup> littera<sup>15</sup> petunt et recipiunt, ut presbitero Johanni et patriarche Thome cercius possint\*<sup>16</sup> mittere et demonstrare. nam in omnibus partibus Indie et Orientis omnes<sup>17</sup> naciones et lingwe hos tres Reges gloriosos multum plus quam in alijs<sup>18</sup> partibus habent in reuerencia speciali et honore. —Et merito ab omnibus populis tribubus et lingwis hij tres Reges gloriosi\* primicie gencium et ex gentibus primicie virginum specialissime sunt honorandi et glorificandi. nam hij sunt operarij qui in inchoacione noni testamenti et vocacione gencium in nouissimis mundi partibus<sup>19</sup> per celestem patremfamilias in vineam suam missi<sup>20</sup>, qui mane, hora prima, tertia, sexta, nona, vndecima in ipsa vinea fidelissime laborauerunt et absque dubio<sup>21</sup> mercedem equalem et<sup>22</sup> perpetuam receperunt. <sup>23</sup>Mane videlicet in Jherusalem et Bethleem hij tres Reges gloriosi inter Judeos ex ipsa vinea durissimos et inexcusabiles Judaice perfidie et inuidie lapides longe foras miserunt et eruerunt<sup>24</sup>. hora prima hij

\* MS. rubeas

\* B quanto plus

† B tanto

\* MS. regnis principibus

† istorum p. cismarinorum

\* possunt

\* hij tres R. glor. ab omnibus populis &amp;c.

<sup>1</sup> add. quorum eciam quamplurimi in itinere moriuntur, et quamplurimi reuertuntur. <sup>2</sup> terram (C terras) eorum <sup>3</sup> Indie <sup>4</sup> sunt <sup>5</sup> P ingressi <sup>6</sup> que sunt facta <sup>7</sup> ex pellibus <sup>8</sup> sit in Augusto in (C sic in Augusto vestiuntur in) <sup>9</sup> P possint C possent <sup>10</sup> C CC quanto plus, P multum plus <sup>11</sup> CC tanto, C tanto plus, om. in P <sup>12</sup> P adds quam hic sunt <sup>13</sup> i. et inuestigare <sup>14</sup> C vt, om. in CC <sup>15</sup> P C littera scripta, CC litteram scriptam <sup>16</sup> C CC possunt <sup>17</sup> o. populi <sup>18</sup> hijs <sup>19</sup> temporibus <sup>20</sup> C sunt transmissi <sup>21</sup> murmure <sup>22</sup> om. in C P <sup>23</sup> in CC new Chapter (Ch. XLV) <sup>24</sup> eiecerunt

\* MS. ipsas tres Reges<sup>1</sup> in carne viuentes inter gentes ipsam<sup>\*</sup> vineam; diuersis tribulis cordis<sup>2</sup> et spinis diuersorum errorum et ydolatrie occupatam, vna cum beato Thoma apostolo mundauerunt et nouos<sup>\*</sup> fidei<sup>3</sup> palmites et vites in ea mirifice plantauerunt. hora tertia hij tres Reges defuncti per venerabilem Helenam denuo<sup>4</sup> congregati et collecti huius vinee macerias<sup>\*</sup> ex diuersis impedimentis heresis<sup>5</sup> et ydolatrie dirutas<sup>6</sup> eciam de nouo reposuerunt et<sup>7</sup> palmites fidei qui<sup>\*8</sup> in ipsa vinea iam marcescere<sup>9</sup>, perire et arescere ceperunt, virtutibus et signis irrigauerunt et diuersis miraculis refecerunt, in tantum<sup>10</sup> quod de nouo fidei catholice vuas<sup>11</sup> et fructus produserunt. hora sexta hij tres Reges gloriosi quasi in medium<sup>12</sup> mundi in Greciam<sup>13</sup> et Constantinopolim translati ipsam<sup>14</sup> vineam iterum signis<sup>15</sup> et virtutibus putauerunt<sup>16</sup> et purificauerunt, ut plus fructus<sup>17</sup> fidei faceret, vt eius propagines<sup>\*</sup> ad omnes fines terre per fidem et noticiam eorum se extenderent<sup>\*</sup>, ut<sup>18</sup> omnes populi, tribus et lingwe ac naciones de eorum fructibus ac vinee vuis et botris et<sup>19</sup> saciate<sup>20</sup> et inebriate nomen domini, quod prius solummodo in Judea latitabat, ab ortu solis vsque ad occasum collaudarent. hora nona hij tres Reges, vinee<sup>21</sup> domini Sabaoth operarij<sup>22</sup> gloriosi<sup>23</sup>, causa in ipsa vinea plus operandi<sup>24</sup>, mare transeuntes<sup>\*25</sup> de Oriente in Occidentem, videlicet de Constantinopoli Mediolanum<sup>26</sup> translati, ex ipsa vinea diuersarum heres[i]um et hereticorum<sup>27</sup> errorum vulpeculas que ipsam vineam diuersis erroribus et heresibus<sup>28</sup> demoliri<sup>29</sup> nitentur, per declaracionem et significacionem et interpretacionem<sup>30</sup> et exposicionem<sup>31</sup> trium munerum ipsorum<sup>32</sup> que domino optulerunt<sup>33</sup>, expulerunt et<sup>34</sup> exstinxerunt. vndecima vero hora circa solis occasum hij<sup>35</sup> tres Reges, gloriosi operarij, de Mediolano

<sup>1</sup> r. gloriosi    <sup>2</sup> C cardonibus, P cardinibus    <sup>3</sup> nouas fidei catholice    <sup>4</sup> C de nouo  
<sup>5</sup> C P et her.    <sup>6</sup> C duratas    <sup>7</sup> CC ad    <sup>8</sup> que, CC quia    <sup>9</sup> CC iam palmites fidei  
perire    <sup>10</sup> om.    <sup>11</sup> C P vineas    <sup>12</sup> medio    <sup>13</sup> CC Grecia.    <sup>14</sup> ipsam eciam  
(C CC et)    <sup>15</sup> virt. et sig.    <sup>16</sup> P purgauerunt, C et putauerunt    <sup>17</sup> fidei f.  
<sup>18</sup> CC et    <sup>19</sup> om.    <sup>20</sup> CC satiati    <sup>21</sup> CC vineam    <sup>22</sup> CC sunt operati    <sup>23</sup> om.  
in CC    <sup>24</sup> om. in C    <sup>25</sup> per mare transeuntes    <sup>26</sup> in M.    <sup>27</sup> errorum her.  
(CC e. et h.)    <sup>28</sup> heresi    <sup>29</sup> demolire    <sup>30</sup> exposicionem    <sup>31</sup> ac (CC et) inter-  
pretacionem    <sup>32</sup> eorum munerum    <sup>33</sup> a id. vt est supradictum    <sup>34</sup> exp.  
effugurunt et radicitus    <sup>35</sup> C extunc hij, P extunc in mundi et solis occasu hij

in Coloniā translati<sup>1</sup>, eterna mercede equali<sup>2</sup> ab eis a celesti patrefamilias\* recepta, perpetuum quiescendi \* MS. patrif. locum ibidem elegerunt, nec tamen postmodum predictam vineam domini Sabaoth virtutibus, meritis et signis ibidem vsque<sup>3</sup> in presentem diem colere desierunt. nusquam enim in tocius noui testamenti scripturis<sup>4</sup> reperitur, aliquos<sup>5</sup> sanctos ab ortu solis vsque ad occasum<sup>6</sup> eius tam reuerenter et gloriose, specialiter<sup>7</sup> et mirabiliter sicut hos tres Reges gloriosos ad loca tam insignia\* fore translatos, et nouissime ad ecclesiam et \* insignia ciuitatem coloniensem<sup>8</sup>, absque dubio ab omnipotenti deo ad hoc specialiter predestinatas electas et deputatas\*<sup>9</sup>. Nam quamuis ab ortu solis vsque ad occasum \* predestinatos electos et deputatos sint quamplures ciuitates<sup>10</sup> et ecclesie et loca maxima<sup>11</sup> que deus deitate<sup>12</sup> et humanitate sua per se et alios quamplurimos suos sanctos in vita et in morte et post mortem specialiter honorauit et glorificauit et quamplurimis prerogatiuis honorauit et consecrauit et diuersis virtutibus et<sup>13</sup> signis et reliquijs venerandis illustrauit et decorauit<sup>14</sup>, tamen inter has et hec omnia<sup>15</sup> ciuitates<sup>16</sup>, ecclesias et loca<sup>17</sup> non est aliqua ecclesia tam nobili canonicorum collegio qui deo ad seruiendum<sup>18</sup> in proprijs personis sint astricti\*, sicut ecclesia coloniensis, ornata, nec<sup>19</sup> aliqua ciuitas tam †<sup>20</sup> honestissimo populo et alijs dei ministris sicut<sup>21</sup> ciuitas<sup>22</sup> coloniensis decorata: quod ex diuina prouidencia specialiter sciamus<sup>23</sup> fore factum quod omnipotens deus tam<sup>24</sup> nobiles suos ministros in ipsa ecclesia institueret et<sup>25</sup> ordinaret, et in hac ciuitate tam honestissimum populum predestinaret in qua tam nobilissimos tres Reges, suas\* primi- \* suos? cias, gencium et virginum, perpetue manendo collocaret. Letare, nobile collegium, quod te deus tam singulari priuilegio amoris et precipuis prerogatiuis honoris et nature donis pre cunctis collegijs preamauit et ditauit

<sup>1</sup> CC sunt tr.    <sup>2</sup> CC equaliter    <sup>3</sup> om.    <sup>4</sup> C scriptura    <sup>5</sup> aliquem vel aliquos    <sup>6</sup> eius occ.    <sup>7</sup> om. in CC    <sup>8</sup> om.    <sup>9</sup> C predestinatos &c.    <sup>10</sup> quamplurime eccl. et ciu.    <sup>11</sup> magna maiora et maxima    <sup>12</sup> sua d. et h.    <sup>13</sup> virt. et om. in C    <sup>14</sup> CC declarauit    <sup>15</sup> et hec omnia om. in CC    <sup>16</sup> ecclesias ciuitates (CC et c.)    <sup>17</sup> CC et omnia alia loca    <sup>18</sup> in pr. pers. ad serv.    <sup>19</sup> CC vel    <sup>20</sup> cum tam; tam—ministris om. in CC    <sup>21</sup> CC vt    <sup>22</sup> om. in CC    <sup>23</sup> sciamus specialiter    <sup>24</sup> in ipsa (C CC sua) eccl. tam    <sup>25</sup> inst. et om. in CC

et te in suos nobiles ministros prelegit et preordinauit<sup>1</sup> et tibi specialissimum suum thesaurum, tres Reges, primicias gencium et virginum et earum fundamentum ab ortu solis, pre alijs locis et ecclesijs egregijs\* et insignibus specialius et<sup>2</sup> mirabilius destinauit<sup>3</sup> et diligencius commendauit! vnde de hijs deo gracias semper agere<sup>4</sup> et in eius et suarum primiciarum laudibus et seruicijs, tibi specialiter iniunctis ex hijs et commissis, de tantis beneficijs consecutis nunquam cesses vel fatigeris nec ipsis seruire vecunderis, ne, ut Nestorini deo et suis primicijs et hominibus despecti et exosi<sup>5</sup>, ira et furore domini aliquando visiteris<sup>6</sup> et tam specialissimis prerogatiuis, quibus ex hijs omnibus<sup>7</sup> precellis, ex ingratitude<sup>8</sup> sicut isti<sup>9</sup> Nestorini priueris et ab omnibus honoribus abiciaris<sup>10</sup> et in extremo iudicio cum sinistris reproberis, sed cum Nubianis gloriosis, deo et suis primicijs et hominibus dilectis et electis, cum quibus in vniuerso mundo ex\* hijs pre alijs collegijs extoleris<sup>11</sup> et ab omnibus populis specialiter veneraris<sup>12</sup>, in<sup>13</sup> die iudicij<sup>14</sup> cum nobilissimis tribus Regibus, primicijs gencium et virginum, a dextris cum gloria colloceris. Nec eciam absque presagio illa ciuitas<sup>15</sup>, que ab antiquo Agrippina vocabatur, nunc consecuta<sup>16</sup> est nomen quod a 'colendo' deum 'Colonia' nuncupatur. [nam] in omnibus partibus Orientis in ecclesijs omnibus<sup>17</sup>, oratorijs et cappellis et locis quibus istorum trium Regum gloriosorum laus diuersis litteris et linguis est scripta<sup>18</sup>, prout subsequitur scriptum reperitur:

Cap. XLVI<sup>19</sup>.

Ab Helena crux inventa,  
Post\* hijs regnis est intenta  
Congregandis\* Regibus.  
Inde Reges peregrini  
Urbem ornant<sup>20</sup> Constantini  
Allatis<sup>21</sup> corporibus\*.

\* MS. pro

\* MS. conregnandis

\* A latis temporibus

<sup>1</sup> ordinauit    <sup>2</sup> spec. et om. in CC    <sup>3</sup> destinauit et predestinauit    <sup>4</sup> age, CC agere    <sup>5</sup> C odiosi, et e. om. in CC    <sup>6</sup> visiteris arguaris (C P argueris) vel corripiaris (C P corripieris) vel exterminaris    <sup>7</sup> C CC cunctis    <sup>8</sup> P C magnitudine  
<sup>9</sup> CC ipsi    <sup>10</sup> C P abicieris    <sup>11</sup> P excoleris    <sup>12</sup> veneraris    <sup>13</sup> C CC et in  
<sup>14</sup> CC iudicio    <sup>15</sup> c. gloriosa    <sup>16</sup> CC P sortita, C secuta    <sup>17</sup> omnibus ecclesijs  
<sup>18</sup> add. inter alia que de ipsorum laudibus rithmatice vel prosaice in latino sunt scripta    <sup>19</sup> no Chapter in C CC    <sup>20</sup> ornant urbem    <sup>21</sup> P a latis temporibus

Tandem inde sunt translati,  
 Commendati<sup>1</sup> ciuitati,  
 Cui nomen Amlrosia\*.  
 Ter inventos, ter translatos,  
 Nutu dei sibi datos  
 Colit hos Colonia.

Ortus dedit Occidenti  
 Quod tres Reges ter inventi  
 Extollunt<sup>2</sup> Coloniam.  
 Nunquam<sup>3</sup> locum mutaturi  
 Nec, ut olim, reuersuri  
 Sunt per viam aliam.

<sup>4</sup>Colunt Reges propter regem,  
 Summi regis seruant legem  
 Coloni Colonie.

<sup>5</sup>Gaude, felix Colonia, que ex speciali<sup>7</sup> gracia et

\* MS. Ambrosii

<sup>1</sup> C CC cuidam pulcre      <sup>2</sup> excolunt      <sup>3</sup> C CC nusquam      <sup>4</sup> These  
 3 verses are om. in C and added in CC.      <sup>5</sup> This concluding passage is om. in  
 C CC, which instead contain the following notes: Nota quod nomina trium  
 magorum (C regum Magorum) sunt hec, vt scribit Magister in historia scolastica:  
 Hebraice Appellius (C Appellus), Amerus, Damascus; Grece Galgalat(h),  
 Magalat, Serathim; Latine Iaspar, Balthasar, Melchior. / Nota quod isti Magi  
 dicuntur non a maleficio sed sapientie studio; secundum enim b. Augustinum in  
 caldeo idem quod "philosophi" sunt in greco et "sapientes" (CC sapiens) in latino.  
 ¶ Item secundum Remigium varia est de Magis opinio: Quidam dicunt ipsos fuisse  
 Caldeos—Caldei enim stellam pro deo colunt; quidam dicunt ipsos fuisse Persas;  
 quidam dicunt ipsos de vltimis finibus fuisse; alij dicunt ipsos nepotes fuisse  
 Balaam, quod magis credendum est. Balaam enim inter cetera que prophetauerat  
 dixit Orietur stella ex Iacob. Vnde Crisostomus narrat se inuenisse in quibusdam  
 libris quod erat quedam gens in partibus Orientis in qua fuit multa sapientia  
 et nobilitas: Isti inuenientes in libris Balaam, quia forte erant de stirpe eius,  
 quod prophetauerat Orietur stella ex Iacob &c.: intelligentes ad literam Christum  
 nascente apparere huiusmodi stellam, fuerunt multum curiosi inuestigare et videre  
 ortum illius stelle, vt per ipsum cognoscerent Christum natum; et ad (hoc) melius  
 inuestigandum ordinauerunt quod eligerentur duodecim de melioribus astrologis  
 (CC familijs) inter eos, ita quod, vno decedente, alius subrogaretur, ita quod semper  
 essent duodecim, qui sollicite considerarent ortum illius stelle; et vt hoc melius  
 facerent, in quodam altissimo monte in Oriente, vbi semper erat aer purissimus,  
 construi fecerunt pulcherrimum palacium cum copia omnium rerum necessarium  
 ad victum: Et ibi stabant duodecim viri cum silencio oratione vigilia et abstinentia  
 expectantes et deuote deprecantes ortum istius stelle. ¶ Adueniente autem tem-  
 pore Natiuitatis Christi et ipsis in oratione (C Oriente) persistentibus, in ipsa hora  
 noctis media apparuit super eos in aere stella prefulgida et pulcherrima in cuius  
 summitate erat ymago parui pueri (CC pueri paruuli) secum ferens ymaginem crucis.  
 Ex cuius aspectu erant valde gauisi quod suis temporibus meruerunt illud videre, et  
 illud narrauerunt sapientibus regionis illius. Qui de se ipsis tres nobiliores et sapi-  
 entiores elegerunt qui irent et munera preciosa deferrent et natum puerum vt regem  
 et dominum adorarent; qui statim iter arripientes venerunt terciadecima die secun-  
 dum glosam stella duce ad puerum adorandum, ei preciosa munera offerent s.  
 ¶ Nota quod Germanus, historiographus temporum Christi, et Theophilus, scriptor  
 gestorum Christi, tradunt tria miracula facta tribus magis, quibus etiam moti Chris-  
 tum puerum natum sollicite quiesierunt. Nam Iaspar habuit in curia (C cura) sua  
 arborem, et struciones habuerunt nidum in arbore et duo ova, de quibus circa mediam  
 noctem natiuitatis Christi prodierunt leo et agnus. ¶ Balthasar habuit ortum ar-  
 natum in quo balsamum habuit complantatum, de cuius stipite quidam sureulus (CC

diuina providencia<sup>1</sup> tam nobilissimis tribus Regibus, primicijs gencium et virginum, et tam nobili collegio, ipsorum ministris, ornaris\*, de quibus plus quam omnibus opibus tuis gloriaris et vbique terrarum ab omnibus hominibus specialiter amaris; et propter hos vltra omnes ciuitates mundi<sup>2</sup> specialiter indesinenter quereris et veneraris et in omnibus<sup>3</sup> locis a regibus et principibus<sup>4</sup>, tribubus et lingwis et populis<sup>5</sup> vsque ad fines terre nominaris. vnde quanto plus dei et suarum et tuarum primiciarum meritis et earum nobilibus ministris pro alijs<sup>6</sup> ciuitatibus et locis insignibus et egregijs veneraris, extolleris<sup>7</sup> et amaris, tanto obligacius in dei graciaram accione et suarum et tuarum primiciarum et earundem nobilium ministrorum reuerencia viceuersa teneris. vnde deum et suas ac tuas primicias et\* earundem nobiles ministros in tali ac<sup>8</sup> tanta habeto<sup>9</sup> et reuerencia [et] graciaram accione, quod ex hijs in die Iudicij sis secura in reddenda racione. Amen.<sup>10</sup>

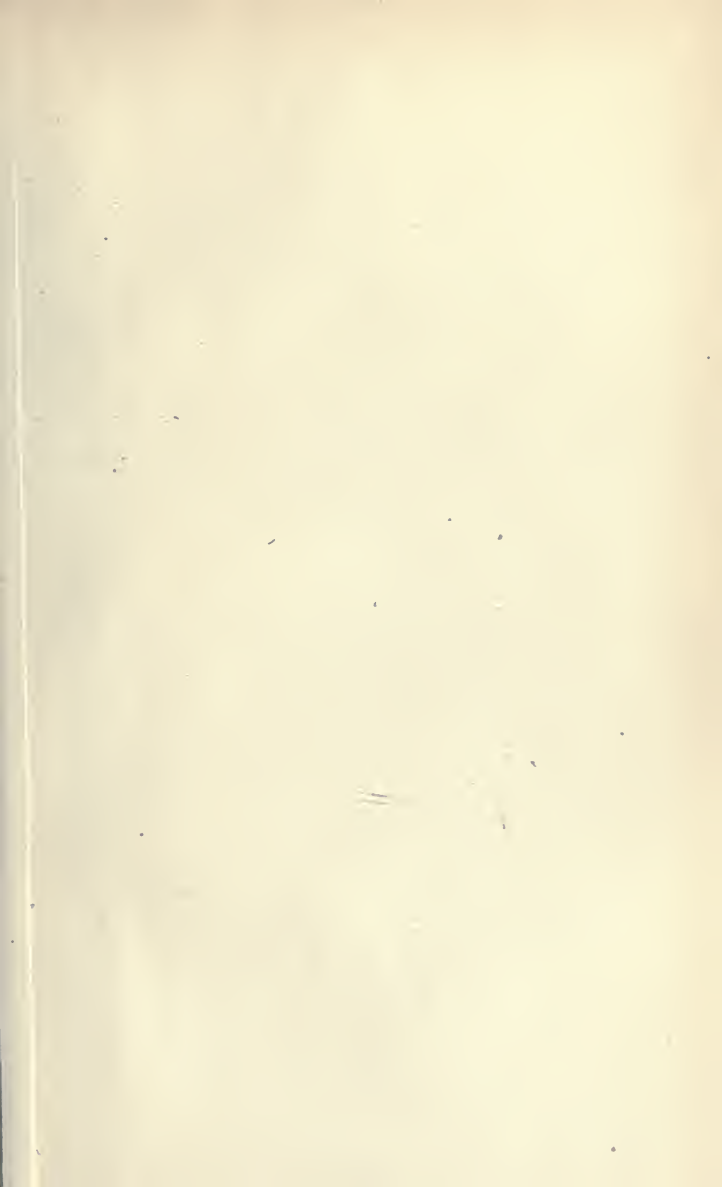
circulus) crecebat in supremo habens rosam rotundam et pulcherrimam clausam, de qua quidem media nocte exiuit quedam columba alba voecesque humanas proferens (CC est affata) nubes ascendendo et dixit Natus est hodie (om. in CC) de virgine deus creator (CC saluator) mundique saluator. ¶ Melchior habuit vxorem que tunc peperit puerum qui mox supra pedes stabat et clamabat Iam natus est puer de virgine qui omnium est saluator, qui XXXIII (III om. in C) annis viuet &c, in cuius signum XXXIII (III om. in C) diebus viuum ego et tunc moriar—quod et factum est. Item (om. in CC) istud est contra XXIII cap. vbi dicitur quod nec habuerunt reginas nec concubinas sed quod hij tres reges virgines fuerunt. Deo gracias. <sup>1</sup> Prou. diu. <sup>2</sup> et loca <sup>3</sup> et frequenter pro omnibus mundi ciuitatibus regnis et locis <sup>4</sup> p. et nobilibus <sup>5</sup> et p. om. <sup>6</sup> alijs mundi <sup>7</sup> et amaris et e. <sup>8</sup> et. <sup>9</sup> rev. hab. <sup>10</sup> Coloph in MS. Brand: Anno domini MCCCC 9<sup>o</sup> hec completa sunt sabbato die post octauas corporis Christi in scribendo. MS. C Explicit tractatus de tribus Regibus Colonie. P Liber de gestis ac trina beatissimorum trium Regum translacione, qui gentium primicie et exemplar salutis omnium fuerunt christianorum / per me partholomeum de vnekel, anno a nat. Christi. Mcccc l xxxi. fidei exaracione impressus. finit feliciter (then follows the Index)

The present Latin text has not a few difficulties, which I hope will be cleared from other MSS. But as to construction, the original, no doubt, already offered the same confusion, not unfrequently in Westfalian authors, owing to an unhappy mixture of sentiment and wit, of original thought and want of expression, in their mental constitution. The enlarged text does not seem to be made by the same author.

### CORRIGENDA.

p. 50, l. 29 read *myzt le* (instead of *be*).

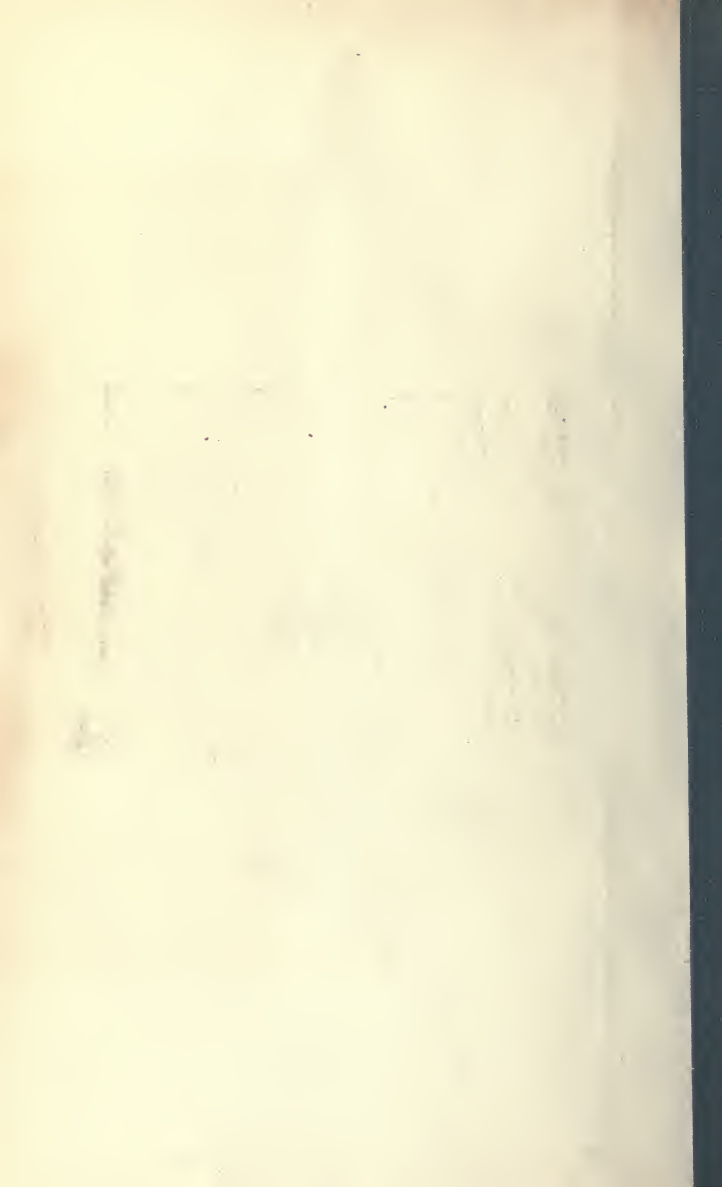
p. 96, l. 28 om. [so].











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